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Works
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THE WORKES OF

Mr. IOHN WEEMSE of *Lathocker* in SCOTLAND.

The second Volumne.

CONTAINING AN EXPOSITION OF THE MORALL LAW, OR TEN COMMANDEMENTS OF ALMIGHTIE GOD;

Wherein is contained an explanation of diverse Questions and Positions for the right understanding thereof.

Together with an explication of these Scriptures which depend upon, or belong unto every one of the Commandements.

All which are cleared out of the originall languages, the custome of the *Iewes*, and the distinctions of the Schoolemen.

רוק ותשברה

Considera & invenies.

Printed at *London* by *Tho. Cotes*, for *John Bellamie*, and are to be sold at his shop at the three golden Lyons in Cornehill, neere the Royall Exchange, 1636.

TO

THE RIGHT HONORABLE, *JAMES* EARLE OF

Carlile, Viſcount Doncaſter, Baron of Saley, one of his Majeſties Privy Counſell, Gentleman of his Bed-chamber, and Knight of the moſt Noble order of the Garter.

RIGHT HONORABLE,

WHen the Iſraelites were travelling through the wilderneſſe to *Canaan*, the Lord gave them three guides, *Moſes*, *Aaron*, and *Miriam*; of thoſe three guides *Miriam* was the meaneſt, ſhe was a woman, the infirmer ſex, and ſhe murmured firſt againſt *Moſes*, therefore ſhee was ſtricken with leproſie: *Aaron* was their ſecond guide, but in ſomethings hee prooved a blinde guide to them, for hee ſet up a golden calfe before them: *Moſes* was their third guide, but hee could not bring them to Canaan, it was Micha. 6. 4.

Joshua who brought them to their rest. So there are three guides which direct men in this world; first corrupt nature, or *natura non suscitata*, that is, nature not wakened or stirred up by learning; this guide is but like unto *Miriam*, and oftentimes it murmureth against *Moses*, the law of God. The second guide is *ratio suscitata*, reason wakened and stirred up, and somewhat refined by learning and humane sciences; yet it is but a blinde guide, and oftentimes it murmureth, and repineth against *Moses* as well as leprous *Miriam*. The third guide which directeth men here; is the law of God, which sheweth us the way to Canaan and our eternall rest. *Moses* guided the Iewes three manner of wayes; first by the ceremonies; secondly, by the Iudiciall, and thirdly, by the Morall precepts. The ceremonies did delineate to them Christ to come, and as a painter when hee is about to paint a man, first, hee draweth some lines and draughts, and this is called ἰχνογραφία; Secondly, he addeth the blacke colours, and this is called σκιογραφία; and lastly, the vive colours, and this is called ὀρθογραφία; then we discerne plainly whom he did delineate before: wee take up at the first, that hee is painting a man, but we

wee cannot discerne in particular who it is: The first lineaments (as it were) of Christ were drawne to the Patriarches; then *Moses* added the blacke colours in the ceremonies; but when Christ came in the flesh, then hee was seene in his vive colours: and as the fathers say, to the Patriarches hee was in *spicis*, to the Iewes *in farina*, *sed nobis in pane*; that is, the Patriarches saw him as it were, but in the eare of the corne, the Iewes saw him in the meale, but we see him in the bread set upon the table before us. The second way how *Moses* directed them, was by his Iudiciall lawes, guiding them in their policy and common-wealth, where for hardnesse of their hearts, hee permitted many things to them, but their chiefe and principall guide was the Morall law, which is that guide of guides. *David* when he breaketh out in commendation of this law, hee spendeth the whole 119 Psalme in praise of it, and there is not one verse in it except the 122 which hath not some epithet of the law of God in it, as his judgements, his words, his lawes, his testimonies, his commandements, his covenants, his statutes, and his precepts &c. It may bee said perhaps, that this law seemeth not to be

such a guide, seeing it is called a killing letter, and the ministration of death: but this is onely accidentall to it that it is so called, when it
2 Cor. 3. 6. 7. meeteth with the perverse and corrupt nature of unregenerate man, then it is the ministration of death and a killing letter; but when it meeteth with a regenerate man, then it becommeth a guide unto him; therefore the fathers say well, *Datur duris in flagellum, proficientibus in pædagogiam, & perfectioribus in solatium*; the law is a whip and a scourge to the stubborne and disobedient, it is a tutor to those who begin to learne new obedience, but it becommeth a comforter and a counseller to those who have made any pro-
Psal. 18. 26. 8 gresse in holinesse, and as God himselfe with the pure hee will shew himselfe pure; and with the froward hee will shew himselfe froward, so doth this law shew it selfe a hard and a rigorous Taskemaster to the wicked. This law being such a perfect guide, and so necessary in the Church, what monsters are these *Antinomians* who set themselves against the law, and will banish it out of the Church,
Mat. 5. 17. whereas Christ came not to destroy the law
Mat. 17. 3. but to fulfill it. Christ and *Moses* were in the mountaine together: so the Church sang the

song

ſong of *Moſes*, and the ſong of the lambe, the Law and the Goſpell muſt not be ſeparated. Thoſe who would remoove and baniſh the law out of the Church doe as theeves doe when they come to robbe and ſteale; the firſt thing that they doe in the houſe, they put out the light that they may pilfer and ſteale the more ſecurely. So carnall and profane men, that they may ſinne the more ſecurely and with greater liberty, doe labour to aboliſh the law out of the Church; but the Lord never lighted his candle, that it ſhould be put under a buſhell. The Lord hath ſet men in three rankes in the world; ſome in the meaneſt and baſeſt condition of life, ſome in a middle condition of life, and ſome in a higher condition; this law is neceſſary for all ſorts and conditions of men; for to thoſe who live in the loweſt and baſeſt condition it is neceſſary to uphold them, they have not beene unfitly compared to a fiſhers net, which hath lead to make it ſinke, and corke to make it ſwimme; ſo poverty and croſſes hold the poore man downe and make him to ſinke, then the comfortable promiſes of the law of God make him to ſwimme and hold up his head; ſo this law is neceſſary for thoſe. Rev. 15. 3.

those who are in a middle state, it is like the tongue of the ballance to those to make the scales stand right, but it is most of all necessary to those who stand in high places, for high places, as *David* saith, are slippery places. In Israel when a man built a new house hee was commanded to make a battlement about it, least men should fall over and indanger themselves; so when men are in eminent places, the best battlement to save them is the law of God. I know, my Honourable, and very good Lord, when ye remember Gods goodnesse towards you who hath advanced you to such an high place, and continued you in such favour with your Prince so long, that ye will be thankefull to your God, and that yee will not forget to make this law your philactery, and put it like a chain about your necke. The reasons my Honourable Lord, that have moved me to seeke your Lordships patrocinie to this worke, are first, because I know ye love the truth. Secondly, because ye have so faithfully and honourably carryed your selfe often in those weighty imployments which his Majesty and the State have committed to you. And thirdly, because you carry your selfe so respectively to all sorts of men at home: these

Deut. 22. 8.

Prov. 3. 3.

motives

motives encouraged me to take the boldneſſe to preſent this treatiſe to your Lordſhip. And although I be not able to bring a lambe, the ſacrifice of the richer ſort, yet if I bring but two turtle doves, I know your Lordſhip will accept of it, becauſe a man is debter for that which he hath, and not for that which he hath not. The grace of God be with your Lordſhip, and preſerve you blameleſſe in ſoule and body untill the comming of the Lord in glory,

Levit. 5. 7.

2 Cor. 8. 12.

Your Honours

in all dutifull

ſubmiſſion

IOHN WEEMES.

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FINIS.

Table.

AN

EXPLICATION OF THE MORALL LAVV.

The first Booke, containing sundry Questions for the understanding of the first Table of the Morall Law.

CHAP. I.

Of the excellency of the Morall Law, above other Lawes.

Iam.2.8. If ye fulfill the royall Law ye doe well.

THe Morall Law hath not beene unfitly compared to the Eclipticke line; for as the Sunne keepeth still his course in the Eclipticke line; and other planets, some of them are now in this side of the line, and now in that side of the line; and when they come within the Eclipticke line, then they come nearer to the Sunne. So man, when hee walketh in holinesse and righteousnesse, then hee is within his Eclipticke line; but when hee walketh in sinne and unrighte-

Simile.

unrighteousnesse, then he is without his line. *Iob* 23.17. *His wayes have I kept and have not declined from them.*

A comparison betwixt the Law Morall and Iudiciall.

To shew the excellency of the Morall Law, above all other Lawes; let us compare, first, Gods Morall Law, with his judiciall Law which hee gave also himselfe. Gods morall Law exceedeth his judiciall Law in this, that his judiciall Law obliged the Iewes, and that onely in *Iudea*. As other positive Lawes binde, not men out of their owne Country; so the judiciall Law of *Moses* obliged not the Iewes; but onely in *Iudea*. Example, no Levite might have a possession in *Iudea* particularly by himselfe; yet their Law did not binde the Iewes out of *Iudea*; for a Levite of *Cyprus* sold his possession, and laid the money downe at the apostles feete. *Act*. 4.36. but Gods morall Law bindeth all persons, in all places, and therefore it is called *the royall Law*, or the Kings Law, *Iames* 2. 8. For that which the King commandeth to be common, is common to all; as the Kings high way, *Num*. 21.22. So the Kings weight. 2 *Sam*. 14.26. *He weighed the haire of his head at two hundred sicles after the Kings weight*; That is, the weight wherewith all men weighed. So the Kings Law, that is, the Law which all are bound to walke in. Contrary to this, is *pervertere vias domini, to pervert the wayes of the Lord*. *Act*. 10. 13. It was a great blindenesse then of those, who said *Act*. 16.21. that *Paul* and *Silas taught customes which were not lawfull for them to receive, neither to observe being Romans*. But Gods morall Law bindeth all people a like.

The Iudiciall Law did binde the Iewes onely in *Iudea*.

The Morall Law bindeth all persons in all places.

Secondly, the morall Law bindeth the inner man, but the judiciall Law of *Moses* obliged not the inner man. Example, *Tooth for tooth, and eye for eye, Deut*. 16. 21. When one had paid tooth for tooth, or eye for eye, hee had satisfied the judiciall Law; for that Law required no more of him: but the morall Law required more

The Morall law bindeth the inner man, but the Iudiciall Law bindeth him not.

more of him, that he ſhould be free of the rancour of his heart.

Thirdly, the judiciall Law was fitted for them, as they were a people of a hard heart; as the law of divorce, of Ielouſie, and of the revenger of the bloud; which were Lawes made according to the hardneſſe of the hearts of that people; and as the ſhoo-maker maketh a ſhooe according to the crooked foote: ſo the Lord made theſe judiciall Lawes, and fitted them to the eſtate of that people. *Solon* being asked, whether he had given the beſt Lawes to the *Athenians* or not? Anſwered: the beſt that they could ſuffer. So the Lord fitted theſe Laws to the nature of that people: but the morall Law of God, is not fitted that way to the eſtate of men; but all men muſt fit themſelves to it.

The Iudiciall Law for the eſtate of the *Iewes*,

Fourthly, ſome of the Iudiciall Lawes exempted ſome men, from performing ſome duties; as *Deut.* 24. 5. A man ſhould not goe to the warres, nor bee charged with any buſineſſe, the firſt yeare that hee is married. But the morall Law preſcribeth alike obedience to all, *Ioel.* 2. 16. *Let the bridegroome goe forth of his chamber, and the bride out of her cloſet.*

The Iudiciall Law exempted ſome men from ſome duties, but the morall Law bindeth all alike,

Secondly, let us compare Gods morall Law, and his ceremoniall Law together. Some of the ceremoniall Lawes obliged all the Iewes in all places: therefore *Daniel* in *Babylon* might not eate of any of the uncleane meates of the King of *Babel*, *Dan.* 1. 8. Some of the ceremonies obliged but ſome of the Iewes in all places; as no Nazarit might drinke wine. And thirdly ſome of the ceremonies, obliged all the Iewes at ſometimes; as no Iew might eate leaven at the *Paſcha*. But the morall Law obliged all people, at all times, and in all places. Theſe ceremonies which had relation to the Temple, they kept them neither in the wilderneſſe, nor in the captivity: as they paid nothing to the Prieſts who ſerved

A compariſon betwixt the morall Law and the ceremoniall.

Ceremonies which had relation to the Temple, were not kept in the wilderneſſe, or in the captivity.

ved in the Temple. But the morall Law did bind them, both in the wilderneſſe and in the captivity; and therefore he who brake the Sabbath in the wilderneſſe, was ſtoned to death, *Levit.* 24.

Againe, the ceremoniall Law was accommodated and fitted to them, as they were infants in the Church; and it was fitted to their capacity and non-age: but the morall Law bindeth all eſtates and conditions of men alike.

The ceremoniall Law ſhew what was ſin *ex accidente* indirectly, but the morall *per ſe* and directly.

Thirdly, the ceremoniall Law, made them underſtand ſinne, *ex accidente*; for it was appointed *in expiationem peccati*, for the expiation of ſinne: as the judiciall Law was appointed *in pœnam peccati*, for the puniſhment of ſinne. But the morall Law ſhewed them directly what was ſinne.

Fourthly, theſe ceremoniall Lawes are called, *præcepta non bona*, *Ezekiel* 20. 25. *I gave them alſo ſtatutes that were not good, and judgements whereby they ſhall not live.*

Præcepta { *mala* / *non bona* / *bona*.

There are three ſorts of precepts. Firſt *mala*, as the ſtatutes of *Omri*, *Micah.* 6. 16. Secondly, *non bona*, as the ceremoniall Law. Thirdly, *bona*, as the morall Law: The Lord calleth theſe ceremoniall precepts, *non bona*: becauſe they could bring nothing to perfection, *Heb.* 10. 1. And he that kept them could not live by them; they were given but as hedges to keepe in the people, after they ſet up the Golden Calfe, that they ſhould not commit idolatry any more: and they were *but ſhadowes to them, of good things to come*, *Heb.* 10. 1. They commanded neither vertue nor vice in themſelves; therefore he calleth them *præcepta non bona*. But the morall Precepts are juſt and holy, *and the man that doth them, ſhall live in them*, *Gal.* 3. 12.

The ceremoniall ſtatutes were called, *not good* becauſe they brought nothing to perfection.

A compariſon betwixt the morall law, and the lawes of men.

Thirdly, let us compare Gods morall Law and the Lawes of men, they ſay that *ratio legis eſt anima legis*,

the

the wisdome of God was *anima hujus legis*, and as farre as the wisedome of God differeth from the wisedome of man; so farre differeth the Law of God, from the civill Lawes of men.

The morall law of God forbiddeth the motions of the heart without consent, but the law of man doth not so.

Secondly, the civill Law saith, *de minutis non curat lex*, that is, the Law looketh not to every small transgression. But Gods morall Law, observeth, and condemneth, both the great and the least sinnes; it forbiddeth Gnats, as well as Camels, *Mat.* 23. The *Nazarit* was forbidden as well to eate the kernell of the Raisin, as to eate the huske, or drinke the Wine. *Num.* 6. 4. So the Lord forbiddeth in his Law, as well the first motions of the heart without consent, as he doth the act it selfe but mans Law looketh not to these: and as the Sunne when it shineth brightly, sheweth us *atomos*, the very little motes, which are the least things we can perceive; so the bright Law of God, sheweth us these first motions of the heart to be sinne, which the naturall man would thinke to be as small as the motes in the Sunne.

Simile.

Thirdly, the civill Law saith, *Cogitationis pœnam in nostro foro nemo luat*; but the morall Law first taketh order with the cogitations of the heart, then it commeth to the countenance, *Why is thy countenance fallen*, *Gen.* 4. 6. then to the gnashing of teeth, *Act.* 7. 54. διεπρίοντο, they gnashed with their teeth, as if they had beene cutting with a Saw: then to the foaming of the mouth; therefore the Hebrews marke, that *Ceseph* signifieth both foaming at the mouth, and anger, *Esth.* 1. 18. These the Greekes call πομφολυγοι, Who are angry till they foame at the mouth againe. So the morall Law taketh order with the angry words as to call our brother *Raca* or foole: then see how the morall Law pursueth the act it selfe; as first, the Pharisees revenge, tooth for tooth and eye for eye: then *Cains* revenge, seaven for one. Then *Lamechs* revenge, seventy for one, *Gen.* 24. Then *Hamans*

διεπρίοντο à πρίω vel πρίζω serrâ seco.

כעף { ira / spuma.

The morall Law forbiddeth all sort of unlawfull revenge, or to remember an injury.

revenge, to have all the Iewes killed; and as the morall Law taketh order with the fact it selfe: so with the dregs after the injury is pardoned. *Thou shalt not avenge nor remember, Levit.* 19. 18. A man is strucken with a dagger, when he throweth away the dagger then he pardoneth the revenge; but yet if he keepe still the sheath, the dreg remaineth; and he remembreth the wrong done to him.

The Civill Law doth not respect vertues in themselves, but as they concerne the Commone wealth.

Arist. lib. 5. Ethic. cap. 2.

Fourthly, the civill Law, Whatsoever it commandeth concerning vertues, it commandeth it onely in respect of humane society, and as they are acts of justice; so that if it prescribe any thing of morall vertues, as of temperance and sobriety; it respecteth them no other wayes, but as they are good for the commonwealth; but not as they are directly vertues in themselves. Example, When it commandeth temperance, it commandeth it not as a vertue necessary for this or that particular man, but because this intemperance doth hurt the commonwealth. So when it forbiddeth Adultery, it forbiddeth not, as a sin hurtfull to the man who committeth it; but as a sinne contrary to an act of justice: but the Law of God commandeth these vertues, as vertues directly; both intellectuall and morall.

Plutarchus in vita Solonis, & lex 12. tabul.

Fifthly, mans Law permitteth many things, which the Law of God altogether disalloweth; mans Law permitted the Husband, if he tooke his wife in the act of Adultery to kill her; as the *Athenians* made a Law of it; and *Draco* and *Solon* approved it. The Law of the twelve tables saith *Mœchum in adulterio deprehensum necato*; thou shalt kill the adulterer, taken in adultery; but this Law was moderated *lege Iulia*, it was onely permitted for the husband to kill the Adulterer, if hee had beene a vile and a base fellow; and afterward, it was permitted to the Father onely, to kill his Daughter if she were taken in adultery; but not to her Husband: yet these were never allowed by the Law of God, and although

though before men those were not punished, yet they were guilty before the Lord.

A comparison betwixt the morall Law, and Law of a mans conscience.

Fourthly, let us compare the morall Law with the Law of mans conscience, and we shall see how perfect the morall Law is. Wee are obliged to follow our conscience if it be rightly informed, because it is the Deputy of the Lord: if it be an erroneous conscience, wee are bound to doe nothing against it; because it is the Lords Deputy we should thus farre respect it, although we follow it not. A Tyrant because he is Gods Deputy, his subjects may not rise against him; yet they must not obey his unlawfull Commandements: but wee are still bound to follow the Law of God.

A comparison betwixt the Law of God, and the Law of sin.

Lastly, let us compare the morall Law and the Law of sinne together. *Paul, Rom.* 7.21. calleth sin a Law, because it commandeth a man, even as the Law doth. Gods Law is a streight Law, the streighteſt Line in the Mathematickes, is the shorteſt Line, and if we would go the straight way to happinesse, let us keepe this Law of God; but enter not in the way of sinne; for it is a crooked Line, and it will bee long ere we come to our journeyes end, if we walke out of this plaine way: the Law of sinne is easie in the beginning and narrow in the end; but the Law of God is contrary: the Law of sinne is *lato-angusta*, but the Law of God is *angusto-lata*.

Conclusion. 1.

The conclusion of this is. From the generalitie of the Law that all men are bound to walke in it, therefore all men shall be judged by it; but with this difference, the Heathen and Pagans shall be judged, onely by it, as it is the Law of nature. The Iewes shall be judged by it, as it is the law of *Moses*, by whom the Lord wrot these great things of his Law, *Hos.* 8.12. *There is one that accuseth you even Moses in whom ye trust, Ioh.* 5.45. Thirdly, Christians shal be judged by the Evangelicall law, *Rom.* 2.16. *God shal judge the secrets of men, by Iesus Christ, according to my Gospel.*

Conclusion. 2. Secondly, from the brightnesse and purity of the Law; Let us learne to walke as the Children of light: for the bright Law is set up to discover sinne to us, that we may shunne it. A man that hath a neate and a cleane house; hee hath a looking glasse set up in it, that men may discerne the spots in their faces, to the end, they may doe them away; the Law of the Lord is that glasse set up in his Church that it may shew us our spots, and that wee may doe them away. *But if any man be a hearer of the word, and not a doer, he is like unto a man beholding his naturall face in a glasse; for he beholdeth himselfe and goeth away, and streight way forgetteth what manner of man hee was, Iam.* 1.23. So it is, if wee forget our spirituall face when we looke in the Law.

Conclus. 3. From this that the Law is spirituall and searcheth the secrets of the heart, the conclusion is. That mens Lawes bind not the conscience directly, *Aquinas* sayeth out of *Seneca*; *Servitus in totum hominem cujuscunque, sortis per omnia non descendit*: but we may convert this speech, *servitus in totum hominem cujuscunque sortis, per omnia descendit*: no Law of man can bind the conscience of any, no not of the poorest Slave that is. Slaves in the Revelation are called, *bodies*, *Rev.* 18.13. *She sold bodies*, that is, *slaves*; why are slaves called σώματα *bodies?* because as *Epiphanius* observeth, their Masters commandements reach onely to their bodies; therefore the Apostle calleth them, their *Masters according to the flesh. Eph.* 6.5. the body is but [*nedena*] the sheath of the soule. *Dan.* 7.15. *I Daniel was grieved in my spirit in the midst of my sheath.* But the morall law of God bindeth both soule and body: and this is that which *Iames* saith, *there is one Lawgiver who can both save and destroy. Iam.* 4.12. meaning God who can destroy both soule and body.

σώματα.

גְּרוֹנָה
Vagina, chaldaicè corpus

Conclus. 4. From the excellency and perfection of the morall Law, we may draw this conclusion. That no man should

speake

speake evill of his brother *Iam.* 4. 17. for then he ju g-eth the Law, because the Law forbiddeth a man to speake evill of his brother, and as the stroakes which are given upon the left side, are felt upon the right: so when we speake evill of our brother, wee wrong the Law in not submitting our selves to it; and Iudge that, which should be our Iudge; and then we wrong God himselfe who gave this Law, and wee say as the house of *Israel* said, *the way of the Lord is not equall. Ezek.* 18.25.

CHAP. II.

The manner how the Lord gave the Law.

Exod. 19.16. *And it came to passe, on the third day in the morning that there were thundrings and lightnings and a thicke cloud upon the mount, &c.*

FIrst consider, where the Lord gave this Law? upon Mount *Sinai*, and in the Tabernacle. Secondly, how he gave it? with thundering and lightning.

Why *Sinai* was called the mountain of God.

The Lord gave his Law upon Mount *Sinai*: it is called the mountaine of God; not for the height of it, as tall Cedars are called the Cedars of God: but it is so called because oftentimes the Lord appeared there and gave his Law there; and from this the Heathen called their gods, the gods of the Mountaines. 1 *King.* 20. 13. And therefore they sacrificed in the high places.

A comparison betwixt *Sinai* and *Sion*.

The Apostle, *Gal.* 4. 25. maketh a comparison betweene *Sinai* and *Sion*; that is, betwixt the Law and the Gospell, and he compareth *Sinai* and the Law to *Hagar* the bondwoman, who brought forth bond Children; and *Sinai* to *Sara* the free woman, who brought forth

free Children, and he maketh *Sinai*, *Hagar* and her Children συσόιχος. so he maketh *Sion*, *Sinai* and her Children συσόιχος: which *agree together*, or are *in the same ranke*: then he maketh *Sion*, and *Sinai* ἀντισόιχος; so hee maketh *Hagar* and *Sara*, and the bondwomans Children and the free. Let us study then to flye from *Sinai*, that burneth with fire, and is a Mountaine of blackenesse and darkenes and Tempest, where there is nothing but feare and terror, and which bringeth forth Children of bondage: and let us come unto *Sion*, and to the City of the living God, the heavenly *Ierusalem*, which bringeth forth free Children, *Heb.* 12.18.22.

Sinai and *Sion* like *Ebal* and *Gerazim*.

Sinai is like Mount *Ebal*, where the Tribes stood who cursed: and *Sion* is like mount *Gerazim*, where the Tribes stood to blesse. If we would be blessed, let us draw neere to *Sion* and *Gerazim*, and shunne *Sinai* and *Ebal*.

The morall Law was given upon Mount *Sinai*, but the ceremoniall Law in the Tabernacle.

The Law was given in *Sinai* and in the Tabernacle: some part of this Law concerned onely the Iewes, and some part of it concerned all the world. That which concerned all the world was given upon the top of the Mount: The ceremoniall Law which was given to the Iewes, was given to *Moses* in the Tabernacle, *Levit.* 1. and when the Tabernacle was destroyd then the ceremonies were abolished: but the morall Law which was given upon mount *Sinai* indureth for ever, and shall remaine as long as the Mountaines shall stand.

The second thing to be considered, is the manner how the Lord gave his Law.

The thunder is called Gods voyce.

The Lord gave his Law with thunder and lightning, there is a great similitude betweene naturall Thunder, and spirituall thunder; naturall Thunder is called the voice of God, and so is spirituall Thunder: but the difference is this, the naturall Thunder is the voice of God, but it is not a distinct voice, it sheweth us that there is a God, but not distinctly that there is a God; and as there

is a difference, betwixt the ſpeech which a man maketh with his fingers, *Pro.6.13.* when he maketh ſignes with his fingers he is ſaid to ſpeake with them; and betwixt that which he ſpeaketh with his tongue: ſo there is a greater difference betwixt this naturall voice of God, his Thunder, and his ſpirituall voice in the Word; the one is *vox in Aere*, a voice in the aire, the other is *vox in Sanctuario*; a voice in the Sanctuary: *Pſalme 29. 9. But in the Temple every one ſpeaketh of his glory.*

The naturall thunder reſembleth the ſpirituall thunder, the word.

Secondly, this naturall Thunder reſembleth the ſpirituall thunder in ſubtility, for this naturall Thunder will breake the bones and not the fleſh, and it will pierce very ſubtilly; yet the ſpirituall Thunder farre ſurpaſſeth it; it will divide betwixt the marrow and the bones, *Heb.3.12.* and it diſcerneth the very cogitations of the heart.

Laſtly, this naturall Thunder maketh Hinds to calve; it renteth the rockes, and it breaketh the hardeſt things which withſtand it, but not the ſofteſt: ſo doth this ſpiritual Thunder, the Word of the Lord *reſiſteth the proud, and giveth grace to the humble Iam.4.6. Pſal.81.7. I anſwered thee in the ſecret place of thunder.* [*Beſether ragnas*] *Symmachus*, διὰ βροντῆς ἀποκρυφοῦ *in loco abſcondito majeſtatis*: and the reaſon of the ſpeech was this, when he was to reveale his will unto his people, hee revealed himſelfe and ſpake in the thunder, as *Exod. 19.16.* and therefore *kol* is called a voyce, and when *Bath* is joyned with it, it is taken for a kinde of Propheſie among the Hebrewes: and with the thunder, hee uſually foretold them of ſomethings to come. *Iohn 42 29.* when the Father ſaide to his Sonne, *I have glorified it, and will glorifie it againe. Some of thoſe that ſtood by ſaide, It thundered, others ſaide it was an Angel that ſpake to him*; the reaſon was becauſe theſe Revelations were uſually in thunder,

בְּסֵתֶר רַעַם

קוֹל *vox.*

בַּת קוֹל *filia vocis*, and the Grecizing Iewes call thunder φωνὴ, a voyce.

Gods revelations made to the people were uſually with thunder.

thunder, as if ye should say, some say it was *Kol*, others say it was *bath kol*; and they say *an Angel speaketh to him*, speaking after the manner of the *Chaldeans*, who ascribe the workes of God, to his Ministers the Angels or *contra*. See *Eccles.5.6. say not before the Angel*, the *Seventy* hath it, say not before God, so the *Chaldics* call *mortem repentinam, angelum mortis*, they call suddaine death the angell of death. And we may observe further, that *Iohn*, in all the Revelations made to him, joyneth thunder with the Revelation, as *cap.4.5. and out of the Throne proceeded lightening and thundrings, and voices*. So *cap.6.1. I heard as it were the noise of thunder, one of the foure beasts saying, Come and see*. So *cap.10.3. and when he had cryed, seaven thunders uttered their voices*: thus we see how the two thunders goe together; and therefore the Hebrews call them *Tomim, gemelli*. The Christian Iews, who observe, that prophesie and thunder went usually together; when they heare it thunder so often, they aske of them who remaine Iews still; What is the cause that they heare no voice, nor Angel speaking unto them of their Messias to come? and these miscreants when it thundreth doe light candles, hoping to heare that comfortable voice of their Messias; whom they expected so long.

The Chaldes ascribe the works of God to his Angels.

תאמים
gemelli.

The people when they heard the thunder, and the Lord speaking to them out of the cloud, were exceedingly affraid, *Exod.20.19. And they said unto Moses, speake thou with us, and we will heare*. The Lord behoved to qualifie this voice to them, and *Moses* himselfe feared and quaked *Heb.12.21*.

Moyses and the people were affraid at the giving of the Law.

When the Lord appeared to *Elias*, there came a strong wind and rent the Mountaines, and the Rockes, and the Lord was not there: and after the wind, an Earthquake; and the Lord was not there: and after the Earthquake, a Fire; and the Lord was not there: and after the Fire, a still small voyce, and the Lord was there.

1 *King.* 19. 17, 18, the Lord hath qualified these thunderings of the Law; and of *Kol*, a thundring voyce, hee hath made, *bath Kol, vox in silentio*, a small voyce; and now *Bonarges*, the sonnes of thunder, doe qualifie their threatnings, and temper them; that they become the sonnes of consolation; and as after thundering there commeth Raine; so after their threatnings, with pitty and teares of compassion, they end in comfort.

CHAP. III.

That the Law was written in Tables of Stone.

Exod. 34. 1. *And the Lord said unto Moses, Hew thee two Tables of Stone, like unto the first.*

LEt us consider first who wrote the Law? secondly, why it was written upon stone? thirdly, why upon hewen stone? fourthly why upon two Tables? lastly, why & wherefore they were so written, that this writing took up the whole Tables; so that there was no blanke left?

To write according to the phrase of Scripture, to give Lawes,

First, the Lord wrote the Law: to *write* according to the phrase of the Scripture, is usually, *to give Lawes*, as *Esay* 10. 1. *Woe to them that write grievous things which they have prescribed.* So *Dan* 6. 8. *Now O King, write the decree*, that is, give out the Law.

Quest. Whether were the second Tables written by God, or by *Moses?*

Ans. They were written by God as the first were, for *Deut.* 10. 2. it is said *I will write in the Tables, the words that were in the first Tables.*

Object. But it may be saide, *Exod.* 34. 28. *that Moses was with the*

the Lord forty dayes and forty nights, hee did neither eate bread nor drinke water: and he wrote upon the Tables, the words of the covenant, the ten Commandements.

Answer. God wrote the second Tables as he did the first.

The words should be read this wayes, and *he did neither eate nor drinke,* to wit *Moses,* here is a rest distinguished by the point *Atnach: and he wrote upon Tables,* to wit, God.

How God, *Moses,* and the King, are said to write the Law.

Observe, that God wrote the Law upon stone with his owne finger, and *Moses* wrote the Law, and the King is commanded to write out the Law. The Lord wrote the Law, that is, the ten Commandements; and *Moses* wrote the Law, that is, [*Hhamusha,*] the whole five books of *Moses*; and the King wrote the Law, *Deut.* 17. 18. This is called [*Mishne torah,*] the repitition of the Law, or the copy of the Law, *Iosh.* 8. 32. And the reason why the King wrote out *Deuteronomie,* rather then any other part of *Moses* Law, was this; becauſe it is a compend of the whole Law, and all these things commanded to them concerning the King, are set downe in it: in the other bookes, there are many histories and things, which concerne the Priests, and belong not to the King; therefore he wrote them not out.

חֲמוּשָׁה

מִשְׁנֵה תּוֹרָה

The King wrote out *Deuteronomie* onely.

The Lord wrote the ten Commandements, and gave them by the ministery of the Angels to *Moses, Gal.* 3. 19. *It was ordained by Angels in the hand of a Mediator,* that is, *Moses* and the Angels were Mediators in the giving of this Law. So *Act.* 7. 53. *They received the Law by the disposition of Angels. Moses* himselfe againe wrote the Iudiciall, and ceremoniall Law, but grace was given by Christ: The first was given by God himselfe as common principles to all; and these which *Moses* gave, were more particular determinations, and cases depending upon this Law; but Iesus Christ gave grace.

How the Law is said to be given by the Angels.

Quest. What was the reason, why Christ wrote none of the

New

New Teſtament with his owne hand, as the Lord wrote the ten Commandements with his owne hand?

Anſw. Why Chriſt wrote none of the new Teſtament with his owne hand.

The reaſon ſeemeth to be this; If Chriſt had written any of the Goſpell with his owne hand, then ſuperſtitious people would have preferred it, to that which was written by the Apoſtles: for, if men make an Idoll of the croſſe upon which they hold, that Chriſt was crucified, and of the nailes that nailed him to the Croſſe; farre more would they have made an Idoll of that which Chriſt wrote with his owne hand; and this ſeemeth to be the reaſon, why Chriſt Baptized none with his owne hand.

Object.

But by this reaſon it ſhould ſeeme, that God ſhould not have written the ten Commandements with his owne hand, for feare of Idolatry alſo.

Anſw.

There was no ſuch danger of Idolatry here; becauſe the Tables were kept within the Arke, where the people ſaw them not.

The Lord wrote thē Commandements upon ſtone. We finde in the Scripture, that they did write of old in Lead, *Iob* 19. 24. ſo in ſtone. Thirdly in the Saphire and other pretious ſtones; as the names of the twelve Tribes were written upon two Onix ſtones, *Exod.* 28. 10. And upon the pretious ſtones in the Breſtplate. *v.* 12. Fourthly, upon Tables which are called *ceratæ*, or *levigatæ tabulæ*, ſet over with wax; and they were called *Pugillares tabulæ, quod ſtylo pingerentur*, So *Luc*, 1. 36. *Zachary* called for writing Tables. Fifthly, they wrote in parchment, So *Iere.* 36. *Iehoiachim* cut the rowle of *Ieremies* propheſie with a knife. So they wrote in braſſe, as that covenant which was made betwixt the Romans, and the Iewes, was written in braſſe, 1 *Mac.* 8. 22. *& cap.* 15: 13.

The Iewes wrote in Lead and ſtone, &c.

Moſt of the Iewes hold, that the Law was written by God in a Saphire. And *Epiphanius* is of this mind in his treatiſe of the twelve pretious ſtones. So *Rabbi Ioſeph* in

The Law was not written upon a Saphire, but upon some other stone.

in his Paraphrase upon *Cant.* 1. *Suidas in Moſen*, and *Abulenſis* upon *Exod.* 24. 16. and for this they alleadge that place *Deut.* 33. 2. *The Lord did ſhine from Paran, and there came a fierie Law from his right hand*: they ſay the glorious beames which came from the Lord ſhined upon the Saphire, and made a reflexe backe againe, caſting gliſtring beames like the fire; but this is a miſtaking of the place: the meaning of the place is onely, that the Lord taketh a compariſon from the ſunne here, which in the morning ſhoweth a light before it, then afterward it ariſeth, and enlighteneth the earth: ſo by degrees God ſhewed his power amongſt the *Iſraelites* whereſoever they went, even from *Ægypt* whence they came, until they came to the Land of *Edom*, which was neere to the promiſed Land. Then it was not a Saphir upon which he wrote; but another ſtone.

He wrote upon ſtone, to ſignifie the hardneſſe of our hearts.

He wrote upon ſtone, to ſignifie the hardneſſe of our hearts: there is no ſtone ſo hard, as the heart of a graceleſſe man is; therefore, *Zach.* 7. 12. *They made their hearts like the Adamant ſtone*. This Adamant is ſuch a ſort of ſtone, that no Iron can cut it, it will breake any mattell ſaith *Hierome*, but it cannot be broken it ſelfe: therefore the Greekes called it ἀδαμας ab ἀ & δαμάω becauſe it cannot be broken: and *Plinie* writing of it ſaith, *Durities ejus eſt inenarrabilis, & ſimul ignium victrix natura, & nunquam incaleſcens*, and then hee addeth, *illa invicta vis, & duarum violentiſimarum naturæ rerum contemptrix, hircino tamen rumpitur ſanguine fœdiſſimo animalium*. That is, this Adamant which will neither be broken by Iron, or will he made hot by the fire; yet the blood of the ſtinking Goat will make it ſoft, this moſt fitly repreſenteth the hard heart of man, becauſe the baſe commodities, and the threatnings of men will make his heart to yeeld; but it is hard like the Adamant to reſiſt the Law of God. *Ierem.* 5. 13. *They have*

The heart of man like the Adamant.

mad

made their faces harder than the rocks. The heart of a wicked man is like the Smythes anvill, the more stroakes that it getteth, the harder it is, this is a fearefull thing, 2 *Chron.* 28.20,21,22. When the Lords hand was against *Achaz*, the more that he afflicted him, the more he hardened his heart; therefore the Lord saith of him; *This is that Achaz.* And *Kimchi* marketh upon *Psal.* 115. that the Article *Hu*, is set before some notable transgressors, as *Gen.* 36.43. *This is Esau the Father of the Edomites*, So *Num.* 26.9. *this is that Dathan and Abiram*, So *Gen.* 10.9. *Hee was a mighty hunter before the Lord.* So 2 *Chron.* 28. *This is that Achaz that hardned his heart.*

הוא
The Hebrewes call this *milleth hatagnam, dictio quæ auget significationem.*

He wrote the Law upon stone, to signifie the perpetuity of it. The Lord commanded his Prophets to write their Propheſies upon Tables, *Esa.* 30.8. But the *Seventy* hath it, *Scribe super Buxo, write them on the bush tree*, which consumeth not. *Iob* 13.28. to signifie the indurance of the troubles that were upon him, expresseth it by writing, saying *Thou writest bitter things against me.* To correct is *actio transiens*, to write is *actio permanens.*

The Law was written upon stone, to signifie the perpetuity of it.

The Lord wrote the Law upon hewen stone, to teach us, that he must prepare our hearts and smooth them, before they can receive the Law: this is called in the Scriptures, *Breaking up of the fallow ground, Hose.* 10.12. For as the Husbandman in the Summer breaketh up the ground, and pulleth out the Thornes that the Land may be fit to receive seede; So the Lord breaketh up the fallow ground of our hearts, and pulleth out the Thornes, that he may sow in the seed of grace; and he maketh smooth the heart with his preventing grace, that it may be fit to receive his Heavenly characters; hee will not write his Law in a rough and unsmooth heart.

God prepareth the heart before he sowy the seede of grace.

Hee wrote the Law upon two Tables, and *Salomon* alludeth

Allusion.

alludeth to this. *Prov.* 3.3. *Write mercy and truth upon the Table of thy heart*: The Lord doth not care that thou have the Law written upon the posts of thy dore, and the fringes of thy garment; but he will have it written in the heart. *Psal.* 40. 7. *In the volume of thy booke it is written of me, I delight to doe thy will, O my God: yea thy Law is in the midst of my heart.* Where he holy Ghost alludeth to the forme which was under the Law, they wrote upon parchment and rowled it up upon a peece of wood, or upon a reede *Luc.* 4. 2. πτύξας τὸ βιβλιον *Hee rowled up the booke*; as if he would say, Thy Law O Lord is not written upon the rowle and wrapped up that way, but it is written in the midst of my heart.

Allusion.

Hence came this phrase amongst the Latines. *Ducere ad umbilicum.*

Quest.

מזה ומזה

Hinc & hinc.

Whether were these two Tables written on both the sides, or were they written upon one side onely; because, the Text saith they were written [*mize umize,*] *on both the sides, on the one side, and on the other Exod.* 22. 5. The *Seventy* reade it, *Hinc & hinc erant scriptæ*, they were written on both sides.

Answ.

The Law was not written on both sides of the Tables, but upon one side.

They were written on both the sides, that is, they were written in both the Tables; but they were not written, as the rowles were written, both within and without; *Zach.* 5. 3. The curse of the Theefe upon the one side, and the curse of the Swearer upon the other side; *mize umize*: it was written on both the sides, that they might reade it both before and behind.

עַל פָּנִים

They had two sorts of writings, first, that which the Hebrews call [*Gnal panim*] *in facie*; the other *in tergo*. The *Greekes* had σύγγραφα rowles, which were written upon the one side onely, and ὀπισθόγραφα rowles which were written both within and without. The Tables were σύγγραφα written upon the one side, but the rowle of Gods judgement *Ezek.* 2. 10, was ὀπισθόγραφον and *it had written in it Lamentations and mourning and woe.* So the flying rowle of the curse of God *Zach.* 5. 3. had the curses

Scripta { σύγγραφα. ὀπισθόγραφα.

curses written both within and without, and the Lord wrote this way onely to the wicked; but the Law was given not as a curse but as a direction to Gods Children, and therefore it was written but upon the one side of the Tables.

When the Lord is said to write, he writeth upon both sides to the wicked, but upon one side to the godly.

Lastly, this writing tooke up the whole Tables, to signifie, that there was no blanke left for man to adde any thing to this Law. *Deut.* 4. 2. *Ye shall not adde to the Word which I command you, neither shall ye diminish ought from it.*

No blanke left for man to adde any thing to the Law.

The conclusion of this is, this law was written upon Tables of stone and they were broken, to signifie, that we breake this first Covenant: but in the New covenant when he giveth us *hearts of flesh Ier.* 31. 33. *and shall betroth us to himselfe for ever in judgement rightcousnesse and in loving kindnesse, Hos.* 2. 19. Then we shall not fall away from the covenant againe.

Conclusion;

CHAP. IIII.

The Preface of the Law.

Exod. 20. 2. *I am the Lord thy God, &c.*

THe Lord, *Exod.* 34. 28. *wrote upon the Tables the Words of the Covenant, the ten Commandements.* Here it is expressely said, that there are ten Commandements; but men have erred sundry wayes in dividing these Commandements, for some of the Iewes make the first and second but one Commandement, yet to make up the number of ten, they made this the first Commandement, *I am the Lord thy God &c.* and they say, this must of necessity be presupposed, To beleeve that there is a

Some erre in dividing the Commandements.

Simile.

God who commandeth; and they hold, that in this Commandement the Lord bindeth them to beleeve in him. They cleare the matter by this comparison. If a King should come to a people whom they know not, and hee were to give them Lawes, it were necessary first that they should know him to be a King; and what right hee had over them to give them Lawes: So when God sayth; *I am the Lord your God*, it is as much as if hee should say, receive me for your King, and submit you to my Lawes. But this should not induce us to thinke, that these words are a command for the *Israelites* before they came to receive the Law, they beleeved in him, *Exod.* 4. 31. and *Exod.* 14. 31. after that they had passed the red sea, *They beleeved in God and in Moses.* They beleeved in God already, and therefore they needed not a new precept to be given them that they should beleeve, but that was presupposed; for if they had not first beleeved, he should not have given them these Lawes, and they promised that when he was about to give them the Law, that all things the Lord would bid them doe, that they would doe *Exod.* 19. 8. In these words then, *I am the Lord thy God*, there is nothing commanded, but onely an intimation made to them who it is that speaketh to them, to wit, *the Lord God.*

The Israelites beleeved in God before they received the Law.

The Lord made an intimation to them in these words.

All the Commandements are set downe by way of precept, *Thou shalt not commit Adultery*, and, *Thou shalt not steale.* These words *Exod.* 34. 28. *God wrote in Tables the ten words of the Covenant*, should not be translated here, *He wrote ten Sentences*: as *Mat.* 21. 24. *I will aske you one word*; that is, *one Sentence*, or *one Question*: but it is taken here, *Prosententia præcipiente*, for a commanding Sentence as *Esth.* 1. 10. *The Queene refused to come at the word of the King*, that is at the commandement of the King. So *Decalogus* is called ἐντολὴ by the Apostle, *a command*: ten *words*, that is, *ten commands*. These words then are not

The right exposition of the words.

These words are not a Commandement but a Preface.

a

a command, but a preface to the commands, because they are not set downe by way of precept as the rest of the Commandements.

In this preface we have to consider what is craved of us? secondly who craveth it of us? First, what is craved; Obedience, that they should hearken, for obedience beginneth at the eare, *Speake Lord, for thy Servant heareth* 1 *Sam.* 3. 10. Secondly who craveth this attention? it is *Iehova*, the great and mighty God.

Foure things to be marked in the name *Iehova*.

There are foure things to bee marked in this name *Iehova*; first, that God revealed not himselfe to any, by his name *Iehova* untill *Moses* time, *Exod.* 6. 3. I was knowne before to be *Shaddai*, and I manifested my selfe to the Patriarches by *Adonai*, and *Elohim*: but I manifested not my selfe, by my name *Iehova*, which signifieth my essence, untill I revealed my selfe unto thee, *Moses*.

Obiect.

But his name *Iehova* was knowne before *Moses* time, *Gen.* 4. 26. *incœptum est nomen Iehova invocari, then began men to call upon the name of the Lord.* So *Gen.* 15. 8.

Ans.

The Lord revealed not himselfe by his name *Iehova*, untill he revealed himselfe to *Moses*.

The Fathers who lived before *Moses* time, called him not *Iehova*, but *Elohim* or *Adonai*; but *Moses*, who wrote the history of *Genesis*, after that this name was revealed unto him, he used this word, *Iehova*, in the history of *Genesis*. *Moses* doth not set downe here the words of the Patriarches, but the sense of their words: they called him *Elohim* and *Adonai*, but *Moses* called him *Iehova*. This name was *Peli* before, a hid name, admirable, or secret. *Peloni almoni*, is a name in the Scriptures, which is not expressed but understood; as *Ruth* . 1. So in the Gospell, *Ye shall goe unto what shall I call him his house.* *Mat.* 26. 18. and of *Peloni almoni*, is made *Palmoni*, *Dan.* 8. 13. which the *Seventy* translate ὡδε τὸν δεῖνα. for it is a hid name of reverence, which is communicated to none. When *Manoah* asked the Angell what his name was,

פְּלִי׃

ὡδε τὸν δεῖνα.

פְּלוֹנִי אַלְמֹנִי׃

פַּלְמֹנִי׃

The Heathen had some darke footsteps of the name *Iehova.*

he answered my name is *Peli,* admirable or secret *Iudges* 13. 18. The heathen had some darke footesteps of this admirable and secret name; for upon the gate of the Temple of *Minerva* which was called *Sai,* they had this inscription written: *Ego sum omne quod extitit, est, & erit, meumque peplum nemo adhuc mortalium detexit,* that is, I am all that hath beene or shall be, and no man as yet hath discovered my veile. And they prayed that their goddesse would unvaile her selfe unto them, that they might understand something of her great majesty. It was not for the benefit of the Church to know the Angels name; and therefore he concealed it.

Sundry causes which make men conceale their names.

There are many causes wherefore men conceale their names; sometimes feare, sometimes shame, sometimes deceit, sometimes wisedome, sometimes charity and humility makes them to conceale their names. When *Paul* wrote his Epistle to the Hebrews, wisedome made him to conceale his name, for he becomming now of a Iew, a Christian, his Epistle would have had the lesse credit with the Iewes; and therefore hee concealeth his name. The reason why the Lord kept up his name *Iehova* from the Patriarchs so long, was his wisedome; but now when the promises were to be accomplished which he had made before, he expresseth his name *Iehova.*

Why the Lord kept up his name *Iehova* from the Patriarchs so long.

The second thing to be considered in this name is, that he is called *Eheie, Ero qui ero,* I am that I am, *Exod.* 3 14. that is, whose eternity endureth for ever; and he is called *Eheie,* who was, is, and is to come; for, the future tense with the Hebrews comprehendeth all the three times, past, present and to come. *Iohn* saith of the beast, *Rev.* 17. 11. *the beast which was, and is not*: the thing that is past, is not: and *Ezekiel.* 26. 10. *thou shalt be no more*; when a man is dead he was; and is no more. God is onely immortality, he is *Alpha* and *Omega,* and he is opposite to man by way of contradiction, which is the greatest contrarity

God is opposite to man by way of contradiction.

that

that is, *Deus est, homo non est*, he is a God and not a man, *Iohn* expressing this name *Eheie*, expresseth it thus ὁ ὢν ὁ ἦν καὶ ὁ ἐρχόμενος, *Revel.* 1. 8. setting them downe as nounes; and he would rather commit a soloecisme in the Greeke tongue, then not to expresse the name *Iehova* by them, for by nature they are participles, they should not be taken materially here τὸ ὤν, but as participles, and they should be declined ἀπὸ τοῦ ὄντος: but to expresse *Eheie* and *Iehova*, he calleth them ὁ ὢν καὶ ὁ ἦν, &c.

The third thing to be observed in this name is, that sometimes the letter *Iod* and no more of the name *Iehova*, is added to words: example *Ionas.* 1. 9. *I am an Hebrew, and I feare the Lord God*; it is in the originall *Gnibhri anochi*; as if he should say, I am an Hebrew of *Iehova*, or belonging to him, the letter *Iod* is an *Affixum* here, and the sentence would be perfect without it [*Gnebher anochi*] but this *Iod* added to it, carrieth this sense, *I am an Hebrew belonging to Iehova.*

The letter *Iod* added to some words for the whole name *Iehova.*

עִבְרִי אֲנֹכִי

עֶבֶר אֲנֹכִי

The fourth thing to bee observed in the name *Iehova*, is this, that his other attributes, *Adonai*, and *Elohim*, are given to creatures, as to Angels and to men; but this name *Iehova* is never given to any creature.

The name *Iehova* is given to no creature, as the rest of Gods attributes are.

The last thing to be observed in this name, is this, that it is never pronounced, nor written with the owne vowels of it; but either with the vowels of *Elohim*, or *Adonai*, and the *Seventy* translate it alwayes κύριος, and the Iewes call it ἀνεκφώνητον *ineffabile*, ἄρρητον, *indicibile*, and ἄρρητον *ineloquibile.*

The name *Iehova* is never pronounced with it owne vowels.

Of this see more Commandement. 3. chap. 1.

I am the Lord thy God. To be their God includeth three speciall blessings in it. First, remission of sinnes. Secondly the resurrection of the body: and thirdly life everlasting.

The preface includeth in it remission of sinnes the resurrection and life everlasting.

First it includeth in it remission of sinnes, and it is concluded thus.

They are blessed, who have God to be their God.
They who have their sinnes remitted are blessed.
Therefore, they who have their sinnes remitted, have God to be their God.

Secondly, the resurrection of the body is contained within this preface *I am the Lord thy God*; as Christ proveth against the *Sadduces*, I am the God of *Abraham*, *and the God of Isaac*, *and the God of Iacob*, *God is not the God of the dead*, *but of the living*, that is, of those who live to God, although their bodies be in the grave: To prove the resurrection out of this place, some frame the argument after this manner.

They who live in their soules after their bodies are dead, must rise againe in their bodies;
But *Abraham*, *Isaac*, and *Iacob*, live in their soules, although their bodies be dead;
Therefore, their bodies must rise againe.

But this argument, although it hold well enough against those who hold the immortality of the soule, yet it proveth not against the *Sadduces* who deny the immortality of the soule; but to fit the argument against the *Sadduces*, and those who deny the Immortality of the soule; it must be framed thus.

An argument to convince the Sadduces, who denied all the Scriptures, except the five bookes of *Moses*.

They who have God, to be their God; must live againe;
But *Abram*, *Isaac*, and *Iacob*, have God, to be their God:
Therefore, they must live againe.

This argument will hold against the *Sadduces* who admitted the five bookes of *Moses*, and granted that God made a covenant with *Abraham*, *Isaac*, and *Iacob*.

Object. But the *Sadduces* might have said, that God might have beene their God while they were living, and now ceased to be their God when they were dead.

Answ. The covenant is pronounced in the present time, ἐγω εἰμι *I am their God*, and not, I was their God; for although

though

though the word *Sum* be not expreſſed in the covenant, yet it is to be underſtood after [*Ani*] according to the manner of the Hebrewes.

אֲנִי

Object. He might have beene the God of their ſoules, although not of their bodies.

Anſw. The *Sadduces* could not frame this anſwere, who denied the immortality of the ſoule. Secondly, the Text ſaith, *I am the God of Abraham*, that is, of whole *Abraham*; For when any thing is attributed or aſtricted to a part, the Whole is preſuppoſed firſt. Example, the blacke-Moore is white in his teeth, then the Moore muſt firſt exiſt who hath the white teeth; So if the whole exiſt not, *In potentia* at leaſt, then this limitation cannot be made to the ſoule, that he might be the God of *Abrahams* ſoule; as though the body never were to riſe againe: and if their bodies were not to riſe againe, how could hee be called the God of their bodies? or why commanded hee their bodies to bee circumciſed and made them Temples of the Holy Ghoſt, if hee had not beene minded to raiſe them againe? *To live* then, muſt be underſtood here firſt of the ſoule, living actually, and of the body, living potentially, which by the power of God ſhall be raiſed againe; and it is ſaide in this ſenſe, *Mark.5.39. She is not dead but alive.* How was ſhee living? by the power of God, who was able to raiſe her againe: and therfore the Hebrews cal the Church-yard, *Domum viventium*, The houſe of the Living, becauſe the bodies lived to God all this time. The Iewes themſelves beleeve the reſurrection *Eſay 26. 19.* [*Nebhelathi jekumun,*] *Cavader meum reſurgent* that is, I beleeve that my body ſhall riſe againe and others with me, ſo, *Iohn 11.24. I know that he ſhall riſe againe in the reſurrection at the laſt day.*

When any thing is attributed to the part, the whole is firſt underſtood.

The Churchyard is called the houſe of the living.

נִבְלָתִי יְקוּמוּן

Thirdly, this preface containeth in it life eternall, *Heb. 11.16.* God is not aſhamed to be called their God and

Heb. 11. 16.

he hath prepared for them a Citty to come, it is concluded thus.

If their God had not prepared for them a City to come, he might have beene aſhamed;
But their God cannot be aſhamed:
Therefore their God hath prepared for them a Citty to come.

I am the Lord thy God; here he teacheth them, the application of all the promiſes of Salvation to themſelves. *Heb.* 11.13. *the faithfull embraced the promiſes* and kiſſed them, this was their particular application of the promiſes. The Schoolemen ſay well, that all the comfort in divinity lyeth in theſe poſſeſſive pronounes *mine, thine,* and *our's*, *a Saviour is borne to you*, *Luc.* 2.11. So *Paul who hath given himſelfe for us Tit.* 2.14. And the comfortable promiſes of the Goſpell, is *Eſay* 43.1. [*Li atta,*] *tu mihi, thou art mine*, which is πεῖκον, a ſhort ſentence, but comprehending all the promiſes of Salvation in it; when God ſaith *thou art mine*, and our hearts can anſwere him againe *We are thine*, This is a happy meeting: the Iewes uſed to write theſe two ſhort words [*Li atta*] the ſumme of the whole covenant, as a Motto upon their rings, and about their gates: *Mine* and *thine* are words of love. 2 *King* 20. 32. *Ahab ſaid to Benhadad he is my brother*, then the text ſaith, *the men did diligently obſerve whether any thing would come from him* (meaning from *Ahab*) *and they did haſtily catch this word, when he ſayd, He is my Brother*: So when the Lord uttereth this word to us, *I am your God*, we ſhould haſtily catch it, and lay hold upon it, and make particular application to our ſelves of the promiſe: but hypocrites cannot make this particular application to themſelves of theſe promiſes of ſalvation; when the Lord offered a ſigne to *Ahaz*, *Eſay* 7. the Prophet ſayd to him *aske a ſigne of the Lord thy God*, but how anſwered the hypocrite? *I will not tempt the Lord*, but he durſt

The comforts in divinity ſtandeth in theſe poſſeſſive promiſes, *mine, thine, ours.*

לִי אַתָּה *Tu mihi.*

Thou art mine, this is the ſumme of the whole covenant.

Hypocrites cannot make particular application of God, nor his promiſes to themſelves.

durſt not ſay, *I will not tempt the Lord my God*: but *Eſay* can apply that to himſelfe, *will ye tempt the Lord my God*, *Eſay* 7. 13. *Pharaoh* ſayd *Exod.* 10. 17. *Pray to your God for me, that he may take away this plague from me*: and ſo *Darius Dan.* 6. 20. calleth him *Daniels* God, and not *my God*, and ſee how ſtrangely the Iewes ſpake of Chriſt; *There is one Chriſt who is dead and riſen againe*, *Act.* 25. 19. and the Devils ſay, *Ieſus thou ſonne of the moſt high God, what have we to doe with thee*, *Marke* 5. 7.

Queſt. How commeth it that *Balaam* that wizard maketh particular application to himſelfe, calling God his God *Num.* 22. 18. *I cannot goe beyond the Word of the Lord my God.*

Anſwer. How *Balaam* called God his God.

Balaam called God his God, after the manner of the *Hetruſcians*, taking him to be that *Hetruſcian* God who had informed his minde, and enlightened it at that time.

Queſt. How commeth it that *Ezekias* ſaith to *Eſay*, 2 *King* 19. 4. *it may be the Lord will heare all the words of Rabſhakeh, and will reprove the words which the Lord thy God hath heard?*

Anſw. He calleth him *Eſayes* God, and not his God, not out of diſtruſt as *Pharaoh* and *Nebuchad-nezzar* did, but onely becauſe *Eſay* was their mouth to the Lord at that time, who brought the anſweres to them from God.

The laſt thing which is contained in this preface, is, the reaſon why they ſhould obey him: becauſe hee brought them out of the Land of *Ægypt.*

Concluſion. The concluſion of this is, *Pſal.* 119. 130. *the entrance to thy words giveth light, and giveth underſtanding to the ſimple.*

CHAP.

Commandement 1.

CHAP. V.

That there is but one God.

Exod. 20. 3. *Thou shalt have no other Gods before me.*

The first and second Commandement, are two distinct Commandements.

THe first and the second Commandement are two distinct Commandements, and not one, as the Church of Rome would make them; for if they were not two distinct Commandements, then whatsoever religious duties are required, and offences forbidden in Gods Word elsewhere, could not be contained here under one of these Commandements: but all religious duties required besides in any other Scripture, can, and must be contained in some distinct Commandement of the first Table, and there are many religious actions commanded which we must referre to some generall head, and some distinct Commandement in the first table, which cannot be referred to the first or third Commandement, or to the fourth, and therefore of necessity they are to be referred to the second Commandement.

To bow before God belongeth both to the first and second Commandement in diverse respects.

Thou shalt not bow down to them nor worship them. These words belong both to the first and second Commandement in diverse considerations; *To bow* the body, is an exercise of religious worship due to God, and wee must not performe it to any other creature. There are two sorts of bowing of the body, the first is an absolute bowing or *terminativa adoratio*, as they call it, and stayed in the thing, to which it is given; and this is performed when the thing it selfe is the principall cause why the worship is given unto it. This sort of worship is due onely to God himselfe and it belongeth to the first

Adoratio { *terminativa* / *relativa.*

Cammande-

Commandement, although it be an externall action of the body, 1 *Tim.* 2. 8. *I will therefore that men pray every where, lifting up holy hands without wrath and doubting.* This externall action of the body; *To lift up the hands*, belongeth to the first Commandement. The second sort of bowing or of bodily worship is that, which we call *Relativa, quando non terminatur in creatura*, when it endeth not in the creature, *Sed transit in aliud*, it passeth to another; and this sort of worship is forbidden in the second Commandement; such was the worship which *Cornelius* would have given to *Peter Act.* 10, 25. and which *Iohn* would have given to the Angell *Revela.* 19. 10.

Adoratio terminativa, quid.

Adoratio relativa, quid.

Secondly, others distinguish the first and the second Commandement this way; that all inward worship is commanded in the first commandement, and all outward worship, in the second; but neither all, nor onely, inward worship is commanded in the first Commandement, as to bow the knee before God *terminative & absolute*, is judged a part of the worship of God in the first Commandement; so both the outward and inward relative worship are condemned in the second Commandement. When a man carrieth any religious and reverent respect to worship before the creature, this is condemned in the second Comandement, as when the *Philistines* would not tread upon the threshold where Dagon broke his necke 1 *Sam.* 5. 5.

Neither all, nor onely inward worship, is commanded in the first Table.

Thirdly, when false worship is given to the false God, they make that a breach of the second Commandement, and when true worship is given to the true God, they say this is commanded in the first Commandement; but this distinction holdeth not, for when a man worshipeth a false God, by false meanes; as when a Covetous man maketh a god of his money, it is a breach of the first Commandement, and not the second; but when he

he goeth about to worship any creature for Gods cause outwardly in act, this relative worship is condemned in the second Commandement.

Ye shall have no other Gods before me: these words are not rightly translated, *ye shall not make* [*Peregrinos deos,*] *strange gods:* he forbiddeth not only *deos gentium,* which are *dij peregrini,* but thou shalt make to thy selfe no gods, although thou never learne of another people to make them. And this word *Achar* in other places of the Scripture, is expounded by these two words, *Necar* and *Zar,* so that he forbiddeth to have any God but himselfe.

אַחֵר
נֵכָר
זָר
} *alienus.*

It is great Idolatry to worship the Gods of other people, being deceived by them; as the heart of *Salomon* was drawne to worshippe strange gods by the example of his Wives: It is greater Idolatry when they make choise to worship them, not being compelled for feare, as they would have driven *David* to doe, 1 *Samuel* 26. 19. thus did *Amaziah* willingly worshippe the Gods of the *Edomites* after that hee had overcome them, 2 *Chron.*25.14. But a higher sort of Idolatry, is to worshippe gods whom their Fathers knew not. *Deut.*32.17. this was a greater sin than to worship the Gods of their Fathers.

To worship gods whom their Fathers knew not, a great sinne.

עַל פָּנַי

Before me, in the Hebrew it is, [*Gnal Panai*] which may be expounded *in my place;* as *Deut.*21.16. *he may not make the sonne of the beloved first borne,* [*gnal Pene,*] *in place of the son of the hated woman.* Or, [*gnal Panai,*] *id est e regione mei,* ye shall not bring in the Harlot in my sight.

Before me, God is a jealous God. Who will not suffer *Idolum Zelotypiæ, the Image of Iealousie* to be set up before him. *Ezeck.*8.3. hee who would not suffer a stranger to enter into the Temple, how can hee suffer an Image to be set up before him? hee who would not suffer the Arke, and *Dagon* to stand together in the Temple of

The great hatred of God against Idolatry.

the

the *Philistins*; how can he suffer an Idoll to be set up beside himselfe in his owne Temple? What boldnesse was it in the Iewes, to set up the Idoll in mount *Olevit*, even in the sight of the Lord, for he never looked out of the Sanctuary, but he saw that vile hill of abhominations: therefore he calleth it not, [*Har hamishha*] *Mons unctionis*, but [*Har hammashhith*,] *Mons corruptionis*, *The Hill of corruption*, 2 *King* 23. 13. And they came neerer with their Idols to set them up before the Lord *Ezek.* 8. 5. *Northward at the gate of the Altar, this Image of Ielousie in the entry* was set up. This was the outmost gate in the court of the gentiles. And yet neerer, in *Gazophylaciis*, in the Chambers that were next the Temple. When the Prophet digged a hole through the wall he saw them *worshipping creeping things and abhominable beasts verse* 10. And yet neerer even at the North gate of the Lords house at the entry of the Court of the Priests, there they set up the filthy god *Tammuz*. And yet they come neerer which was a greater abhomination, *At the doore of the Temple of the Lord, betwixt the Porch and the Alter, were five and twenty men with their backes towards the Lord, and their faces towards the East, and they were worshipping the Sunne.* When they came to worship before the Lord they turned their faces towards the Arke; which was in the West end of the Temple, and when they came out of the Temple, they returned not that way, by which they entred in; as when they came in at the East gate, they went out at the North or North-east gate, but they went not out at the East gate because then they should have turned their backes upon the Lord. If they might not turne their backes upon him; farre lesse might they turne their hearts from him; See *Esay.* 1. 4.

Yesh all have no other Gods. Acherim, Strange Gods, so it is called strange *fire*. *Num.* 3. 3. *and strange incense Exod.* 30. 9.

הַר הַמִּשְׁחָה
Mons unctionis a מָשַׁח *unctus fuit.*

הַר הַמַּשְׁחִית
Mons corruptionis a שָׁחַת *corrumpere.*

The idols in *Ezekiel's* dayes, were brought neerer and neerer, untill at last they were brought within the Temple.

When the people of God worshipped, they turned their faces toward the Arke.

They went not out of the Temple by the doore at which they entred in.

אַחֵרִים

30.9. *and Levit.* 10.1. So *alienare se retrorsum*, is to goe *Backeward from the true God*, *Esay* 1.4. In worship, if we respect either the object, or the manner of the worship, to have another god, is to have a false god. so *Galat.* 1.8, 9. *Another Gospel*, is a contrary Gospel, and *Disparata sunt contraria in cultu divino, ubi est alius & alius non est unus cultus*; therefore *a strange God*, is put here for a false god.

To have another God is to have a strange God.

We may take up this Commandement in these propositions. First, ye shall have a God. Secondly, yee shall have me for your God. Thirdly, ye shall have mee onely for your God.

Many have not God to be their God.

First, ye shall have a God. The most people of the World have not God for their God; there were and are three religions in the world, first Iudaisme, secondly Christianity, and thirdly Paganisme.

עַמִּי

לֹא־עַמִּי

רֻהָמָה

Iudaisme is considered in a threefold estate, first when they were [*Gnammi*,] *My people*, secondly when they were [*Lo gnammi*,] *Not my people*, and thirdly when they shall be [*Ruhhama*,] *to be pitied Hose.* 1.

The estate of the Iewes when they were the people of God.

In the first estate, when they were [*gnammi*,] *My people*, then they worshipped the true God, they waited for salvation in Christ to come, and they were distinguished from other people by the badge of circumcision, then the Proselyte of the Gentiles was numbered with them, and he was called [*Goignikkari*,] *Gentilis fundamentalis*, when he had embraced the Articles of the faith. Those who were opposite to the people of God in this estate, were either those who mixed their religion with heathenish Idolatry, such were the *Samaritans*: of these *Chrysostome* said, μικτὰ μιγνύειν to mixe th se things that should not be mixed, the true worship with the false; and the Iewes stigmatized (as it were) the *Samaritans* with these two letters, *Gnaïyn zain* because they used strange worship. Or, those who fell away quite to gentilisme, such

נוֹי עַקְרִי

The Samaritans religion contrary to the Iewes in their first estate.

עז *pro* עברד

זרה

such as was *Rabshake* whom the Iewes hold generally to have beene an apostate Iew; and such a one is called [*Copher begnikkar,*] *Negans fundamentum.*

In their second estate they are [*Lo gnammi,*] *Not my people. And they despised me Esay.*1. They whom I begot and brought up, they upon whom I bestowed so great priviledges, they to whom I gave so many benefits with out their desert, they whom *I carried upon Eagles wings, Deut.*7.6. (for the Eagle doth not carry her young ones in her tallons as other ravenous fowles doe, but upon her wings) I was betwixt them & all danger, I covered them in *Ægypt* with my wings, I carried them through the desert; and yet they have cast me off, whom they ought to have worshipped; they have despised me in my Precepts in my Counsels, and in my Ceremonies, in my Patriarchs and in my Prophets, in my Iudges and in my Kings, and lastly they have despised me in my wel-beloved Sonne, whom I sent to them, *Saying, perhaps they will reverence my Son. Mat.*21.37. *They regarded not the rocke of their salvation, but judged him, Plagued and smitten of God, Esay* 53.4. They rejected me, whom I accounted only for my children, and I accounted all other people but dogges in respect of them, *Matt.* 15. 26. But they turning into dogs have rent me, *Psal.*22. *Phil.*2.3. And now the Turke and the Iew are alike, he in his *Desideratus Messias,* his worldly King, and the Turke in his *Muhhamad,* his *desiderabilis Mahomet,* both circumcise, the Iews the eight day, the Turkes the eighth yeare.

In their third estate, when they shall be *Ruhhama,* they and the Christians shal be one, then *there shal be one shepheard and one sheepfold, Ioh.* 10. 26. And the seale of the Covenant shall be baptisme, as it is to us now.

The second religion Professed in the World is Christianity, those have God for their God, first they were called [*Nozerim,*] *nazarai* and afterward their name was

בּוֹפֶר בְּעִקָּר

The great ingratitude of the Iewes in casting off the Lord, who had done such great things for them.

מחמר *desiderabilis.*
a חמר *desiderare.*

The Iewes in their third estate shall be allone with the Christians.

How they were called Christians at the first.

נוֹצְרִים
מְשִׁיחִיִּים
הַמִּיר דַּת
Some fall totally from Christianity.

כּוֹפְרִים
מִמְּלוּקִין a radice,
מלק emere.

מִסְלְמָאנִין a radice
שָׁלֵם pax.

Heretickes and Schismaticks fall from Christianity in part.

גֵּרוּת
אַרְמִיָּא

Brerwood in his inquiries.

was changed at *Antioch*, and they were called *Meſichiim Act.* 11.26. And the ſeale of the covenant to them is baptiſme. Oppoſite to theſe are Apoſtates who fall away from Chriſtianity; ſuch a one is called [*Hemir dath*,] *Mutans fidem*, changing their faith and religion.

Theſe who fall from Chriſtianity: doe fall away either totally, or in part. If they fall totally, either they fall to Iudaiſme, Turciſme, or Gentiliſme.

Firſt, if they fall to Iudaiſme, then they are called [*Copharim*] *redemti pretio*, bought with a price.

Secondly, if they fall to Turciſme, if the Turkes buy the Children of the Chriſtians, then they are called *Mumlukin*, and they circumciſe them when they are eight yeare old: and if they take them alive when they are men of age, then they muſt renounce their Chriſtianity, and they muſt ſay; *Non eſt Deus, niſi deus & Mahumet*, there is no God except God and Mahumet then they are circumciſed, and called [*Muſulmanin*,] *ſervati, a ſalem Pax.*

The third ſort are theſe who fal totally to Gentiliſme, as *Iulian* the Apoſtate.

They who fall a way in part from Chriſtianity, are either Heriticks or Schiſmatickes, the hereticke ſin againſt the truth, and the ſchiſmaticke againſt the charity. *Hæretici in veritatem; & Schiſmatici, in charitatem, peccant.*

The third religion is Paganiſme, it is called *Cajaroth*, and in the Syrian language the Paganes are called *Aramæi. Galat.* 32.8. The reaſon why they are ſo called, is becauſe the firſt Idolaters, mentioned of, in the Scriptures came from *Aram*, or *Syria*, as *Abrahams* Father was a *Syrian*, *Laban* was a *Syrian*, *Naaman* was a *Syrian*, and *Balaam* was a *Syrian*, *Deut* 23.4. And they put an *Aramite* for an Idolater, as an *Arabian* for a Theefe, *Iere.* 3.2. and a *Chaldean* for a Genethliacke *Dan.* 2.2.

If all the world were divided into thirty one parts, there

there will be found nineteene parts be possessed by Idolaters, seven by Mahumetans and Iewes, and but five parts by the Christians.

Nineteene parts are possessed by Idolaters: first some of *Europe* and the sixt part of *Africa*, the most part of *Asia*, as *India*, *Calecut*, *Cathay*, and *Tartarie*, all *America*, except a few drawne to Popery, by the *Spaniards*.

The *Mahumetans* possesse sixe parts of the World, as *Arabia*, *Persia*, and a part of *Asia*, as the *Tartares*, and the fourteenth part of *Europe*.

Christians possesse but five parts of the Word, and there are thirteene sects amongst them, *Papists*, *Grecians*, *Melchites* or *Syrians*, *Indians* or *Christians* of *Saint Thomas*, *East Indians*: *Georgians*, *Muscovits* and *Russians*, *Nestorians*, *Iacobites*, *Ophits* in *Ægypt*, *Armenians*, *Abissæni* and *Maronits*.

Now take the true professors, and separate them from these corrupt worshippers, then separate hypocrites from these true professors; and so we shall see how few there are, who have God for their God.

Conclusion.

The conclusion of this is: seeing that there are so few, that have the true God, to be their God, let us study to be of the number of that little flocke, to make the Lord to be our God; and then we shall be his people. *Turkes* and Pagans deny the true God in Christ, heretickes rob him of his glory by their superstition and Idolatry, hypocrites and carnall professors, *honour him with their lips but have their hearts farre from him*, *Esay* 29. 13. Therefore let us bend our selves with al our might to maintaine and advance Gods glory that it be not troden under foote of all.

CHAP. VI.

God is to be loved with all the heart.

Commandement. 1.

Deut. 5.6. *Thou ſhalt love the Lord thy God with all thy heart, &c.*

THis Commandement craveth of us that wee ſhould have God to bee our God. Firſt, that wee ſhould love him. Secondly onely love him. Thirdly, with our heart, and with all our heart. Fourthly to put our truſt in him, and hope in him. Laſtly, to feare him.

Reaſons why we ſhould love God.

Reaſon 1. Nothing can fill the heart but God.

Firſt we muſt love him, nothing can fill the heart of man but God. *Prov.* 30.15. *There are three things which are not ſatisfied, yea foure that ſay they have not enough: the grave and barren wombe, the earth that is not filled with water, and the fire that ſaith not, it is enough.* So nothing can fill the heart of man, there is ſuch an Immenſitie and emptineſſe in it, that nothing can ſatisfie it but God himſelfe: Caſt three Worlds into it, yet it will never ſay, it is enough, *Et nullum datur vacuum*, it muſt bee filled, and nothing can fill it but God: Therefore he ſpeaketh to the heart, and when it is empty hee muſt fill it with graces. Satan is ſaid to fill the heart, *Act.* 5.3. But he cannot come in directly to the heart, to fill it, but onely to the ſenſe and phantaſie, this is proper to God onely, both to fill the heart and to give it contentment.

Reaſon 2. Nothing can give reſt to the ſoule but God.

The ſecond reaſon why wee ſhould love God, is, becauſe there is nothing that can give reſt to the ſoule, but God; the heart of man is like the needle of the Compaſſe, that trembleth ſtill, untill it come to the Pole. 1 *Sam.* 25. 29. The ſoule of a wicked man is in a ſling; that which is in a ſling is violently toſſed about: So is the ſoule when it

it is not upon the proper object, God. *David* said *Psal.* 36.10. [*Libbi sehharchar,*] *My heart was troubled*; *Sohher* is called a Merchant going too and fro selling his wares: so is the heart of man troubled about sundry things; and the letters are doubled here, to signifie the great care and trouble, that *David* had, when he sought after these things, as the Merchant seeketh for his gaine. When the rich man said in the Gospel, *Soule take thy rest, for now thou hast much goods laid up for many yeares*, *Luk.* 12. 19. He put the soule from the right object. But when *David* said, *Returne my soule to thy rest*, *Psal.* 116.7. then he set his Soule upon the right object.

לִבִּי סָחַרְחַר

סוֹחֵר *mercator a*

סָחַר *circumare.*

Secondly, we must onely love him, *Nihil præter, supra, aut contra.*

Whether is God to bee loved for his benefits or not?

Quest.

God is to be loved for himselfe, *Although he should kill me, yet will I trust in him. Iob.* 13.15. God is *vltimus finis* (as *Thomas* saith) and we may not serve him for another end, for then we should make *ultimum finem* but *medium. Antigonus Sochæus* saith, *Ne estote servis similes, qui dominis serviunt mercedis ergò*, be not like servants who serve their masters onely for gaine. There is great reward in keeping Gods Commandements, *Psal.* 19.11. The reward is the end of our service, but it is not the end of that which we love; we expect our reward, but we enjoy not our reward. These benefits in respect of our infirmitie may be motives to stirre us up to love him, and they may be *ordine Prima*, but never *quoad dignitatem Præcipua*, they may be first in order, but never principall in respect of dignity, *Ioh.* 6.26. *Ye seeke me because yee eate the bread and were filled. Iob.* 21.15. *What shall it profit us, if we pray unto him?* They measure all their religion by profit, and will doe nothing but for gaine. So *Mal.* 3. 14. *It is a vaine thing to serve the Lord, and what profit*

Answ.

Medium quatale & perse nullam boni appetibilis rationem possidet, tota quippe ratio amandi medium, est convenientia cum fine.

In Pirke Abkoth.

Hypocrites serve God for gaine.

Hypocrites serve God for gaine.

God is to be loved with the whole heart.

God looketh first upon the heart.

Simile.

God looketh upon the intention without the act.

The Lord liketh the action of an unregenerate man, but not as it proceedeth from.

Hypocrisie defileth all the actions of a man.

נִעְתַּר לִפְנֵי יְהוָה

Doeg was a great Hypocrite.

is it that we have keept his ordinances? To those men *gaine is godlinesse.* 1 *Tim.* 6. And they are like little Children that will not say their Prayers, unlesse we promise them their breakefast.

The manner how we should love him; wee should love him *with our heart*, the heart is the first thing that God looketh unto. *Prov.* 23. 26. *Sonne give me thine heart.* When the beast was cut up for a sacrifice the first thing that the Priest lookt upon, was the heart, and if the heart was naught, the sacrifice was rejected. God looketh first upon the heart of his Children, and then upon their Sacrifices; as hee looked upon *Abel* and upon his sacrifice. *Gen.* 4. 4. Secondly, he looketh upon the intention of the heart without the act, as upon *Davids* purpose to build the Temple; and here he accepteth more of the quality than of the quantity. Thirdly, he liketh sometime the action of an unregenerate man, but not as it proceedeth from him. 2 *Chron.* 25. 2. *Amaziah did that which was good in the eyes of the Lord, but not with a perfect heart.* The things which he did were good in themselves, but not as they proceeded from him.

Seeing the heart is that, which the Lord looketh first upon; then every man should study to purge his heart especially from Hypocrisie, which defileth all our actions, and maketh the doung of our sacrifices to be cast in our faces. We have a notable example how this Hypocrisie *divideth the heart Hos.* 10. 2. And hindereth it that it cannot love God. 1 *Sam.* 21. 7. *There was a certaine man of the servants of Saul there (Doeg) detained before the Lord.* But this doth not expresse the force of the words in the originall, *Nirghzer liphni Iehova*, it carrieth this sense with it, *Incluserat se ante Tabernaculum ut studio legis occuparetur.* Hee went of purpose to study the Law of God there, and to understand his will, who would

would have thought, but that this hypocrite came with an upright heart to ſerve the Lord; and yet becauſe the heart of him was not perfect, hee became a moſt feare-full perſecuter, and murtherer of the Prieſts of God.

So when the Seventy went up to meet the Lord, *Exo.* 24.1. *Nadab* and *Abihu* went with them, and yet becauſe thoſe rebels had not a good heart to love the Lord: therefore they brought in ſtrange fire to the Altar of the Lord. *David* ſaid *Pſal.* 18.44. that many of my ſervants *mendaciter ſe ſubijciunt mihi, Many counterfitly ſubmitted themſelves to me:* So many counterfitly ſubmit themſelves to the Lord, whoſe hearts are not upright with him. The prophet ſheweth this Hypocriſie. *Iere.* 17.8. *The heart of man is deceitfull above all things*, in the originall it is, [*Gnakobh,*] *A Supplanter.*

עקוב

Thou ſhalt love the Lord with all thine heart, and it is enlarged, *Deut.* 6.5. *Thou ſhalt love the Lord with all thine heart, ſoule, and might.* And *Marc.* 10.30. *with all thy ſoule, mind, and ſtrength.* In the Hebrew it is *ex toto valde tuo.* The Chaldee Paraphraſt paraphraſeth it, *Ex tota ſubſtantia tua*, which is not the meaning of the Law. We are not curiouſly here to ſeeke the difference of theſe, *minde, Soule, ſtrength*, and *heart*; but onely to conſider, what God craveth of us, that we ſhould love him unfainedly; and with an upright heart.

בְּכָל־ מְאֹדֶךָ

Repetition of words in the Scripture ſometimes doth intend the affection, ſometimes the ſignification, ſometimes both the affection and ſignification, and ſometimes neither of them.

And that we may take up this the better, we muſt underſtand that repetitions in the Scripture ſometimes neither intend the affection, nor ſignification; but diminiſh them; example *Iob* 19.21. *Have pitty, have pitty upon mee my friends.* Here the doubling of the word neither intendeth the ſignification, nor affection, but diminiſheth it rather.

Sometimes againe, when the ſame words are repeated, they intend both the affection and ſignification.

*Psal.*126. *Venientes veniebant cum exultatione.* Here it intendeth both the signification and the affection, they came home as cheerefully from the captivitie, as these who bring home their corne with joy and gladnes. Exam. 2. *Ge.*25.30. and *Esau said to Iacob, feed me I pray thee with that red with that red pottage.* Here the doubling of the same words intendeth both the affection of *Esau*, and the signification of the words: that is, *With that excellent red pottage.* But when the repetition is in diverse words, it intendeth the affection, but not the signification of the words. Example, *Exod.*32.6. *The people sat downe to eate and drinke, and rose up to play:* here the words *to Eate Drinke*, and *Play*, intend not the signification, but onely the affection of the people; they expresse how earnest the people were in this their Idolatry. It is true, ye shall finde when diverse words are set downe to expresse one thing, they sometimes intend the signification; as well as the affection; but that is in the joyning of the words, and not in the words themselves. Example *Luc.*17.17. *They did eate, they dranke, they married Wives, they were given in marriage.* Here although their security be set downe by diverse words, yet the repetition of them intendeth the signification, as well as the affection; they are set downe here without any conjunction, after the manner of the Hebrewes; for the Hebrewes when they would expresse their earnest desire about a businesse, they set downe their words without a conjunction: but when diverse words are set downe with a conjunction, then they intend not the signification, but onely the affection, as here, *Thou shalt love the Lord with all thy soule, &c.* Here the words intend the affection, but not the signification: and therefore wee are not here curiously to seeke how these words differ, but to understand, that we should love the Lord, not onely comparatively, or appretiatively; but both intensively

The Hebrewes to expresse the earnestnesse of things, set downe the words ἀσύνθετα, without a coniunction.

sively and extensively, as far as we can; and as the sunne-beames gathered together and united in a Cristall glasse, burne the hoter; So all the affections gathered together and united, make the love the more fervent, *Tunc omnes fontes mei laudabunt te Psal.*103. *Then all that is within me shall prayse thee.*

Deus amandus est intensive et extensive.

Contrary to this love is lukewarmenesse in the service of God. Such was the Church of *Laodicea*, becaus they were lukewarme, therefore the Lord saith; *I will spue them out of my mouth*, *Rev.*3.16. For cold and hot things contract the stomacke and make it to keepe the nourishment; but lukewarmenesse dilateth the stomacke and maketh it spue out the nourishment: So the Lord cannot abide those lukewarme people, but spueth them out. Lukewarmenesse is not a midst betweene cold and heate, as in naturall things, but it is more opposite to heate than cold is.

God cannot abide lukewarme people.

Non datur hic medium.

And that we may conceive this the better, let us marke these foure sorts of people.

Continens & temperans, bonus
Incontinens & temperans, malus.
Incontinens & intemperans, pejor.
Continens & intemperans, pessimus.

Foure sorts of professors compared together and who are worst.

The best sort of these foure, are they who are both continent and temperate, subduing their passions, and serving God in sincerity both in heart and deed as *Zacharie* and *Elizabeth were both righteous before God, walking in all the Commandements and ordinances of the Lord blameleße. Luc.*1. 6.

Secondly, the Incontinent and Temperate are not the worst, as those who are ruled by their passions but burst not forth in act, as *David* when hee was about to kill *Nabal*, here he was incontinent; but by the wise councell of *Abigail* he was restrained from murther, and was temperate in his action.

Thirdly, some are both incontinent and intemperate, and yet these are not the worst, who being overcome with their Passions burst forth in act, as *David* when he committed adultery, and as hee who killed in sudden passion: neither are those most opposite to them who are both continent and temperate.

Fourthly, some are continent and intemperate, and they are worst of all, and most opposite to the first sort. For such doe not things through passion, but under colour and pretence of religion, as the Hypocrites; these the Lord doth abhorre most of all, even as he who in cold blood killeth a man, is more detestable than he who killeth in sudden passion; for this sinne commeth neerest to the sinne of the Devill, who is not subject to passion. And as these who commit adultery not so much through lust, but out of the bad habit of their mind, because it is contrary to the Law, are more hardly reclaimed than others who are misled by lust (for here the reasonable faculty is corrupted, and in the other the sensuall faculty) so a man who through infirmity and weakenesse, falleth in the neglect of the service of his God, is not so corrupted, as he who through a bad habit is corrupted, so that at no time he can love the Lord. And the child of God may be compared to a man who falleth into an Epilepsie, but those lukwarme people are like those that have the Hydropsie who thirst continually; & therefore of all sins we must abhor and detest this lukewarmenesse most, as most opposite to God and his worship.

Quest. Whether is the hatred of God, or the ignorance of God the greater sinne?

Answ. In diverse considerations the hatred of God may be a greater sinne than ignorance, and ignorance may be a greater sinne, than hatred. First, for the hatred of God. That is the greatest sinne which is most opposite to the greatest good; therefore the hatred of God opposite to the

In genere mortis Odium Dei est deterius ignorantiâ. Sed in genere entis Ignorantia est deterior Odio.

the love of God, must bee the greater sinne. But if ye will consider ignorance as opposite to the vision of God, (wherein consisteth our blessednesse) then the ignorance of God is a greater sinne than the hatred of God; for to see God is a more excellent thing, than to love him.

And to love God the better we should hate our selves *Luc.* 21. 26.

Man is considered in a foure fold estate. First in his innocent estate. Secondly, in his corrupt estate. Thirdly, in his regenerate estate, and Fourthly, in his glorified estate.

Man considered in a fourefold estate.

In his innocent estate, to love God and to love himselfe were *Idem*; for as the Echo *est individuum cum suo sono*, it is but the reflexe of the same sound backe againe: so when man loved God in his innocent estate, and then loved himselfe; it was but a reflexe of the love of God and but one love with it.

The love of a mans selfe in his innocent estate was but a reflex of the love of God.

In the second estate, to love God and to love himselfe are contrary, *Rom.* 1. 30. *Haters of God.* 2 *Tim.* 3. 2. *Men shall be lovers of their owne selves.*

In the third estate to love God and to hate our selves are not directly contrary, but subcontrary: for by this hatred is understood onely lesse love, and hatred is not properly taken here, this maketh the subcontrarity: and the Schoolemen say well, *Deus non extinguit, sed ordinat affectiones*, He taketh not away the love of a mans selfe, but onely moderateth it; that hee hate himselfe, that is, love himselfe lesse than God; and in this sense it is said, *Gen.* 29. 31. *That he hated Leah*, that is, he lesse loved her than *Rachel.* In the fourth estate they shall be one againe.

God taketh not away the love of a mans selfe but moderateth it.

In statu primo, *Amare deum & amare se*, sunt idem.
In statu secundo, *Amare deum & amare se*, sunt contraria
In statu tertio, *Amare deum & odisse se*, sunt subcontraria.
In statu quarto, *Amare deum & amare se*, sunt idem.

We

Our knowledge of God in this life is not perfect.

Simile.

Our love to God in this life is as our knowledge of him is.

Diligitur Deus vel secundum { *a actum. b studium, c habitum.*

Papists hold that God requireth not this love literally.

We cannot reach to the full measure of this love in this life, the knowledge which we have of God, is but *secundum modum recipientis, & non recepti*, that is, It is according to the measure of our knowledge, and not according to the dignity of him that is knowne. Thou seest in a looking glasse the Image of a face represented before it, the glasse representeth the face here, not according to the perfection of the face, but onely according to the perfection of the glasse which representeth the Image of things to us, and not the essence of things. So we see the Image of the fire in the eye, not according to the nature of the fire (for then it should burne and consume the eye) but onely the colour and the figure of the fire; and the eye although it be but little, yet it taketh up the whole figure of the Hemisphere; so the knowledge which we have of God, it is but a finite knowledge, we know him not as he is infinite in himselfe, and our love is as our knowledge is. In the life to come our knowledge shall be but a finite knowledge, but then we shall love both *Intensive & extensive* to the full, that is all, that the Law requireth of us.

The Children of God love the Lord, *vel secundum actum*, alwayes, as the glorified in heaven; *vel secundum studium*; for their care and endevour is to love the Lord; this is the greatest perfection of love, that the Children of God can attaine unto, in this life: *vel secundum habitum*; as many of the Children of God, when they fall into some great sinne, yet they lose not the habite of the love of God.

Most of the Schoolemen, and Papists hold, that this Commandement craveth not this literally here; but onely they teach that this is *Medium*, a meane to lead us to the end, when wee shall love him fully in the life to come: and they adde further, that *Secundum sensum anagogicum*, the Law requireth this exact and full love, but it craveth

craveth it not of us literally here in this life; and they say there is a double perfection: First, *Quando pervenitur ad finem.* Secondly, *Quando non receditur a fine*, When we attaine to the end; Or when we goe not from the end. And they give this example: A Captaine saith to his Souldiers, fight and obtaine the victory; some of them doe fight and obtaine the victory; some of them againe doe their best, and yet obtaine not the victory; yet they fight also, and do fulfill the Coptaines Commandement: So in this life they say, that God requireth no more of us but that we goe not from the end, and in the life to come that we attaine unto the end. But these Souldiers who fight and obtaine not the victory, if the Captaine should deale with them, *In foro stricti juris*, According to the rigour of the Law, they should get no reward of him; but it pleaseth the Captaine to accept of the good indevours of his Souldiers; and so dealeth God with his Servants, he accepteth of his Saints in the Court of new obedience although they come farre short of that obedience, which is required of them.

Simile.

God accepteth of the endevours of his children in the Court of new obedience.

But under the New Testament he promiseth that his Children should keepe his Lawes. *Ezek.* 36. 27.

Object.

They shall begin this new obedience in this life, and that more cheerefully than under the Law; but that shall be perfected in the life to come, which is required in the Law.

Answ.

Our new obedience begun here, but perfect in the life to come.

This one Commandement, to love the Lord with all our heart, is the Commandement which we must study first, for all the rest are implied and contained in it, as the conclusions are contained in the premisses, and his *Love is the fulfilling of the Law Rom.* 13. 10.

Amor Dei implet Legem { *Reductivè, Effectivè, Formaliter*

This love of God, is the fulfilling of the Law three wayes. First, *Reductivè*, because we fulfill all the Commandements for the love of God. Secondly, *Effectivè*, he who loveth the Lord is ready to obey him. And thirdly *Formaliter*,

formaliter, quia finis in moralibus habet rationem formæ: for all our actions should be referred to his glory.

To put our trust in God, is commanded in the first Commandement.

As this Commandement craveth of us to love God, so it commandeth us to put our whole trust in him, to hope in him, and to feare him. First, to put our trust in him, *He that trusteth in the Lord shall stand as Mount Sion, that cannot be removed. Psal.* 125. 1. But the wicked who put their trust in any other thing, their *hope shall be cut off, and their trust shall be a spiders house, Iob* 8. 14. marke the comparison, the spider spinneth a web out of her owne bowels, and she weaveth it most curiously, then she incloseth her selfe within the midst of her web, as it were a house: but how easily is she swept away; So man when he spinneth out of his owne heart, his owne imaginations and trusteth in them; they are but like the Spiders house unto him. *These weave the Spiders web, but their webs shall not become garments to them, neither shall they cover themselves with their wörkes. Esay* 59. 5, 6.

Simile.

The trust of the wicked, like the Spiders web.

So we should hope in him. The reason wherfore we beleeve him, is the authority of the speaker; although we have no evidence of that which we beleeve; So the reason wherefore we hope in God, is his power and goodnes, that he is able and willing to performe that which we hope for. *Fides respicit primario veritatem, spes vero primario bonitatem.* Faith chiefly hath an eye to the truth, but hope hath an eye chiefly to the goodnesse of God.

The goodnesse of God is the object of our hope.

So we should feare him. The Lord is called *The feare of Isaac. Gen.* 31. 42. (as he is called *Expectatio & Patientia Israel, Ier.* 14. 8.) that is, he whom *Isaac* feareth, *Esay* 8. 13. *Sanctifie the Lord, and let him be your feare.* It is the manner of the Scriptures, to put the habit or the passion for the object. So *Gal.* 2. 23. Faith is put for Christ the object of faith, and *Rom.* 8. *Wee are saved by hope*, that is, by Christ hoped for. So the *feare of Isaac*, that

God is called *The feare of Isaac.*

that is, the Lord whom *Isaac* should feare.

The *Chaldees* call God *Dehil*, terror or feare, *Dan.* 2. 31. *Iacob* comming from *Syria* and being to sweare to a *Syrian*, sweareth to him according to the *Syrian* or *Chalde* Phrase, by the feare of his Father *Isaac*, that is, as *Onkelos* paraphraseth it, by the God that *Isaac* feared. פַּחַד יִצְחָק

This feare of God is a fence for the keeping of all the Commandements. *Deut.* 4. 10. *I will cause them to heare my words that they may learne to feare me.* So *Levit* 25. 17. *Ye shall not therefore oppresse one another, but ye shall feare the Lord.* So *ver.* 36. *Take no usury of him or encrease, but feare thy God.* So *ver.* 43. *Thou shalt not rule over him with rigour, but shalt feare thy God.* So *Levit.* 19. 32. *Thou shalt rise up before the hoary head, and honour the face of the old man, and feare thy God.* The beginning of wisedome is the feare of the Lord, and the end of all is to feare him. *Eccles.* 12. 13.

The feare of God is a hedge to all the commandements.

The Conclusion of this is, Seing no flesh can be justified by keeping this Law, to love the Lord with all our heart strength and might, we must pray with *David*, *enter not into judgement with thy Servant: for in thy sight shall no man living be justified Psal.* 143. 2. And that he would accept of us in the Court of new obedience, and not bring us into the Court of justice. *Conclus.* 1.

Secondly, seeing this is that which the Lord requireth of us that we love *him with all our heart, &c.* Then let us gather all the faculties of our soules, to the center as it were, that we may performe this duty the better, and wrestle as it were with God as *Iacob* did, and strive with God, as *Paul* saith, *Rom.* 15. 30. *Ye strive with me in prayer*, that at last we may fulfill his Commandements in loving him, and in the end obtaine the victory with *Iacob*. *Conclus.* 2.

CHAP.

CHAP. VII.

Of the highest degree of mans love to God.

Commandement 1.

Rom.9.3. For I could wish that my selfe were accursed from Christ for my brethren my kinsmen according to the flesh.

WE are bound to love God above all things, because he is the fountaine of all goodnesse, and next unto him we should love our owne Salvation.

Our temporall life to be preferred to the life of our equall.

We are bound to love our temporary life better then our neighbours, provided that he be our equall; but if he be our superior in the highest degree, as our King, or the Commonwealth, then we are bound to give our temporary life for their safety: *Davids* subjects said to him, *Thou art worth ten thousand of us*, 2 *Sam.* 18. But for our Spirituall life, we are more bound to wish our owne salvation, than the salvation of any other whatsoever, yea than the salvation of the whole Church. *Mat.*25.9. The wise Virgins said, *not so, lest there be not enough for us and for you.*

The temporary life of our superiour to be preferred to our owne.

Our owne salvation to be preferred to the salvation of all men.

Gregorius Presbyter de vita Nazianzen.

Wee are bound to quite our temporary estate for the peace of the Church; *Gregorie Nazianzen* giveth us a good proofe of this; for when there arose a great contention in the Councell of *Constantinople* about him, because hee was placed there, their suffrages not being asked; *Nazianzen* left his place willingly, and saide to the rest after this manner; I beseech you by the ho'y Trinity, that ye would live peaceably together, and if I be any cause of the dissention, I am no more worthy then the Prophet *Ionas* was, cast me into the Sea, that

ths

this ſtorme may ceaſe, and I will moſt willingly ſuffer whatſoever ye will doe unto me (although I be innocent) for your peace ſake, caſt me out of my place and baniſh me, onely keepe unity and peace amongſt your ſelves, Farewell holy Paſtors, and remember my labours continually.

Secondly the good Paſtor is bound *to give his life for his ſheepe, Iohn* 10.17. and *Paul* ſayd he was *ready to dye at Ieruſalem for the name of the Lord Ieſus, Act.* 21.10.

Thirdly, we may deſire ſometimes the deferring of our glory to come, for the good of the Church. *Philip.* 1.23. *For I am in a ſtraite betweene two, having a deſire to depart and to be with Chriſt, which is farre better; nevertheleſſe to abide in the fleſh is more needfull for you,* but we muſt never deſire, for the good of the Church, to be deprived of eternall life.

We may deſire the deferring of our glory for the good of the Church

Obiect.

But *Paul* wiſhed to bee deprived of eternall glory, for the good of the Iewes and their eternall Salvation.

Anſw.

This was but a conditionall wiſh, like unto that of our Saviours, *let this cup paſſe &c.* And *charitas exuberans optat etiam impoſſibilia, Love when it aboundeth, wiſheth things even impoſſible* ſaith *Luther.* When *Paul* wiſhed that he might be a curſe for his brethren, it was *voluntas conditionata*, but when Chriſt wiſhed that this cup might paſſe, it was *voluntas ſub conditione*; the matter may be cleared by this Example, a man hath two ſervants, both their wils are ſubordinate to their Maſters will, but he injoyneth to one of them a harder taske then to the other; this man refuſeth not to doe his Maſters will, but ſaith unto him, if it be thy will, I will doe this, although it be a hard taske, here his will is *ſub conditione*, as before it was *voluntas conditionata*, a wil readie to doe his maſters will: but this is a further degree that he will undergoe this likewiſe, if his Maſter will bid him,

Voluntas { *conditionata* / *ſub conditione*

The difference betwixt *Pauls* wiſh and Chriſts wiſh.

We are ioyned to God *Similitudine naturæ, vel communione felicitatis.*

We may will the greateſt puniſhment rather than the diminution of Gods glory.

Simile.

The good of the Church to be preferred to our temporary eſtate.

Queſt.

Malum { *Culpæ.* / *Pœnæ.*

Man in this life is *Viator*, in heaven he ſhall be *Comprehenſor.*

him, and this is the loweſt degree of ſubjection; *Pauls* wiſh was *voluntas conditionata* onely, but Chriſts wiſh was not onely *conditionata*, but likewiſe *ſub conditione.*

Againe we muſt obſerve that we are joyned to God, either *ſimilitudine naturæ*, or *communione fælicitatis.* The firſt is broken off by the evill of ſinne, and the ſecond by the evill of puniſhment. Now if *Paul* ſhould have wiſhed to have beene removed from Chriſt, *ratione ſimilitudinis naturæ*, that had beene a ſinne in him; but hee wiſhed onely to be ſeparated from him *communione fælicitatis.* *Bernard* ſaid, it was better to be in hel and love God, than to be in Heaven and ſinne. None that loveth God can be in hell, nor none that ſinneth can be in heaven, for the meanes and the end cannot be ſeparate; yet this ſhould be our diſpoſition, when we give a proofe of our love to God, that we could wiſh in ſincerity the greateſt puniſhment, rather than that Gods glory ſhould be diminiſhed. The Philoſopher ſaith, that natural things have two motions, the one *ad ſui conſervationem*, for the preſervation of it ſelfe, the other *ad conſervationem univerſi*; for the preſervation of the univerſe, as water tendeth downeward by the proper motion of it, yet *ad vitandum vacuum* to eſchew emptineſſe, which is repugnant to the nature of the whole, it will aſcend: So the Godly have the like inclination, one for their owne particular good, and the other for the good of the whole, which is the glory of God, if we can redeeme the good of the whole Church with our greateſt temporary miſery, we are obliged to it.

But how could he wiſh this, ſeeing it importeth a diminution of the love of God, this is not *Malum pœnæ* but *Malum Culpæ*, the evill of ſinne, but the evill of puniſhment: for if he had beene in that eſtate, he had beene excluded from Heaven, and he had beene *viator* ſtill, but if he had beene in Heaven, he had beene *Comprehenſor*; and they who are from home, travelling to their journies

end,

end, can never love God ſo perfectly; as they who attained to the marke already.

If ye will conſider this petition by it ſelfe, it was neither ſinne nor diminution of this love: but if ye will conſider the conſequents of this wiſh, if indeed hee had beene excluded from the Kingdome of heaven, then it had beene a ſinne for him to have wiſhed it. One may wiſh a thing ſimply without ſinne, yet to wiſh it *veſtitum omnibus circumſtantiis*, as it is backed with all circumſtances, it may be ſinne. Example, a woman hath her husband to be executed for ſome capitall offence, the woman wiſhed her husband to live, as her husband, and a Father to her Children to provide for them; but if ſhe ſhould deſire her husband to live as an Enemie to the Commonwealth contrary to the Law, then her wiſh were a ſinfull wiſh: So for *Paul* to wiſh this to teſtifie his earneſt love to the Church, it was no ſinne; but if he had wiſhed it *veſtitum omnibus circumſtantiis*, with a diminution of the love of God, and want of eternall happineſſe; then his wiſh had beene ſinne.

Againe we wiſh a thing *antecedente voluntate vel conſequente voluntate*, with an antecedent or conſequent will. Example, a Iudge by his antecedent will, wiſheth that all the ſubjects may live; but by his conſequent will, he wiſheth the malefactor to dye. So *Paul* wiſhed this by his antecedent will, but not conſidering it with all the conſequents that might follow upon it.

Fourthly, *Paul* wiſhed not this abſolutely, but in compariſon: as the naturall Mother who pleaded before *Salomon* choſe rather, that the Child ſhould be given to her who was not the Mother of it, than that the Child ſhould be cut in two, 1 *King*. 3. 26. If ye conſider *Pauls* wiſh here, it was onely in compariſon; rather then they ſhould die, he wiſheth this to himſelfe.

But how wiſheth hee to bee accurſed of God, and to

Anſ.

Pauls wiſh conſidered ſimply in it ſelfe was no ſinne.

Simile.

Pauls wiſh *veſtitum circumſtantijs* was a ſinne.

Voluntas { *antecedens* / *ſubſequens.*

Pauls wiſh was not abſolute but in compariſon.

Queſt.

be raſed out of the booke of life, ſeeing it was a thing impoſſible?

Anſw.

If ye conſider this wiſh of *Paul* formally, he cannot be raſed out of the booke of life; but if ye will conſider it materially, looking to *Pauls* affection at this time, then hee might have beene raſed out of the booke of life. Conſider Chriſts Petition, *let this cup paſſe.* In Gods eternall decree it was impoſſible that it ſhould paſſe, but conſider againe Chriſts infirmitie as he was a man, theſe two might ſtand together, not to paſſe, and that it ſhould paſſe: So conſider Gods eternall decree, *Paul* cannot be accurſed nor his name raſed out of the booke of Life: but conſider againe his love and affection towards his brethren, hee wiſhed to be raſed out of the booke of Life. Love is like unto the Ivie, which if it cleave to a ſtone or an old Wall, it will rather dye than forſake it: So *Paul* being ſicke of love for the Churches cauſe, hee would rather ſuffer the moſt extreame puniſhments, then that the Church of the Iewes ſhould periſh.

Pauls wiſh conſidered materially and formally.

A man may wiſh that which tendeth to his perfection, as to give his life for his Countrie; this is a way to happineſſe, if hee doe it in faith, but if hee ſhould ſeeke ſimply to be accurſed for others, this were to ſeeke his owne deſtruction; and this he cannot doe.

A man cannot ſimply wiſh to be accurſed for others.

Pauls wiſh was not an ordinary meane here for the ſaving of the Iewes, but his earneſt deſire comming from his great love teſtified this, how earneſtly he deſired their ſalvation.

Pauls wiſh was not an ordinary meanes of the Iewes ſalvation.

Conſequent. 1. Firſt, this wiſh of *Paul* teacheth us, how much wee ſhould account of the ſalvation of the ſonnes of men.

Conſequent. 2. Secondly, this wiſh teacheth us that love ſeeketh not her owne, 1 *Cor.* 13. 5.

Thirdly,

Thirdly, it teacheth us that love is stronger than death *Cant.* 8. 6. *Consequent.* 3.

Fourthly, it teacheth us how much wee are indebted to Christ, who did really undergoe this curse for us. *Consequent.* 4.

The conclusion of this is, he that loveth not the Church unfainedly, he can never love God intirely; for he that loveth not his Mother who bare him, will never love his Father who begot him. *Conclusion.*

CHAP. VIII.

Commandement I.

Luc. 16. 13. *Ye cannot love God and Mammon.*

WHen we love any thing more than God, and set our affections upon it, then wee make a god of it.

There are three sorts of people especially who have another god for their god. The first are φιλότιμοι lovers of honour; The second are φιλάργυροι lovers of money; and the third are φιλήδονοι lovers of Pleasures. Three sorts of men who have not God for their God.

The first are φιλότιμοι lovers of honour; man naturally seeketh himselfe and his owne honour, and he forgetteth to give honour to God. *Iohn* 7. 18. *He that speaketh of himselfe seeketh his owne glory, but hee that seeketh his glory that sent him, the same is true, and no unrightcousnesse is in him.*

The highest degree of this Idolatry is when they affect that honour which belongeth onely to God; the ground of this affectation, is that poyson which Sathan A great ambition to affect the honour that is due to God.

dropped into the eares of our firſt Parents in Paradiſe, when he ſayd, *Ye ſhall be as Gods*, *Gen.* 3.5. Therefore man affecteth the honour, that is due to God. Such was that ambition of *Herod*, *Act.* 12.22. When he was delighted with that cry of the people, *The voyce of God and not of man.* Such was the ambition of *Nebuchadnezzar*, *Eſay.* 14. 14. *I will aſcend above the height of the cloudes, I will be like the moſt high.* Such was the ambition of the King of *Tyrus*, *Ezekiel.* 28. Firſt in wiſedome, he thought himſelfe *wiſer than Daniel. verſ.* 3. Then he thought himſelfe to be *the ſumme and perfection of all wiſedome.* Thirdly, he thought that he exceeded the High Prieſt in all his ornaments, *verſ.* 13. Fourthly, he thought himſelfe to be above *Adam* when he was in *Eden the Garden of God verſ.* 13. Fiftly above the *Cherubims* or Angels *verſ.* 14. And laſt he ſayd, *he was God* himſelfe, *and ſat in the ſeate of God.* And ſuch is the ambition of the Pope that *exalteth himſelfe above all that is called God.* 2 *Theſſ.* 1.4.

The great ambition of the King of *Tyrus*.

Queſt. How can creatures deſire to bee like God, for they cannot deſire that there ſhould be two Infinites?

Anſw. There are two ſorts of deſires, *voluntas abſoluta & efficax, & conditionata & inefficax*, an abſolute and effectual will, and a conditionall and not ſo effectuall a will; by the firſt they cannot deſire to be like God, but by the ſecond they may deſire to be like God. The will of man cannot abſolutely wiſh to be like God in all things, but it wiſheth to be like God in ſomethings, as *Adam* and *Eve* deſired to be like him in knowledg. *Nebuchadnezzer* deſired to be like him in greatnes. *Eſa.* 14.14. *Simon Magus* deſired to be like him in power, in working of miracles, therefore they called him *the great power of God*, *Act.* 8.10. and *Herod* deſired to be worſhipped like God, *Act.* 12.22. But abſolutely no creature can deſire to be like God.

Voluntas { *abſoluta et efficax.* / *conditionata et inefficax.*

A creature cannot wiſh to be like God in all things.

The ſecond ſort, are φιλάργυροι, lovers of money, covetouſneſſe is Idolatry, *Epheſ.* 5. 5.

There

There is a great resemblance betwixt the Idolatry of the first Commandement, and the Idolatry of the second Commandement; betwixt a Covetous wretch setting his heart upon his money, and an Idolater, bowing before his Image. The Lord shewed to *Ezekiel* in a vision. *Cap.* 8. the vile abhominations that were committed within the Temple, and what they were doing in the *Chambers of their imagery*. Some were worshipping *creeping things*; Some with their Censers in their hands making the smoake to goe up before their Images, and some *weeping before the* filthy Idoll *Tammuz*. So if the Lord would lead us in the Spirit, and let us see (as hee did *Ezekiel*) what our severall affections were doing within us; we should see a thousand times greater Idolatry, than ever *Ezekiel* saw in the Temple. Here wee should see some sacrificing to their *owne net*, *Haback.* 1. 16. ascribing all things to their owne wit and policie. We shall see others sacrificing to *Tammuz* or *Baal Peor*, to their filthy lust, and as, *Iere.* 7. 18. *The Children gathered the Wood, and the Fathers kindled the fire, and the Women kneaded their dough to make Cakes to the Queene of Heaven*; so when we looke into our hearts we shall see our affections busie to give some sort of service to this Idoll or that, and to none more readily, than to *Baal-mammon*.

Great affinity betwixt idolatry of the first Commandement and iodlatry of the second Commandement.

Greater idolatry now than in the dayes of *Ezekiel*.

When *Nebuchadnezzar* set up a golden Image to bee worshipped, all the people fell downe and worshipped it, but the three children who refused to worship it were cast into the firie furnace, yet the Angell of the Lord was with them in the midst of the firie furnace, and they found the most comfortable presence of God with them, because they would not fall downe before that Idoll; So saith *Chrisostome*, covetous and avaritious wretches fall downe before their money, but the Children of God refuse with the three Children to fall downe before that

Chrysost. Hom. 18. *in Cap.* 5. *ad Ephes.*

עב־טיט

Aurum eſt denſum lutum.

god of thicke clay which is Gold, [*gnabh tit*] *denſum lutum*, *Habak.* 2. 7. And therefore God is with them in all their neceſſities, and provideth for them. And as the Idolater hath a ſacrifice which he offereth to his Idoll; So, ſaith *Chryſoſtome*, hath the avaritious man his ſacrifice which hee offereth to his Idoll, but what ſacrifice hath he? Even thoſe whom he defraudeth, and maketh a ſacrifice of them to his Idoll: againe, he maketh a ſacrifice of the poore to whom he denyeth maintenance. And laſt, the wretch offereth himſelfe, becauſe he defraudeth his owne ſoule of the uſe of his riches. And as the Idolater devoutly beholdeth his Idoll, and dare ſcarcely touch it; ſo the covetous wretch, dare ſcarcely be bold to touch his money, and his heart is oftener with his money, than the Idolaters heart is with his Idoll. *Iob* purged himſelfe of this Idolatry. *If I have made gold mine hope, or fine gold my confidence*, *Iob.* 31. 34. The *Seventy* reade it, *ſi poſui aurum in conjugium meum*, and it ſignifieth the great love which the covetous man hath to his riches.

The ſacrifice of the coveteus man to his Idoll.

The covetous man is maried to his gold.

The third ſort, are φιλήδονοι lovers of pleaſures. *Iohn* reduceth all theſe ſorts of pleaſures to three, either *the luſt of the fleſh*, *the luſt of the eyes* or *the pride of life*, 1 *Iohn* 2. 16. firſt the luſt of the fleſh, by this is meant all internall pleaſures wherein the fleſh delighteth, as drunkenneſſe, gluttony, whoredome, ſuch make a god of their belly; the very panch, which is the baſeſt part in man, is made a god by them, they ſacrifice not to the wit their more excellent part, but all their care is for the belly. *Clemens Alexandrinus* writeth of a fiſh which hee calleth ἐκλεοπλάγιαστον which hath not a heart diſtinguiſhed from the belly, as other fiſhes have, but it hath the heart in the belly: So theſe gluttons which make a god of their belly, have their heart in their belly.

The belly is a baſe god.

The

The second sort of pleasures, is the *lust of the eyes. Eccles.* 2. 10. *Whatsoever mine eyes desired I kept not from them, I withheld not mine heart from any joy.* He studied to satisfie all his senses, his eare with musicke. *I got me men singers and women singers, and the delights of the sonnes of men, as musicall instruments, and that of all sorts vers.* 8. His eye with *great buildings, gardens and Orchards vers.* 4. 5. His taste, *I sought in mine heart to give my selfe unto Wine, vers.* 3. that is, *to live in pleasure*, and such *are dead while they live.* 1 *Tim.* 5. 6. such were *Tyrus* and *Sydon*, and those of *Phœnicia*, they were called *Phœnicians* from the Syriacke word *Phinnek, delicatus*, and τρυφερὸι *delicati*, because they spent their time in pleasure. Christ pronounceth a woe against such, *Woe be to you that laugh*; *Luc.* 6. 25. That is, that spend your time in mirth and pleasure.

The lust of the eyes what?

Salomon satisfied all his senses with pleasures.

פנק *delicate educavit.*

The third sort of pleasure, is the *Pride of life*, which puffeth up men that they know not themselves. *David saith of these, that Pride compasseth them about as a chaine: and violence covereth them as a garment. Psal.* 73. 6.

The Conclusion of this is; The Lord in the Creation made a threefold subordination, first that man should be subordinate and subject to God, to honour and reverence him. Secondly, that the sensuall appetite should be subordinate to the reasonable faculty. Thirdly that things below here should bee subject both to the reasonable faculty and sensuall appetite, but when a man loveth any thing better than God, then all these three subordinations are broken; for when hee affecteth divine honour, making a god of himselfe: then the first subordination is broken, when hee setteth his heart on his pleasures, and maketh a God of them, as the rich glutton who had his pleasures and

good things in this life. *Luc.* 16. Then the ſecond ſubordination is broken. And thirdly, when he ſetteth his heart on his money, to make a god of it, and to ſerve it. As the rich man in the Goſpell, *Luke* 12. 13. Then the third ſubordination is broken. Whereas it ſhould ſerve him, he becommeth a ſlave to it: the heathen could ſay, *mihi res, non me rebus ſubmittere conor.*

* * *

Com-

Commandement. II.

CHAP. I.

Of Idolatry in Generall.

Exod. 20. 5. *Thou shalt not make to thy selfe any graven Image; &c.*

THere are two things forbidden in this Commandement, first to make an Image for a religious worship, and secondly to worship it. The lawfull use of painting.

Some condemne the act of painting and carving, as the Iewes doe, who will not suffer a painter to dwell amongst them; But this gift of it selfe, is the gift of God, as may be seene in *Aholiab* and *Bezaliel* whom the Lord indued with this skill. *Exod.*31.3. Secondly some will not allow the historicall use of them in houses, or the civill use of them upon the Princes Coine for distinctions sake, but this is lawfull, and Christ himselfe alloweth it. *Mat.* 22. 20. But some goe further and allow them, not onely for ornaments in private houses, but also in Churches, as the *Lutherans* doe. Fourthly, some allow them for excitation, to move them to worship: and lastly, some allow them for adoration. These are not Lawfull. What use of painting is unlawfull.

Thou shalt not make to thy selfe, &c. There is a difference betwixt him that maketh the Idoll, and him that prayeth to it when it is made; the one is the materiall.

riall Idolater, the other is the formall Idolater: The artificer maketh onely the Image, but hee who prayeth before it and adoreth it, maketh a god of it. The Children of *Iſrael* cryed unto *Aaron*, *make us gods to goe before us*, *Exod.* 32. 1. It was *Aaron* that made the Calfe, but the people made the Calfe a god. If a man had come into the ſhop of *Demetrius* the ſilver ſmith, and had asked him, what hee was doing? and he ſhould have anſwered, I am making gods; hee ſhould not have anſwered rightly here; for it was hee that bowed before the Idoll, and prayed before it, that made a god of it, *Pſal.* 115. 8. *They that make them are like unto them: ſo are all they that put their truſt in them.* This is the ſpeciall ſort of making of gods, when men truſt in them and adore them; The Poet *Martiall* ſaith,

Qui fingit ſacros, auro vel marmore vultus,
Non facit ille Deos; qui rogat, iſte facit.

Thou ſhalt not bow down to them &c. there are two things forbidden here, *Nihil dandum idolo, nec accipiendum ab Idolo*: Nothing muſt be given to the Idoll, nor nothing taken from the Idoll. We muſt give nothing to the Idoll, as reverence or maintenance.

No worſhip to be given to an Idoll.

First wee muſt doe no homage or reverence to the Idoll. The Hebrewes have foure words, to note the foure ſeverall geſtures of the body, the firſt is *Barach*, The bowing of the knee, 2 *Chron.* 6. 13. The ſecond is *Carang*, which ſignifieth the bowing of the head, with the bulke of the body, *Pſal.* 95. 6. The third is *Kadad*; the bowing of the head. The fourth is *Hiſhtahhavah*, The proſtrating of the whole body upon the ground. So hee forbiddeth to lift the eyes to an Idoll, *Ier.* 18. 6. So to kiſſe the Idoll, 1 *King.* 19. 18. *I have reſerved ten thouſand*

בָּרַךְ *genua flexit.*
כָּרַע *dimiſſio capitis cum ſuperiore corpore.*
קָרַר *verticem inclinare.*
הִשְׁתַּחֲוָה *totum corpus proſternere.*

sand whose mouth have not kissed Baal. *Cicero* maketh mention of the Image of *Hercules, cujus mentum osculis adorantium attritum fuit.* Whose mouth and chinne was worne with the kissing of those who worshipped it. And when they could not reach to the Idoll to kisse it, they kissed their hand in token of homage which they did to their Idoll. Contrary to this sort of worship is the kissing of the Son Iesus Christ, *Psal.* 2. 12. This *osculum homagij*, is due onely to Christ.

נשק *quando absolute ponitur significat osculari.*

Secondly, we must give nothing to an Idoll for the maintenance of the service of it, as the Israelites tooke their ear-rings and Iewels to make the golden calfe. So we must not plant groves to it, *Deut.* 16. 22. *Psal.* 137. 2. *We hanged our harpes upon the willowes*, when they desired us to play to their gods; we hung up our harpes upon the Willowes, that is, upon the groves consecrate to *Belus* or *Bel*, and we saide, It were better that our tongues should cleave to the roofe of our mouth, than that wee should forget the worship of the true God at *Ierusalem*; so to erect any title or inscription in honour of them, *Lev.* 26. 1.

Nothing to be given to the maintenance of an Idoll.

So to institute a Priest-hood to serve these Idols, *Iudg.* 17. 12. As *Micha* consecrated a Levite, in the originall it is *Implevit Micah manum Levitæ*, *Micah* filled the hand of the Levite, where this Idolater imitated the forme of consecration of the Lords Priests, *Exod.* 29. 31. 2 *Chron.* 13. 3. *Omnis veniens ad implendam manum suam*, that is, to be ordained: When the Priest was consecrate to the Lord, the Ramme which was to be offered, was called *Aries impletionis*. *Exod.* 29. 31 Because the hand of the Priest was filled with it when he was ordained. These Idolatrous Priests, 2 *King.* 23. are called *Kemarim*, as ye would say, blacke, because they were smoked with the smoke of the sacrifices.

Implere manum quid apud Hebreos.

קמרים a קמר *denigrare.*

So

The Priests stood barefoot before the Lord when they served.

So to stand barefooted before the Idol which the heathen called *Nudipedalia*, they borrowed this custome from the Priests of the Lord, who stood barefooted before the Lord when they served.

All these sorts of externall worship given to Idols, the Iewes called *Gnabhuda Zara*, and it consisted in foure things, first *Altare*, secondly *Suffitus*, thirdly, *Incurvatio*, and fourthly *Libatio*, in the altar, the incense, the bowing and the offering to it.

עבודה זרה *Cultus alienus*
המזבח *altare*
המקטר *suffitus*
המשתחוה *incurvatio*
המנסך *libatio*

How adoration differeth from prayer.

Adoration consisteth in the inward adoration of the heart, and outward gesture of the body; and it differeth from Prayer, which may be performed by the inward act of the minde sometimes, without any outward gesture of the body.

Adoration is an act of religious worship.

This Adoration is an act of religion, properly to be performed to God onely, as the object of it; for it ariseth of an apprehension of the excellence of God above all things created, and it is Idolatry when this worship is given to any creature either directly or indirectly.

Spirituall and civill worship are distinguished by the end and intention of the worshipper.

Spirituall Adoration and civill adoration are distinguished by the end, and the intention of the worshipper only distinguisheth them. There is no outward worship which is done to God but it may be done to men, except onely sacrifice which is due to God onely, *Exod.* 22. Otherwayes the intention of these who worship, and the end wherefore they worship, distinguisheth them. When the mother of the sonnes of *Zebedeus* came to Christ and bowed to him, *Mat.* 20. 20. desiring that one of her sons might sit at his right hand, and the other at his left hand, this was but civill adoration which she gave to him, because it was but a civill thing which she required of him, taking him to be a temporall King; but when a Catholicke commeth and boweth before the Pope, he giveth him more then civill honour, hee giveth him divine honour; why? becaus he taketh him to be one that cannot

not erre in his calling, and who is Christs vicar upon earth here; So he giveth him in effect that which is due to Christ, and that he hath that same power to forgive sins which Christ hath.

There is *Totum potestativum* and *Totum contractum*; *Totum potestativum* is the power of ruling and governing in a King; *Totum contractum* is the same power contracted in an inferiour magistrate; as in a Major or Provest, Christ hath *Totum potestativum*, absolute power to remit sinnes, but his ministers have not *Totum contractum*, as inferiour magistrates have the power of the King, they are onely but Heralds to make intimation of the remission of sinnes: the inferiour magistrate may urge obedience to himselfe, because hee hath *Totum potestativum contractum* in himselfe; but no man hath *Totum potestativum contractum* within himselfe to remit sinnes. When they bow before the pope, they hold that hee hath not onely *potestatem contractam* to remit sinnes, but *potestatem excellentiæ*, and that it differeth onely in degreee from Christs power: whereas the Minister in remission of sinnes, hath not this power ἐξουσιαστικῶς *sed tantum* ἐξηγητικῶς; and hee doth nothing in absolution but disposeth onely the penitent, and by the word and probable signes absolveth him; this absolution is not a proper act of forgiveneſſe of sinne, as if it had a direct, necessarry and physicall influence in forgiveneſſe of sinne, but hee is onely *Causa moralis, seu concilians*, whereupon God is moved to pardon the penitent when he seeth him humbled. But they ascribe to the pope the same power which is in Christ to forgive sins, although not in the same degree; therefore when they bow before the pope it is idolatrous worship, and as the people called *Simon Magus the great power of God. Act.* 8. 10. so doe they the pope.

Totum { *Potestativum.* / *Contractum.*

Ministers have not *totum contractum*, but they are as Heraulds to pronounce remission of sinnes.

potestas { ἐξουσιαστικὴ. / ἐξηγητικὴ.

The intention of the worshipper maketh not that civill worship

The intention of the worshipper maketh not that civill worship which was first instituted to be spirituall.

worship which was first instituted to be spirituall worship. Example, If a man should stand before an idoll, and faine himselfe to bow before it, for the loosing of the lachet of his shoe, this were idolatry; why? because bowing before an idol was instituted for the honor of the idol: and here we must distinguish *inter finem operis, & finem operantis*, and the action is to be judged *a fine operis & non operantis*, from the end of the action or worke, and not from the end of him that worketh.

Finis { *Operis.* *Operantis*

Conclusion 1. The conclusion of this is, No bodily gesture distinguisheth spirituall worship from civill; therefore God counteth nothing of the outward bodily worship, where the inward worship of the heart is wanting. To *bow down the head like a bull-rush and to spread sackecloath and ashes under them. Esay.* 58. 5. this did not please the Lord: and when the Lord willeth us to *keepe our foote when we goe into the house of God, Eccles.* 5. 1. It is meant of the affections, and not of the foote of the body.

Conclusion 2. Secondly, it is *finis operis*, and not *operantis* which distinguisheth the action, therefore these turne-coats, and time servers, who have a knee ready for every idolatrous service, their intentions will not excuse them from idolatry, because the chiefe thing which is intended there is idolatry.

CHAP.

CHAP. II.

No spirituall worship is due to any creature invisible.

Commandement II.

Exod. 20.4. *Or any likenesse of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth.*

GOd knowing the wandring heart of man how prone it is to idolatry, & to go a whoring after other gods, first he forbiddeth them to worship any thing *in heaven*, secondly in *the earth*, thirdly in *water under the earth*. He forbiddeth them to worship these visible creatures; but there is more comprehended here, God said, in the creation, that *he created heaven and earth Gen.* 1.1. But the Apostle expresseth it more largely. *Colos.* 1.16. *For by him were created all things that are in heaven, and that are in earth, visible and invisible.* So should this be resolved here more largely, as to things invisible now in the heavens, and to the devils who are cast out of the heavens, and appeare to men in visible shapes.

Things in heaven which are not to be worshipped: as first, the humanity of Christ; Christ God and man is the object of our worship, but not Christ in his manhead. *He that honoreth not the son, honoureth not the father. Rom.* 14.11. *All knees shall bow to me. Iohn* 20.28. *Thomas* said, *My Lord, and my God*; yet the man Christ was to be worshipped when we was lying in the grave: because the hypostaticall union was not separated by death; but the humanity by it self is not to be worshiped, for Christ as

Iohn 5.23. Christ God and man is the object of our worship.

The humanity of Christ by it selfe is not to be worshipped. *Nicen. epist. 7. ad Constant.*

as man he worshipped, *Ioh.* 4. 22. *Wee know what we worship.* Secondly, *Cursed is he that putteth his trust in man. Ier.* 17. 5. But the humane nature of Christ considered by it selfe, is a man, and therefore not to be worshipped; And the councell of *Nice* accursed *Nestorius*, and condemned him as an idolater, because hee did hold that Christ the sonne of God was but a mere man, and yet was to be worshipped; *Cyrill* calleth this ἀνθρωπολατρία: it is true, we worship Christs manhood with his Godhead *associative*, but we worship not his Godhead and his manhood *copulative*; we worship the king with his crown *associative*, but we worship not the king and the crowne *copulative*; and we worship not the humanity of Christ for it selfe, but because it is hypostatically united to the Godhead, and so it is worshipped κατ' ἀλλο. If wee should worship the humanity of Christ with civill honour, as it is hypostatically united to the Godhead, then we should worship the Godhead but with civill honour, which were blasphemy; for spirituall honour is onely due to the Godhead, and the worship which is due to one of the persons in the hypostaticall union, is due also to the other; therefore it is not civill honour which is given to the humanity of Christ, as it is united hypostatically with the Godhead; and seeing adoration respecteth *totum suppositum*, the whole person; it looketh alwayes to the greatest excellency in the person, for otherwise if we should worship a person, and not looke to his chiefest excellency, it were no lesse then to professe that there were no greater excellency in him. Example, if a King were both a Duke, a Marquesse, and an Earle, and if one should give him the honour onely which is due to an Earle, this were in effect to degrade him of his kingly honour; so to consider Christ as God and man, and yet to give him onely but civill honour, this were to degrade him of his greatest honour,

Adoratio { *Associativa*, *Copulativa*.

To worship the godhead of Christ with civill honour is blasphemy.

Adoration looketh to the greatest excellency in the person.

Simile.

nour: To conclude this with *Athanasius*, *Nec Verbum sine Carne, nec Caro sine Verbo adorari potest*, neither the word without the flesh, nor the flesh without the word is to bee worshipped, but so that the reason and cause of the adoration is still in the deity; and the humanity is adored because it is hypostatically joyned to the deity.

Neither the Godhead of Christ without the manhood, nor the manhood without the Godhead are to be worshipped.

Object.

A distinct excellencie stirreth up a distinct affection and motion in the minde, but the excellencie of the humanity is a distinct excellencie: therefore it should stirre up a distinct adoration.

Answ.

A distinct excellency in diverse persons stirreth up a distinct reverence and affection.

A distinct excellencie in distinct persons should have a distinct adoration; as a King should be otherwise worshipped then a Baron; but when they concurre in one person, then there should not be a distinct adoration, here we give one sort of adoration to the whole, to both the natures of Christ in one person.

Angels not to be worshipped.

Angels who are in heaven are not to bee worshipped. *Coloss.* 2.18. *Let no man beguile you of your reward in voluntary humility and worshipping of angels, intruding himselfe into those things which he hath not seene, vainely puffed up in his fleshly mind, and not holding the head.* Where the Apostle reasoneth this wayes; every one who is subject and subordinate, as the members are to the head, should not have that honour which is due to the head. But the angels are subject to the head; therefore they should not have that which is due to Christ the head: Let us pray to our Father, and he can send legions of angels to defend us, *Mat.* 26. 23.

Cultus { *Religionis.* / *Societatis.*

There are two sorts of worship, *cultus religionis*, & *cultus societatis*; a worship of religion and a worship of society or fellowship, *cultus societatis*; belongeth to all those who are of one society, the angels are our *fellow servants*. *Revel.* 22.9. Therefore this worship which is done to them, is done to them as our fellow servants.

This civill worship which is performed by men, is ei-

ther as they are *politici in civitate mundi*, or *eccleſiaſtici in eccleſia Dei*; that is, as they are civill men dwelling upon the earth, and gathered within the church and made members of her; as they are members of the Church againe, either they are members of the Church triumphant, or militant; the angels now are of the Church triumphant, *concives triumphantes*, therefore they have not of us *cultum ſocietatis* now, and when they appeared of old to the Patriarchs they were worſhipped onely with civill worſhip, and ſo if they ſhould appeare now.

Queſt. Whether is it a diverſe ſort of worſhip which is given to an angell and to a king? it might ſeeme to be a diverſe kinde of worſhip, becauſe the excellency is diverſe, the king being civill, and the angell ſpirituall.

Anſw. There is no midſt betwixt religious worſhip, and civill adoration, the adoration given to an angell and to a king, *non differunt ſpecie*, but *gradu*; for to make it civil worſhip, it is ſufficient that it be a creature to whom it is given; but if we will reſpect the degree, there may be greater or leſſer worſhip given, greater to the angels, and leſſer to the king.

Adoration given to an angell and to a king differ in degree onely.

In heaven there are alſo the ſoules of the bleſſed departed, and them we may not worſhip, for they underſtand not what we are doing upon the earth; When *Elias* was to be taken up to heaven, he ſaid to *Eliſha*, *Aſk of me what I ſhall doe for thee before I goe hence.* 2 *King.* 2. 9. whereby he implyed that there was no place to aske him after he was gone. And if the Saints on earth refuſed this ſpirituall worſhip offered to them, as *Paul* and *Barnabas*, *Act.* 14. 15. much more will they refuſe it in heaven, they will ſay, *not unto us, not unto us*, they caſt down their crownes before him that ſitteth upon the throne, and give him all the honour.

The ſoules departed are not to be worſhipped.

The Iewes ſay of the dead, *gnalau haſhalem*, which they contract thus, עליו שלום on him is peace, and not on him be peace.

Pſal. 115. 1. Rev. 5. 13.

Of old there were idolaters called *Collyridani*, of whom *Epiphanius* maketh mention, who baked cakes, and offe-

The Church of Rome make an idoll of the virgin *Mary*.

red

red them to the Virgin *Mary*, this was idolatrous worship offered to her. So when the Church of *Rome* take the fine flower and the incense of praier, and offer to the virgin *Mary*, they commit idolatry and make an idoll of her.

The conclusion of this is, commandements, promises, and practises are our warrant to worship the Lord only, and to call upon him in our necessity. *Psal.* 50.15. *call upon me in the day of trouble; I will deliver thee, and thou shalt glorifie me.*

CHAP. III.

No visible things in the heavens, or in the earth to be worshipped.

Commandement II.

Exod. 20.4. *Or the likenesse of any thing that is in heaven above, or &c.*

AS before the Lord discharged things invisible in the heavens to be worshipped; so now he dischargeth al things visible, seene with the eye, whether devils appearing in a visible forme, or the sun, moone, and stars, or any creature in the earth, or in the water under the earth.

First, hee forbiddeth to worshp the infernall spirits, the devills, ὑποταρτάριοι; when the devill appeareth in any visible shape to call upon him, or to sacrifice to him; such was the worship which they gave him in the *Teraphim*. *Elias in tishbi* sheweth how they made this *Teraphim*, they tooke a childe who was the first borne, wrung off his necke, and embalmed his head with spices; and they wrote in a plate of gold, the name of the spirit whom they called upon, and they put it under his

The *Teraphim* what:

How the *Teraphim* gave the answers.

נִחַשְׁתִּי

head, and then the ſpirit gave the anſweres. *Laban* called this *Teraphim*, his god; therefore he ſaith, [*nehhſhti*] *auguratus ſum, I divined by my God that the Lord hath bleſſed me for thy ſake*, *Gen.* 30. 27.

תְּרָפִים

They had their *Teraphim* likewiſe in the likeneſſe of a whole man. 1 *Sam.* 19. 13.

שְׂעִירִם

Secondly, they worſhipped the devill in the forme of a goate; *They ſhall no more offer their ſacrifice to the hairie ones, leſhegnirim*, that is, to the devils who appeared in the forme of Satyres and goates, *Levit.* 17. 7.

Thirdly they worſhipped him in the forme of a flye. *Baalzebub* was the god of the *Ekronites*, and *Ahaziah* ſent to get a reſponſe of him, whether he ſhould live or not. 2 *Kings* 1. 2.

In all idolatry the devill is worſhipped.

There is no ſort of idolatry in which the devill is not worſhipped. *Pſal.* 106. 37. *Yea they ſacrificed their ſonnes and daughters to devils.* So 1 *Cor.* 10. *The things which the Gentiles ſacrifice, they ſacrifice to devils, and not to God; and I would not that you ſhould have any fellowſhip with devils. Ye cannot drinke the cup of the Lord and the cup of devils.* Thoſe idolaters made not a direct covenant with the devill as the former did, nor they conſulted not with him directly as they did.

The Sun is not to be worſhipped.

Now let us come to viſible things, which they were forbidden to worſhip; and firſt the ſunne, the moone and the ſtarres, and things in the heavens.

How they came to worſhip the planets.

Men ſtudied firſt the courſe of the ſtarres, and that bred aſtronomie; then they obſerved the influence of the planets, and that bred phyſicke; then they foretold things by the ſtarres, and that bred judiciall aſtrologie: and laſt they worſhipped the planets, and that bred idolatry. Of all the planets, they chiefely worſhipped the ſunne. The *Ammonites* called the ſunne *moloch*, and their God *Moloch*, and they burnt their children to this god, a moſt unnaturall ſinne; they ſpared the *Ca-*

The *Ammonites* worſhipped the ſunne.

naanites

naanites whom God commanded them to destroy, and spared not their children, the fruit of their owne loynes: the Lord commanded to offer their first borne to him, and they offered their first borne to *Moloch*.

Diverse nations had the sunne for their god.

They had horses for the sun, and chariots for it, which carried about the image of the sunne 2 *Kings* 13. 11. and some worshipped the fire, *symbolum solis*; as the *Chaldeans*: and the *Sydonians* called the sunne *Heliogabalus*, *deus fingens*, *vel formans*, a god that formed and fashioned, because the sunne fashioneth all things; and the *Israelites* worshipped this god.

Subdiales Statua.

The *Tyrians* called the sunne *Hercules*; [*haar col*,] *omnia videns*, seeing all things, and *Hercules* twelve labours in their Mythologie, signify the sunne passing through the twelve, signes in the Zodiacke.

אֵלְאֹהּ נֹבֵל

Deus omnia fingens.

הַאר כֹּל

Omnia videns.

So the *Egyptians* worshipped the sunne, and they called him *Iupiter Hammon*, *omnia califaciens*, heating all things, so they called the sunne *Adon*, *dominus*, they saluted the Sun ἀδωναι κύριε μου, and from *Adon* they made *Adonis*, and they tooke their fable of loosing and finding of *Adonis*, from the setting and rising of the sun, and the Iewes learned from these nations, to worship the sunne, the moone, and hoast of heaven.

The Iewes learned from the heathen to worship the sunne.

Seeing the sunne is the chiefe of all the planets; what is the reason why the idolaters call the sun *the queen of heaven Ier.* 7 8. and 44.19. *When wee burnt incense to the queene of heaven.*

Quest.

It should not be translated, *When wee burnt incense to the queene of heaven*; the *seventy* translate it better, τὰ στρατὰ τοῦ οὐρανοῦ, *the hoast of heaven*, the difference of the interpretation arose of this, because the hebrew word *malcha* written with *He*, signifieth a *queene*, and with *aleph* it signifieth a *worke*. Againe, amongst the Latines *Luna* is in the feminine gender, and *Sol* is in the masculine gender; but with the Hebrewes *shemesh* the sunne is in the

Answ.

What is meant by the Queeene of heaven,

מלכה *Regina.*

מלאכה *opus.*

the feminine gender, and *jareah*, the moone is in the maſculine gender: therefore according to their genders, it may be ſaid *Deus lunus*, and *Sol regina*.

Many become fooliſh in their worſhip. *Simile.*

It is ſtrange to ſee, how people have beene ſo fooliſh, to forget the creator, and to give all praiſe to the creature; they are not unfitly compared to country people, who have never beene at the court: when they come firſt to the court, the firſt man they ſee cloathed in fine apparell, they take him to be the King, and they fall downe and worſhip him; ſo the heathen when they ſaw ſome beauty in the ſunne, they gave it that honour which was due to God. *Shemeſh* the ſun, commeth from the word *ſhumaſh*, *miniſtrare*, becauſe it is appointed to ſerve men; why then ſhould man fall downe and ſerve it?

שֶׁמֶשׁ *Sol*
a שָׁמַשׁ *Miniſtrare*

They worſhiped the moone as a goddeſſe.

Secondly, they worſhipped the moone in the heaven, and *Iob* purgeth himſelfe of this idolatry, *Iob* 31. 27. *Or my mouth had kiſſed mine hand, when I beheld the ſunne when it ſhined, or the moone walking in her brightneſſe*: the idolaters when they could not reach to the moone to kiſſe her, they kiſſed their hands in token of homage, and this was called *adorare, quaſi applicare manum ad os*.

Some worſhiped the ſtarres and planets.

Thirdly, they worſhipped the ſtarres, or *mazoloth*, the planets, 2 *Kin.* 23. 5. *And he put downe alſo them that burnt incenſe unto Baal, to the ſunne, to the moone*, and *lemazaloth*, to the planets. *Gen.* 30. 11. *and Leah ſaid, a troupe commeth: and ſhe called his name Gad. Bagad* read in two words ſignifieth *bonam fortunam*: *Gad* was the hoaſt of heaven to which they ſacrificed, and gave divine honor, *Eſay* 65. 11. and they called it [*Maſaltobh*,] *bona fortuna*; *Leah* aſcribed this good fortune to the influence of the ſtars: neither of *Iacobs* wives were purged from their fathers idolatry, *Rachel* ſtole her fathers *Teraphim*, and *Leah* aſcribed all to good fortune, and the influence of the ſtarres.

לְמַזָּלוֹת

בָּגָד

בָּא גָד

ἀγαθὴ τύχη,

מַזָּל טוֹב

Leah and *Rachel* kept ſome reliques of their fathers idolatry.

In

In earth they worshipped beasts, the Israelites worshipped the golden calfe in the wildernes, this calfe they set up as a representation of God, who fed them in the wilderneſſe, and provided for them; the Oxe was alwayes holden a signe of plenty, therefore *Salomon* saith, *where the Oxe is wanting the crib is empty, Prov.* 14.4. and *Ioseph* becauſe he provided for the people of God in their neceſſitie, he is called *bos dei, Deut.* 33.17. and the Romans set up a golden Oxe to *Minutius*; becauſe he provided for them in the famine; So they dedicated this calfe to the Lord, becauſe he provided for them in the wilderneſſe.

Why the Israelites set up the golden calfe.

The oxe was a signe of plenty.

The Lord forbiddeth them to make the likeneſſe of male or female to worship it, *Deut.* 4.16. for they worshipped both bull calves, and cow calves, they had both *gneglim* and *gnegloth Hoſea* 10.15. and the Apoſtle, *Rom.* 17.4. putteth the name *Baal* in the feminine gender, τῇ Βαάλ, and τῇ δάμαλι ſhould be underſtood. *Tobit.* 1.5. *All the tribes made defection ſacrificing* τῇ δάμαλι *to the Cow Baal*, τῇ δυνάμι ſhould not be underſtood here, for what ſtrength is there in an idoll to helpe?

עגלים
עגלות

The Apoſtle in diſdaine putteth *Baal* in the feminine gender.

God made man lord over all his creatures, as neate and ſheepe, and all beaſts of the field, *Pſal.* 8.7. and yet man forgetteth this, and worſhippeth the very baſeſt of them.

Laſtly, *in the water under the earth.* The *Egyptians* worſhiped *Nilus* as a god, and the fiſhes in it. So the *Philiſtims* worſhiped *Dagon*, which was halfe a fiſh and halfe a man in ſhape, therefore the Lord forbiddeth the people to learne at theſe heathen nations to worſhip things in the water under the earth.

The heathen worſhiped the water as a god.

The concluſion of this is, let us ſay with *David, Whom have I in heaven but thee? and there is none upon the earth that I deſire beſides thee. Pſal.* 73.25.

CHAP. IV.

No image can be made to represent God.

Commandement II.

Esay. 40. 25. To whom then will ye liken me, or shall I be equall, saith the holy One?

THe Church of *Rome* say, for representation the image of God cannot be painted to expresse lively and fully the nature of God; and in this sense they say, that God forbiddeth any image of him to be made, seeing he hath no forme whereby he can be expressed. *Esay* 40. 18. *To whom will ye liken God, or what likenesse will ye compare unto him?* But to expresse him by some bodily shape as he appeared here, that is no idolatry, as he appeared to *Daniel* in the likenesse of an old man, and the holy ghost appeared in the likenesse of a dove. *Mat.* 3. 16. When he is painted to teach the histories of the scripture, that so by sensible figures our mindes may ascend to take up the invisible God; to paint him this way is not a sinne; angels themselves are immaterial spirits, yet they were painted under the law, and represented by *Cherubins*; why then may not God be represented by an image? There is a great difference betwixt the angels and God. First they are finite, and therefore there may be some proportion betwixt them and an image; but God is infinite, and an image finite; therefore no proportion betwixt them.

No proportion betwixt God and an image.

Secondly, there is *imago personæ*, and *imago representationis officij*, the Image of the person and the Image that represents the office, the cherubins were no representation of the persons of the angels, for they being immateriall, cannot be expressed by any materiall things,

Imago { *Personæ.* *Representationis officij.*

things, and if we should conceive an angell to have any quantity by an image, then the image should teach us a lye; the cherubins then are onely representations of the office of the angels, that they were ministring spirits attending the elect; and they were painted this way, that the *Iewes* might read (as it were) in a history, what the angels did to them who wait upon the Church continually.

An image may represent the office of angels but not their persons.

But members are attributed to God in the scripture: if they bee attributed to God for this end, that we may take him up, why may hee not be painted to the laickes, that by the eye as well as the eare, they may take him up?

Obiect.

Members are attributed to God *Metaphoricè*, but not *typicè*, *metaphora est in verbis*, *typus in rebus*, a metaphor is in words, a type is in the things themselves, the scripture setteth him downe with eares, hands, and feete, by words borrowed from men, but it never setteth him downe by any bodily shape painted before us, but alwayes forbiddeth us to represent him by any bodily shape; and there is no danger to the people by idolatry; when he is represented to the eare by metaphoricall words, but great danger to them when he is represented to the eye by visible shapes.

Answ.

Members attributed to God metaphorically not typically.

How shall we conceive of God then, that we take him not up as an idoll?

Quest.

We must conceive him to be a spirit, most just, most holy, and infinite; but because the infinite Godhead is but finitely comprehended by us; therefore we should set the eyes of our faith upon the manhood of Christ; for he that seeth the sonne seeth the father. When a man looketh into a chrystall glasse, it casteth no reflexe to him; but put steele upon the backe of it, it will cast a reflexe: so when we looke upon the Godhead it selfe, it casteth no comfortable reflexe unto us, but put the humanity, as it were a backe of steele to that glasse, then it casteth a reflexe to us.

Anſ.

How we must conceive God.

Simile.

Now

Now let us ſpeake of the worſhip it ſelfe. The Church of *Rome* being charged with idolatry, and worſhiping of idols, they wipe their mouth with the whore, and ſay they did it not, *Prov.* 30. 20. And they goe about by ſundry ſhifts to cleare themſelves of this idolatry.

Adoratio { *Abſoluta.* / *Reſpectiva.*

There is a double ſort of worſhip, the firſt is called *adoratio reſpectiva*, adoration reſpective, the ſecond is called *adoratio abſoluta* abſolute adoration. Abſolute adoration is this, when the worſhip is termed in the creature, as *objectum quod adorotionis*, and the worſhip is limitated to the creature. Reſpective adoration is this, when worſhip is given to dead & ſenſeleſſe creatures for the examplars ſake, then the exemplar is *objectum quo*, and the dead and ſenſeleſſe thing is *objectum quod*; that is, we reverence and adore the dead & ſenſeleſſe thing for the examplars ſake. Example, when we attend the coffin, the corps being buried already, the coffin is *objectum quod* which we attend, and the corps are *objectum quo* which moveth us to attend the coffin: ſo when we doe homage to the Viceroy for the King; the Viceroy here is *objectum quod*, and the King is *objectum quo*. The more modeſt of the papiſts of old made but the image *objectum quod adorationis*, and God himſelfe *objectum quo*.

Objectum { *Quod.* / *Quo.*

Simile.

Adoratio { *Reſpectiva.* / *Coniuncta.*

Againe they ſay, that there is *adoratio conjuncta*, or *coadoratio*, and there is *adoratio reſpectiva*: *coadoratio* or *conjũcta adoratio*, they make to be this; when both the exemplar, and the thing repreſented by the exemplar are worſhiped *conjunctim*, as *objectum quod adæquatum*, this ſort of worſhip they gave not to the image at the firſt, but only *reſpectivam adorationem*.

Imago conſideratur. { *Secundum rem naturæ.* / *Formaliter.*

Thirdly, they ſay that an image is conſidered *ſecundum rem naturæ*, and ſo it is not worſhiped. Secondly *formaliter & in actu exercito*, as it holdeth forth the exemplar to us, and ſo it is not *terminus formalis adorationis*, and then the cauſe of the adoration is in the exemplar, which both

moveth

moveth the adoration and determineth it; and the image is but a condition of the adoration, and the adoration is not given to it, but to him who is the cause of the adoration, as *Cajetan* saith. But now they goe farther and maintaine that images are not only to be worshipped accidentally or improperly, but also by themselves, and properly, so that they end and terminate the worship, as they are considered in themselves, and not onely as they are portraitures of the exemplar represented; and some of them say yet more plainly, that it is the selfesame worship, that is due to God, and to the image; and that it is *coadoratio* or *conjuncta adoratio, & eodem officio, & honoris genere, eodem animi motu, & eadem voluntate excitandi opinionem excellentiæ, ille cultus ad prototypon spectat secundum se, ad imaginem vero coram ipsa, & in ipsa tanquam vicaria*, they clearely confesse, that it is the same worship that is due to God and to the image: and as the *Echo est individuum cum suo sono*; so it is one sort of worship which is given both to the image and to God: and *Vasques* implieth, that in some case the devill may be worshipped appearing in some visible shape. When *Darius* mother *Sysigambis* came before *Alexander* the Great, (mistaking *Ephestion* for *Alexander*) shee fell downe before *Ephestion*, but knowing that she was mistaken, she began to blush, But *Alexander* sayd unto her, be not ashamed, *non errasti mater, nam Ephestion est etiam Alexander*, mother thou art not deceived for *Ephestion* is also *Alexander*. If a Papist falling downe before his image and mista ing the image for Christ, and if Christ should say to him be not ashamed; thou art not mistaken, for this image is also Christ, then he needed not to blush nor be ashamed; but Christ is more jealous of his honour than so, and will not give it to any creature.

Many papists now hold they are not onely accidentally to be worshipped but properly.

Gregorius de Valentia disput. 6. quæst. 11. punct. 6.

Vasq. lib. 3. de adorat disput. 1. cap. 5.

Conclusion.

The conclusion of this is, 1 *John* 5. 2. *Little children, beware of idols*, *Micha's* idoll bewitched the whole tribe of *Dan. Judge* 18. 36.

CHAP.

CHAP. V.

That idolatry is moſt oppoſite to God.

Commandement. II.

2. Cor. 6. 14. *What communion hath light with darkeneſſe?* 16. *And what agreement hath the temple of God with idols?*

IDolatry is a ſin that is firſt moſt oppoſite to God himſelfe, and ſecondly it is oppoſite to his marriage with his Church.

חי *Qui habet vitam in ſe & a ſe.*

Firſt, it is moſt oppoſite to God himſelfe, God is *ens entium*, and therefore he is *unus*, *verus*, and *bonus*.

Firſt, God is *ens entium*, who hath his being of himſelfe, and *hereby ye ſhall know that* [*Chai*,] *the living Lord is amongſt you. Ioſh.* 3. 10. this title diſtinguiſheth him from dead idols which have neither life in themſelves, nor can give life to others. *Pſal.* 106. 26. *And they joyned to Baal-phegor, and eate the ſacrifices of the dead*, that is, the gods who are dead; they are called dumb idols, *Haback.* 2. 18. So *Pſal.* 115. they have mouthes but they ſpeake not, the idols are called [*elilim*,] *nihilitates. Eſay.* . . 8. *Ezek.* 30. 13. and [*Tohu*,] *emptineſſe*, 1 *Sam.* 12. 21. things are true as long as they agree with the patterne which is in the minde of God, but when they goe from that once, they are reckoned for ſhadowes of things onely. *Prov.* 20. 6. *Who ſhall finde a faithfull man?* as if hee ſhould ſay, it is eaſie to finde ſhadowes of men, but it is a hard thing to find a man indeed who is anſwerable to the mind of God; Idolaters, becauſe they goe from this patterne, they are called *non gens*. *Hoſ.* 10. 9, and *non populus*,

אלילים
תהו

The idols are called dead gods;

People following other gods became no people.

not

not a people, 1 *Pet.* 2.10, and the apostle saith, *an idoll is nothing*, 1 *Cor.* 8.4. it is not *nihil negativum*, but *nihil privativum*, there is no relation betwixt God and it, or it is *nihil effectivum*, it can bring nothing to passe.

Nihil { negativum, privativum, effectivum.

The first attribute of God who is *Ens entium*, is *unitas* and therefore the scripture by way of excellence calleth him *unus*, *Iob* 31.15. *Did not one fashion us in the womb*, that is, God, so *Zach.* 14.9. *In that day there shall be one Lord, and his name unus*, this name *Ehhad*, afterward the heathen called it *Adad*, corruptly, *Deut.* 6. 4. *Hearken Israel, the Lord thy God is one*, and it is written with a great *Daleth* which letter signifieth foure, as the *Hebrews* marke, to signifie the foure corners of the earth, and that hee should be worshipped in them, and none else but he; *although there be many that are called gods, yet to us there is but one God*, 1 *Cor.* 8.6.

Omne ens est unum numero & specie, sed Deus unum eminenter.

אֶחָד Unus.

אדר

אֶחָד

The gods of the heathen were many; they had thirty thousand gods, as *Hesiod* witnesseth; And *Augustine* observeth well in his booke *de civitate dei*, that they multiplied their gods because they durst not concredit all to one God, as they had one god for the mountaines another for the vallies, one for the sea, and another for the land; so they had a god for every period of mans life; when the childe was borne, they committed him *deæ Lucinæ*; when hee weeped, they committed him to *vaticana* or *vagitana*; when they lifted up the child from the ground, they committed him to *Dea Levana*; and when he was in the cradle to *Dea Cunina*, and so thorow the rest of the periods of his life. But *David* acknowledged God to be his God from his mothers wombe. *Psal.* 22.10. So they had a god or a goddesse for every severall part of the body, *Iupiter* the eldest brother got the head, *Neptune* the second brother got the breast, and foreparts, and *Pluto* the third brother got the hinder parts, the middle part or *cinctum* they gave to *Mars*, the

The heathen multiplied their gods according to the periods of their life.

They had gods for every part of the body.

the eyes to *Cupid*, they gave the kidnies to *Venus*; and the knees to the Goddeſſe *Miſericordia*, and the feete to *Thaleia*: theſe parts they committed to ſeverall gods and goddeſſes, becauſe they diſtruſted them, and would not concredite all to one God, but *David* ſaith; *Pſal.* 34. 20. *That God keepeth all our bones.* And Chriſt ſaith, *that the very haires of our head are numbred. Math.* 10. 30. *ſo that they cannot fall to the ground without Gods providence.* They had like wiſe *Deos tutelares* which they carried about with them, as *Rachel* ſtole her fathers gods. *Gen.* 31. 19. and they had *Penates* their houſhold gods, *Eſay.* 46. 7. *They beare him upon the ſhoulder, they carrie him and ſet him in his place, and he ſtandeth: yea from his place ſhall he not remove.*

How the idoll ſpeaketh lies,

The ſecond attribute of God who is *Ens entium* is *verum*, but *the idoll teacheth lies*, *Habakuk* 2. 18. how teacheth the idoll lies? *Non per inexiſtentiam, ſed per aſſiſtentiam. Non per inexiſtentiam*, that is, the devill ſpake not out of the idol, but *per aſsiſtentiam*, that is, the prieſt lying beſide the idoll, the devill inſpired the Prieſt to ſpeak theſe lies. When the Prieſt ſlept upon the skin of the beaſt that was ſacrificed, then the devill inſpired him; this ſleeping the Greekes call it καταδαρθάνειν, the idoll was but the pledge of the devils preſence to the Prieſt; ſo now when the Prieſts ſtand in defence of their idols and idolatry, and teach that they are to bee worſhipped, then the devill ſpeaketh by the idoll, and the idoll is the pledge of the devils preſence to the Prieſt, and that which is offered to the idoll, is ſayd to be offered to the devill. *Pſal.* 106. 37. 1 *Cor.* 10. 20.

καταδαρθάνειν from δαρκὴ pellis.

Idolatry by way of appropriation is called ſinne.

The third attribute of God as he is *Ens entium*, is *Bonum*, goodneſſe, *There is none good but God onely*, that is, having his goodneſſe of himſelfe: but idols by way of appropriation are called ſin, *Lament* 1. 8. *My people have committed a ſinne*, that is idolatry. So *Exod.* 32. 22. *This people*

people is prone to sinne, that is, to idolatry. So *Num* 23.21. *He saw no iniquity in Iacob*, that is, idolaty, and in this sense is that place of *Syracides* to be understood, *Syracid.* 49.5. *All the Kings of Israel were sinners except David, Iosias and Ezekias*, that is, they were idolaters.

Secondly, the sinne of idolatry breaketh the holy wedlocke which is betweene Christ and his Church, he being a jealous God, he cannot suffer his spouse to goe a whooring after other gods; but would have her a chaste virgin presented unto him; this was typed under the law by the turtle doves and young pigeons, which the Lord commanded to be offered to him; the young pigeon was commanded to be sacrificed unto him, because it had never a mate; and the turtle dove, because it had but one mate; so God will have of his Church her first love, and only love: this abstinence from idolatrie is called virginity. *Revelat.* 14.4. and idolaters are called adulterers, *Iam.* 4.4. When the Iewes denyed *Ioh.* 8.41. that they were the *children of fornication*, they meant, they were not idolaters, *who say to the stocke thou art my father, and to the stone thou hast brought me forth*, *Ier.* 2.27. they say, they have God for their Father, and they called the Samaritans bastards, because they worshiped strange gods. When the Church is corrupted and defiled with idolatry, then she is called *Moreah*, *Zeph.* 3.1. the *Seventy* translate it, παράδειγμα, when one is exposed to some great shame for their filthinesse, and in this sense it is sayd, that *Ioseph* would not make *Mary* a publike example for her suspected incontinency. *Mat.* 1.19.

Idolatry breaketh the wedlocke betwixt Christ and his Church.

God will have of his Church her first love, and onely love.

מוראה *inglavies vel vesicula in avibus quæ sordium receptaculum est a* ראה *stercus.*

παραδειγματίσω.

The conclusion of this is, idolatry being a sinne so opposite to God himselfe; it was a great blindnesse in *Micha* when he set up an idoll in his house, to say then, *That the Lord would doe him good*, *Iudg.* 17.13. *Their sorrowes shall be multiplied who hasten after other Gods*, *Psal.* 16.7.

Conclusion.

CHAP.

CHAP. VI.

Commandement II.

How base idols are in the sight of God.

Ier. 11.12. *Ye have set up altars to that shamefull thing, even altars to burne incense to Baal.*

THis idolatry is most detestable in the eyes of the Lord, therfore when the scripture speaketh of idols, it calleth them *abominationes*, as the abomination of the *Moabites*, and *Ammonites*; When the Romans set up the spread-eagle in the temple of Ierusalem, it was called *the abomination of desolation*, *Mat.* 24.15. so they are called ἀλισγήματα, *pollutiones*, *Act.* 15.20.

βδέλυγμα. ἀλισγήματα pollutiones ab ἀλισγέω contamino ἀδεμίτοις εἰδωλολατρείαις ab illicitis idolorum cultibus. Quare addunt hæbræi epitherum perpetuum.

The apostle willeth us to abstaine from *abhominable idolatry*, 1 *Pet.* 4.3. this epithite is not put for distinction sake here, as though there were some sort of idolatry lawfull; but it is *Epithetum perpetuum*, as the Hebrews call it, as *Psal.* 86.13. *Thou hast delivered my soule from the lowest hel*, we cannot inferre hence that there is two hels, the epithete here is not put for distinctions sake, but to signifie the deepenesse of hell, so the epithete is added here to signifie the vileneſse of idolatry.

How base and senseles makers of idols are.

Now if we would understand how detestable these idols are in the sight of God, let us go thorow all the causes of them.

First the efficient cause; *they that make them are like unto them*, *Psal.* 115.8. What a senseles thing is this to make an idol, and then to be affraid of it? these are like little children, who blacke their neighbours faces, and then are affraid of them.

Secondly,

Secondly the matter how basely hee thinketh of it; when the people began to worship the brasen serpent, he called it *Nechushtan.* 2 *Kings* 18, 4. as you would say, a little peece of brasse in contempt; for it is the manner of the Hebrewes to expresse their diminutives by adding *Nun* to them. So hee calleth them [*Gelilim*] *stercoreos deos*, gods of doung. 2 *Kings* 23, 10. *he defiled topheth*, that is, he appointed it for base and uncleane uses, as to cast out their doung there, and their filth; because gods of doung were worshipped there.

Hebræi exprimunt diminutiva per ן *cum* נחשתן *in fine sic* ישורון. Exod. 32. 15. The little righteous ones.

The Lord commanded the Iewes when they were about to ease nature to goe without the campe, *Deut.* 23. 12, 13. and to have a paddle that they might digge and cover the excrements. All the ceremoniall lawes are to be reduced to some of the morall lawes; our Divines reduce this place properly to the second Commandement, that wee should cover these loathsome excrements of idolatry, as they were to cover their naturall excrements.

Ainsworthe. 7. 8. of the Communion of saints.

Thirdly the Lord detested the forme of them; he detested not onely ἄγαλμα which is *abjecti animalis forma*, the shape or forme of a base creature, but also to be represented by man, who of all visible creatures is the most excellent: *Psal.* 115, 5. *They have eyes and see not, eares and heare not, and a mouth that speakes not*, these were made to the similitude of man; and likewise the *Teraphim* were images made to the likenesse of man. 1 *Sam.* 13, 19: yet he detested all these images.

The Lord detesteth the forme of the idols.

Lastly, from the effects the holy Ghost calleth the idols [*Miphlezeth*] *terriculamenta:* 1 *Kings* 15; 13: *They that worship them shall get no rest neither day nor night*, *Rev.* 14, 11.

So they are called [*gnatzabhim*] *dolores*, so they are called [*tzirim*] *tormina vel cruciatus*, because they put a man to as great paine, as the woman is when shee is in her child-

The base names which the holy Ghost giveth to idols.

מִפְלֶצֶת

עַצַּבִּים

צִירִים

Psal. 135. 15.

בוש
The heathen gave sundry names to their idols.

birth, *Esay.* 45.16. and 21.3. They are called [*Bush*] *puder. Ier.* 11.12. the same word is given to a mans privie parts: *Deut.* 26.11. *Ye have set up altars to the shamefull thing*: that is, to idols, and so *Gideon* is called *Ierubesheth*, 1 *Sam.* 11.21. because he put *Bush* or that shamefull idoll *Baal* to shame.

A man is ashamed when his nakednesse is seene, this idolatry maketh the people naked. *Exod.* 35.25. The heathen called their god βααλ βεήτευς the god of thunder, but God in derision called him *Baal-Peor*, or βααλ πέρσευς the god of a cracke, they called their god *Baalzebub*, the god who did drive away flies, but Christ in disdaine called him βααλ-ζεβουλ the god of doung: the Iewes in contempt call the god of *Eckron* the god of flies, because their temple was free from flies; for there was never a flie seene in the temple of Ierusalem for all the flesh that was sacrificed in it, but the *Ekronites* called him *Baalzebub*, because he kept them from hornets and flies; this name afterward was given to the devill himselfe, he is called *Baalzebub*, because he is the father of all this idolatry.

Conclusion.

The conclusion of this is, all offences are against the the Kings lawes, but petty treason is a greater offence then common transgressions; but when rebels begin to disclaime their King and set up another in his place, that is the highest offence of all; sinnes of the second table offend God, but swearing and taking the name of God in vaine is petty treason against him, as when one falsifieth the Kings coyne; but to set up a rebell in his place, an idoll, that is the highest treason, let us detest that sinne most, which turneth us away fartheſt from God.

CHAP.

CHAP. VII.

What force idols have to allure those who worship them, and to draw men after them.

1 Cor. 12. 2. Ye know that ye were Gentiles carried away unto these dumbe idols, even as ye were led.

THe loadstone hath not so great vertue to draw the iron to it, as the idoll hath to draw the worshipper after it. And as the whirlewinde carrieth a man violently: so doe the idols draw men violently after them.

The scripture maketh mention of sundry swift beasts, as the mule, *Camelo-pardalis*, the wilde asse, and the dromedary. *As the wild asse snuffeth up the wind at her pleasure, and none can turne her away:* and as the *dromedary is most swift transversing her wayes. Ier.* 2. 23, 24. So are the idolaters swift in following their idols.

בִּכְרָה *Dromas. Ier.* 2. 23.

There are two things that a man is bound to care for specially, his naturall life and his spirituall life.

His naturall life consisteth in his health, wealth, and ease, but see how the idolaters to serve their idols, despise and neglect the care of these three.

Idolaters neglect their health to serve their idols.

First, their health, they neglect their bodies, and thinke their religion consisteth in abstinence *Coloss.* 2. 23. they disfigure their faces and looke with a sad countenance. *Mat.* 6. 16. And which is more, the priests of *Baal cut themselves with knives and lancers untill the blood gushed out upon them. 1 Kings* 18. 28. so doe *Fratres flagellantes*, who whip themselves untill the blood run downe; and sometimes they have given their bodies to be burnt for their idols.

Secondly, a man is bound to have a care of his

Idolaters spare no cost for their idols.

wealth and riches, but how prodigally have the idolaters bestowed their riches upon their idols? *Exod.* 32. 3. *And all the people brake off the golden eare-rings which were in their eares, and brought them to Aaron.* So *Hos.* 8.4. *of their silver and their gold have they made themselves idols.* So *Ezek.*16. 33. *Others give gifts to whores, but thou giveſt thy gifts to all thy lovers, and hireſt them.* So *Psal.* 16. 4. *deum alienum dotant*, that is, they give a dowrie to their idols, and bestow their goods upon them, and stand not for cost.

Thirdly their ease, they care not for their ease, so they may satisfie their idols. *Exod.* 32. 6. *And they rose up early on the morrow, and offered burnt offerings.* So *Baals* Priests cryed from morning untill evening. 1 *Kings* 18. 29. They were not weary to use many idle repetitions and long prayers to their idols. They gave sundry attributes to their idols, and to every attribute they used to say a prayer, and so with much vaine babling they spent the time: So doe many now spend their canonicall houres, and this Christ forbideth: *Mat.* 6.7. *But when ye pray, use not vaine repetitions, as the heathen doe, for they thinke they shall be heard for their much babling.*

The heathen gave diverse attributes to their idols, and to every attribute they made a prayer.

And their greatest love should be to their children who should succeed them; but the unnaturall idolater will not stand to offer his children to *Moloch*, and to sacrifice them to him. There is but one rare example in all the scriptures of *Abraham*, who at the commandement of God tooke his onely sonne *Isaacke* μονογενῆ, the sonne of his age, and would have offered him to the Lord, but it was usuall to these idolaters to *sacrifice their children to devils, Psal.* 106, 37.

Secondly, for the spirituall and eternall life, they preferred their idols to it. *Hos.*2, 2. They carried their adulteries betwixt their breasts, that is, the signes of their idolatry, to testifie that the idoll had their heart, whereas

whereas they ſhould have carried the Lord *as a bundle of mirrh betwixt their breaſts*: *Cant.* 1.13.

So they walked, [*behhukkoth*,] *in their ſtatutes*, *Lev.* 20 23. Whereas they ſhould have walked in his ſtatutes; they gave all honour and reverence unto them; they cryed, *Great is Diana of the Epheſians*, *Acts* 19.28. They kept their gods and changed them not, *Ier.* 2.11. *Hath a nation changed their gods which are yet no gods?*

בְּחֻקּוֹת

May we not conclude then, *Ier.* 10.8. *They are altogether brutiſh and fooliſh, the ſtocke is a doctrine of vanities* They who worſhip ſtockes and ſtones and dumbe idols, are more brutiſh then beaſts.

Concluſion.

CHAP. VIII.

The many evils which the people have got out of idolatrous Ægypt.

Deut. 17. 16. *Ye ſhall not cauſe the people to returne to Ægypt.*

AEgypt was the matrix of all idolatry, therefore the Lord forbad them to goe backe to *Egypt*: they got much miſchiefe out of *Egypt*; there *were their breaſts preſſed, and there they bruiſed the teats of their Virginity*: *Ezek.* 23.3. There they learned the grounds of their idolatry, hence it is, that the moſt of the ceremoniall laws are oppoſite to idolatrous worſhip in *Egypt*.

The evill which the people of God got in *Egypt*.

They loſt their ſpirituall virginity there.

Secondly, *turba miſcellanea, the mixed tumult came out of Egypt*: *Exod.* 12.38. Who learned them to murmure and to cry; Would to God we were backe againe at the fleſh pots of *Egypt*. *Exod.* 16.2.

The mixed multitude came from thence.

The leprosie from Ægypt.

Thirdly, they got their leprosie out of *Ægypt*, for that sort of leprosie called *Elephantiasis*, when the skin groweth hard like the Elephants skin, was bred onely about *Nilus* in *Ægypt*. *Deut.* 28, 17. *The Lord will smite thee with the boyles of Ægypt.*

They forgot their circumcision there.

Fourthly, they forgot their circumcision in *Egypt*, therefore it is called *opprobrium Ægypti*, *Iosh.* 5. 9. *This day have I rowlled away the reproach of Egypt from you.*

The blasphemer came out of it.

Fifthly, the blasphemer who blasphemed the name of the Lord, *Levit.* 24. 10. was the sonne of an *Egyptian.*

The golden calves.

Sixthly, *Ieroboam* brought the golden calves out of *Egypt*: therefore they were commanded never to goe backe againe to *Egypt*. Because *Egypt* was such a vile land, the Psalmist calleth it the land of *Ham Psal.* 105. 23, 27, and 106, 22. *Ham* was cursed by his father *Noah*, so the *Egyptians* his posterity were an accursed people. *Egypt* was a proud people, therefore it is called *Rahab*. *Psal.* 87. 4. and *Esay* 51, 9. *And now what hast thou to doe in Egypt to drinke the water of Sihor? or what hast thou to doe in the way of Assyria, to drinke the waters of the river? Ier.* 2, 18. *Sihor is Nilus*, which signifieth blackenesse, for the troubled waters of *Nilus* differed much from the cleare running waters of *Siloh*, why then should they goe to drinke of them? and he calleth *Euphrates* the River here *Antonomastice*, for the greatnesse of it. *Gen.* 15. 18. It is called the great river; these two were the borders of *Canaan*, from the river of *Egypt* to *Euphratres*. *Exod.* 23. 31.

Ægypt why called Ham.

Ægypt called Rahab.

Sichor is put for Ægypt

So the City of *Ierusalem*, and *Behemoth* beasts, for an elephant.

What great blessing was this then, when five cities in the land of *Egypt* should speake the languages of *Canaan*, that is, should worship the Lord in truth, *And one of them shall be called the Citty of the Sunne*, *Esay* 19. 18. that is, they shall bee converted to professe the truth, and one of them shall be the most excellent Citty, that is *Alexandria* the Citty where *Marke* taught the Gospell first. If

חֶרֶם *destructio.*

חֶרֶס *Sol.*

If *Egypt* was so abhorred and detested by the Lord, what must spirituall *Egypt* be? *Rev.* 11.8. and these *Who take the marke of the beast upon them*, *Rev.* 16.2. And as they were never to returne backe to *Egypt* againe; so neither must the people of God returne now to spirituall *Egypt*.

Old *Egypt* and spirituall *Egypt* paralleled together in their plagues.

Observe how *Iohn* doth parallel the judgements of old *Egypt*, and spirituall *Egypt* together. Old *Egypt* was plagued with sores and botches: so are they of spirituall *Egypt*. *Rev.* 16.2.

In sores.

Secondly, in old *Egypt* the waters were turned into blood: So in spirituall *Egypt*, *The waters of the sea became as the blood of a dead man, and every living soule died in the sea. Vers.* 3.

In blood.

Thirdly, in old *Egypt* there was great darkenesse: So in spirituall *Egypt* there is great darkenesse, *vers.* 10.

In darkenesse.

Fourthly, frogs molested the Kings chamber in *Egypt*, *So frogges came out of the mouth of the Dragon, and out of the mouth of the beast*, working miracles to deceive the world and the Kings of the earth. *v.* 13. *Iannes* and *Iambres* withstood *Moses* in *Egypt*. 2 *Tim.* 3.8. And when he wrought his miracles they said, he carried straw to *Aphra*, as the proverbe is in the *Talmud*, they meant that there was *Magicke* enough in *Egypt* already, therfore he needed not to come to *Egypt*, to play his tricks of *Magick* there; thus they withstood the man of God, and hardned the heart of *Pharaoh*: So in spirituall *Egypt*, doe these frogges and deceivers set themselves against *Moses*, saying, that he hath not his calling of God.

In the frogges.

In their magitians.

Lastly, there was thundering and lightning in *Egypt*; so in spirituall *Egypt*. *v.* 18.

In thundering and lightning.

The conclusion of this is; *Come out of her my people, that ye be not partakers of her sins, and that ye receive not of her plagues. Rev.* 18.4.

CHAP. IX.

A comparison betwixt the golden calves set up in the Wilderneſſe, the golden calves in Dan and Bethel, and the Popiſh Idols.

Commandement II.

Pſal. 106. 19. *They made a Calfe in Horeb, and worſhipped the molten image: they changed their glory into the ſimilitude of an Oxe that eateth graſſe.*

The idolatry of the Iſraelites under *Ieroboam* compared with their idolatry in the time of *Aaron.*

THe idolatry of *Ieroboam*, compared with the idolatry of the Iſraelites in the wilderneſſe, ſetting up the golden calfe, will be found a farre leſſe ſinne, if we looke nearely unto it.

In benefits.

Firſt, they had lately taſted of the great benefits of God, in delivering them out of *Egypt* by a mighty hand, and bringing them through the red ſea: *Yet they ſoone forgot his workes; they waited not for his counſell. Pſal.* 106. 13. *They forgot God their Saviour which had done great things in Egypt, wonderfull workes in the land of Ham, and terrible things in the red ſea, verſ.* 21, 22.

In outward pledges of his favour.

Secondly, they had many moe pledges of the favour of God, then the ten Tribes had, they had the cloud by day, and the pillar of fire by night, he fed them *with the bread of the ſtrong ones, Pſal.* 78, 25. They had the tabernacle, and the arke the teſtimonie of Gods preſence amongſt them, which *Ieroboam* and the ten tribes had not; therefore their ſinne was greater then theirs.

לחם חברים
panis robuſtiſſimorum.

In their prophets.

Thirdly for Prophets, they had *Moſes* the man of God, *Who was faithfull in all his houſe. Heb.* 3, 2. the ten tribes had *Ahijah* the *Shilonite*, but what was hee to

Moſes?

Moſes? they had an old prophet in *Bethel*, but a great deceiver, and they had a young prophet, but was eaſily deceived. 1 *Kings* 13. and what were they to *Moſes?*

In their prieſts.

Fourthly, the ten tribes had prieſts but of the meaneſt and the baſeſt of the people: 1 *Kings* 13. 33. *Hee made of the loweſt of the people Prieſts for the high places, whoſoever would, he conſecrated him, and he became one of the prieſts of the high places*: but they had *Aaron* the Lords high prieſt, who was conſecrated and ordained by God himſelfe, *and called to this honour*, *Heb.* 5. 4. he that had *holineſſe to the Lord* ingraven in a plate of gold upon his forehead, for him to ſit downe *and faſhion an image with a graving toole*, like another *Demetrius* the ſilver-ſmith, he making ſilver ſhrines to *Diana*, and he making golden calves to *Iehova*, what a great change was this? Againe he to repreſent the Lord by an Oxe that eateth graſſe, *Pſal.* 106. 20. This was a great abomination, it was great idolatry when the men of *Lycaonia* would have worſhipped God in the likeneſſe of men, *Act.* 14. 11. but greater idolatry to worſhip the Lord in the likeneſſe of an oxe: *Ieroboam* made *a feaſt day according to his owne heart*, in honour of his idoll. 1 *Kings* 12, 13 ſo ſayd *Aaron*, *To morrow is a feaſt to Iehova*, this was a greater ſinne than that of *Ieroboam*.

Aarons ſinne in making the golden calfe a greater ſinne, than the ſinne of *Demetrius* or *Ieroboam*.

Now let us compare the idolaters in our times with thoſe who worſhipped the golden calfe in the wildernes, and yee ſhall ſee greater abomination in this idolatry than in the idolatry of former times. The Iſraelites gave the glory of Chriſt who dwelt in a cloud and pillar unto a calfe; but theſe idolaters give the glory of Chriſt when he is dwelling in our fleſh, and glorified, to a creature whom they worſhipped as God indeed, giving it to their crucifixes and *Agnus Dei*.

Sacra ceremonia Eccleſ. Rom. lib. 7. cap. de conſecratione agni dei.

When Chriſt was in the fleſh here, there were many who gave themſelves out for falſe Chriſts, but Chriſt for-

forbiddeth to beleeve ſuch. *Mat.* 24.23. ſo theſe counterfet chriſts ſhould not be beleeved.

אהלה
אהליבה

The Lord, *Ezek.*23.4. maketh a compariſon betwixt two ſiſters; *Aholah* and *Aholibah*. *Aholah* is *tentorium*, *Aholibah* is *tentorium meum in ea*. Hee calleth the tenne tribes *tentorium* a tent, becauſe they were ſeparated from the temple of God now, and he calleth the kingdome of *Iuda*, *tentorium meum in ea*, my tabernacle in her, becauſe as yet they profeſſed the true worſhip of God. *Aholah played the harlot*, *verſe* 5. But yet her ſiſter *Aholibah was more corrupted than ſhe*, *verſe* 11. So compare *Aholah* the Iewiſh church with *Aholibah* (who glorieth that ſhe is the true church) and ſhee ſhall be found the greater harlot of the two. And the Lord comparing *Samaria* with *Icruſalem*, *Ezek.* 16.51. ſaith that *Samaria had not committed halfe of the ſinnes which Iuda had committed*, but that *Iuda had juſtified her ſiſter in all her abominations*; *amplificaſti abominationes tuas præ ipſis*. *Samaria* was not ſimply juſtified, but onely in compariſon with *Iuda*. So *Luke* 18.14. *The publican went downe to his houſe*, *juſtus præ illo*, *juſtified rather than the Phariſee*. So *Mat.*12.41. *The Queene of the South ſhall riſe in judgement againſt this generation*, that is; ſhall ſtand in judgement and not fall, compared with this generation: So if we will compare the Iewiſh idolatry and the idolatry of this generation; they ſhall ſtand in judgement when this generation ſhall fall, and there ſhall be a more eaſie ſentence pronounced againſt them, then againſt this generation.

A compariſon betwixt the idolatry of Iſrael and Iuda.

Quomodo Hebræi exprimunt comparativum gradum.

Surgere & ſtare in judicio quid apud hebræos

A compariſon betwixt the idolatry of the Iewes, and the idolatry in our times.

The Iewes who were ſo much addicted to idolatry before the Lord Ieſus Chriſts comming in the fleſh, quite renounced their idols, and they ſay now, that there is no puniſhment which befalleth them, but there is a drachme weight of the golden calfe in it; and when they ſee any Church in which there are idols, they call

call it[*Beth Hatturpha,*] *domus turpitudinis.* So we may hope that before the Lords second comming, they who stand most in defence of these idols, shall renounce them as a filthy thing, and acknowledge that there was a drachme weight of their idolatry in all their former punishments. בֵּית הַתַּרְפֶּא

CHAP. X.

Of the periods and increase of Idolatry, and how it increased and spread through the world.

Commandement II.

Ier. 16. 11. *Your fathers have forsaken me, saith the Lord, and have walked after other gods, and served them, and worshipped them, and ye have done worse than your fathers.*

Idolatry is a worke of the flesh, Gal. 5.20. And there is no worke of the flesh that man is so prone unto as to idolatry: The first period of idolatry began not long after the creation. *Gen.* 4, 24. *Then began men to prophane the name of the Lord. Psal.* 49. 12. *Man being in honour abideth not, he is like the beasts that perish.* Idolatry maketh a man brutish. *Ier.* 10,14. *Every man is brutish in his knowledge, every founder is confounded by his graven image.*

The first period of Idolatry.

Idolatry maketh a man brutish.

There were three notable men, from the creation to the floud, who kept the truth in sincerity and purity in their families; *Adam, Methusalah,* and *Noah,* and then the Lord drowned the world for wickednesse.

After the flood, as people increased they began to build

The second period of idolatry.

build a towre to get themſelves a name, and the Lord ſcattered them, and they who went to the eaſt worſhipped idols, and this was called σκυθισμὸς, the *Perſians* called the *Scythians* with whom they were converſant, *Sakas, a Sach vel Sackſah*, which ſignifieth a multitude, becauſe they were gathered together in multitudes, So the *Arabians* had their names from *Gnarabh, miſcere, turba miſcellanea*, a confuſed multitude, *Gen.* 14. 1. *Tidall King of nations, Symmachus* tranſlate it *King of the Scythians*; and theſe worſhipped their conquerors and captaines as gods. The Church all this time remained with *Heber* and his poſterity, *Melchizedeck* and ſome few others who dwelt in *Canaan*. Thoſe of *Hebers* poſterity who went to *Syria* fell to idolatry, and therefore an *Aramite* is put for an idolater in the ſcriptures; *Terah Abrahams* father an idolater, *Abraham* himſelfe was an idolater, *Laban* the *Syrian* an idolater, *Naaman* the *Syrian* an idolater, and *Balaam* the *Syrian* an idolater.

עֵרֶב *miſtelanea turba a* עָרַב *miſcuit.*

The Church in the third period remained with the poſterity of *Heber* and with ſome few others.

There were ſome others who were not of the poſterity of *Heber* who kept the truth amongſt them. *Gen.* 20. 4. *Lord wilt thou ſlay alſo a righteous nation?*

The third period of idolatry.

The third period after the flood when idolatry increaſed, was, when they ſet up a molten calfe, which *Moſes* cauſed bray to powder; and made them drinke it in deteſtation of that idoll which they had worſhipped.

Satan laboured to make an idoll of *Moſes* body.

After *Moſes* death, Satan laboured to make an idoll of the body of *Moſes*, and that which he could not doe by him when he was living, he goeth about to effect it by his body when he was dead; but *Michael* withſtood him. *Iude* 9. and buried his body where no man knew; and here we may ſee that the reliques of the Saints may be made idols.

The fourth period of idolatry.

The fourth period of idolatry was under the Iudges, and here we ſhall marke foure things. Firſt, that none of the Iudges themſelves were idolaters, as moſt of the

King

King of *Iudah* and all the Kings of Israel were, and that was the cause why idolatry got not such footing in the time of the Iudges, as it did afterwards.

None of the Iudges were idolaters.

Secondly, when they fell to idolatry, the Lord scourged them by the *Philistims*, *Ammonites*, *Midianites*, and then they cried unto the Lord, and he helped them.

Thirdly, of all the tribes, the tribe of *Dan* was most given to idolatry; therefore they tooke away the *Ephod*, *Teraphim*, and the graven image out of the house of *Micah*, and set it up in *Dan*, this was the idolatry of the whole tribe. *Is it better for thee to be a Priest for the house of one man, or that thou be a Priest unto a tribe and a family in Israel? Iud.* 18.20.

Dan an idolatrous tribe.

Fourthly, *Ionathan* the sonne of *Gershon*, the sonne of *Manasseh* was the priest to this idoll. *Ionathan* was the son of *Gershon*, and *Gershon* was the son of *Moses*, and the Iewes observe that they will not have him called the grand-child of *Moses*, but of *Manasseh*, who by anticipation was called *Manasseh*, because he followed him in his idolatry; yet to shew that he was the grand-child of *Moses*, the word is so set downe that it may be read either *Manasseh* or *Moses*.

נ מ שה cum נ suspenso pro משה

Because the tribe of *Dan* was most infected with idolatry, therefore the golden calves were afterward erected in *Dan*, as a punishment of their former idolatry, and for this cause it was that they were the first of the tribes, who were carried away in the west side of Iordan, *Ier.* 8.16. *The snorting of his horses was heard from Dan*, and *Iohn*, *Rev.* 12. When he reckoned up the tribes which were sealed, he passeth by the tribe of *Dan*.

The judgements of God upon *Dan* for their idolatry.

The fifth period of idolatry was under the Kings, the Kings of Israel were idolaters, or tolerated idols, *All the Kings of Israel were sinners except David, Ezekiah, and Iosias, Ecclus.* 49.5. That is, they were idolaters. In this period idolatry waxed by degrees, first it

The fift period of idolatry.

Idolatry in the fift period increased by degrees.

it waxed much in *Salomons* time, he who excelled all the sonnes of the East for his knowledge, he whose heart the Lord had enlarged, he who was a prophet of God and a pen man of the Holy Ghost, he who for his devotion offered to God so many thousand sacrifices, his prayers, his great care he had to build the Temple, who fell not away untill his old daies, who would have thought that the dragon with his taile would have pulled down this great starre? and although the Lord threatned that the kingdome should be rent from him. 1 *King.*11.11. Yet he was nothing moved with it; and if we will compare his fooliſh sonne *Rehoboam* with his wise father, hee may seeme to be more obedient then he; for when he had gathered an armie to fight against *Ieroboam* and the tenne tribes, yet when the prophet *Shemaiah* came to him, 1 *King.*12.24. He harkned unto the word of the Lord and went backe againe, but *Salomon* went on in his sinnes and idolatry.

Idolatry came to a greater hight in the daies of *Ieroboam.*

Secondly, it waxed more when the ten tribes were rent from the house of *David* and *Salomon*; then *Ieroboam* set up the calves in *Dan* and *Bethel*, then the ten tribes were *Aholah*, and yet *Aholibah* exceeded them in whoredomes. *Ezek.*23.

Thirdly it came to the height in the dayes of *Manasseh*, and so it continued with the rest of the Kings, like a leprosie, untill the captivity. Then idolatry died in the captivity, for there they were purged and fined, and they brought it not backe, neither went a whoring after other gods.

The last period was when idolatry began in the christian Church, the beast which was dead was quickned againe: *Rev.*17.11. And then the idolatry of the Gentiles was brought into the Christian Church.

CHAP

CHAP. XI.

Whether Gideon made the Ephod an idoll or not.

Commandement II.

Iudg. 8.26. *And Gideon made an Ephod thereof, and put it in his Citie in Ophra; and all Israel went thither a whoring after it.*

VVHen *Gideon* made an *Ephod* of the gold and earerings which they had taken of the spoyle, we need not to take it so strictly that it was only made of gold, but of those things which were taken in the spoyle, whether gold, silke, linnen, &c.

Object. But it may seeme, *Vers.* 27. *That statuit in Ophra, he set it up in Ohra*, that it was of pure gold, which might stand up, an image made of gold.

Answ. In the Hebrew it is *posuit* onely, *he put it*, and not, *hee set it up*, the priests *Ephod* was of linnen, and the high priests *Ephod* was partly of linnen, and partly of silke, and partly of gold:

Ephod twofold. This word *Ephod* in the scripture is applyed onely to holy uses, but if we will consider the persons who put on the *Ephod*, then it may be sayd to be partly ecclesiasticall, and partly politicke.

Ephod ecclesiasticall threefold. Ecclesiasticall is three fold, first the *Ephod* of the high priest: *Exod.* 28.6. Secondly the priests: 1 *Sam.* 22.18. And thirdly of the Levites: 1 *Sam.* 2.18.

Politicke againe is that which *Dauid* wore when hee danced before the Arke: 2 *Sam.* 6. 18. When *David* said to *Abiather* the high priest *Ahimalechs* son, *I pray thee bring me hither the Ephod.* 1 *Sam.* 30.7. *And Abiather brought*

Dauid did not put on the Priests Ephod.

אל־דוד *id eſt, Davidis cauſa.*

brought hither the Ephod, [*el David,*] to *David,* that is, *Davidis cauſa,* the prieſt tooke on this *Ephod* to ask counſell for *David* what he ſhould doe, *David* wore not the prieſtly *Ephod* himſelfe; for by *Ephod* here is meant the whole ornaments of the prieſt: So *Hoſ.*3.4.

Object. Now the queſtion is, whether *Gideon* intended here to ſet up an idoll in *Ophra?* thoſe who hold the affirmative, bring this reaſon for them; becauſe he inſtituted that for which he had no warrant out of the word of God.

Anſw. The word of God ſetteth downe all the prieſts ornaments; therefore he did not this without a warrant altogether, He made not a new Ephod.

Object.2. Secondly, ſome hold that *Gideon* did not directly ſet up an idoll, nor did he intend to doe it; but becauſe he withſtood not the people when they committed idolatry, therefore he ſinned.

Anſw. It is evident that they did not commit idolatry till after his death, therefore *ver.* 27. it is not rightly tranſlated, *Fornicatus eſt omnis Iſrael poſt eum,* as though they followed *Gideons* example in their idolatry; *Iunius* tranſlateth it better, *poſt eum ſcilicet Ephodem,* or *in eo ſcilicet Ephode,* they went a whoring after the *Ephod.*

The Iſraelites went not a whoring after the Ephod till after the death of *Gideon.*

Object. Thirdly, ſome hold that *Gideon* ſinned, offering ſacrifice with this *Ephod* upon him.

Anſ. The Lord who ſpared not *Vzziah* when hee went to offer incenſe at the altar, but ſtroke him with leproſie: 2 *Chro.*26.17. and ſpared not *Core, Dathan,* and *Abiram* with their complices, *Num.*16. Would he have ſpared *Gideon* if he had attempted ſuch a thing? and it is probable, that he who refuſed the government when it was offered to him by all their conſent, that he would affect the prieſthood?

Object. Fourthly, it may ſeeme that he ſinned, in making theſe holy veſtures to have ſome uſe out of the tabernacle, which alwayes ſhould have ſerved for the tabernacle.

When

When *Ioshuah* set up an altar, *Iosh.*22.29,30. Hee set it not up that they might sacrifice there, but onely he set it up as a memoriall of thanksgiving. So *Gideon* made this *Ephod* onely in a memoriall of thanksgiving, and for no other use.

Answ. *Gideon* set up the Ephod in memory of thanksgiving.

But these who hold the negative that he committed not idolatry in making the *Ephod*, bring these reasons.

Reasons proving that *Gideon* committed not idolatry in making the Ephod.

First, *Iud.*8.32. It is said, *Gideon died in a good old age*, which comprehends in it foure things. First, fulnesse of daies; secondly, tranquillity of mind; thirdly, a good name, and fourthly, to die in the favour of God, and this phrase is never spoken but of those who died well, as *Abraham* died in *bona canitie, in a good old age*, *Gen.*25.15. So *David*, 1 *Chro.*29.28. and so *Gideon* here.

Secondly, the *Israelites* are challenged for this, that they *shewed not kindnesse towards Ierubbaal, or Gideon, according to the goodnesse which he had shown to them*, *ve.*35. Now if hee had set up this idoll to make the people to commit idolatry, they should have had no cause to have shewne kindenesse to him, but rather should have hated him.

Reason 2.

But it may be said that the *Ephod* became a snare to him and to his house: *ver.*27.

Object.

Although *Gideon* himselfe sinned not in setting up the *Ephod*, yet it tended to his ruine, that is, to the ruine of his sons, and the rest of his house, that is, his friends, it was the ruine of his house in the dayes of *Abimelech*, when this *Ephod* was set up in the house of *Baal-bereth* in *Sichem* *Iud.*9.33.

Ans.

The conclusion of this is, that we are to construe the acts of the Saints in the best part where we see no evident proofe to the contrary; farre lesse are wee to condemne them, where the holy spirit commends them.

Conclusion.

CHAP. XII.

Whether Naaman might bow in the house of Rimmon or not?

Commandement II.

2 *King.* 5. 18. *In this thing the Lord pardon thy servant, that when my master goeth into the house of Rimmon to worship there, and he leaneth on my hand, and I bow my selfe in the house of Rimmon.*

THere is a question moved, whether or not may a man dissemble his religion, and be present at the worship of idols? and some alledge this place for it.

For clearing of this, *Cajetan* observeth, first what is meant by this word *Lehishtahhavoth*; secondly, what it is that *Naaman* craveth; and thirdly, what the prophets answere inferreth.

לְהִשְׁתַּחֲוֹת

First, hee observeth that this word *Lehishtahhavoth bowing*, (the greekes translate it προσκυνεῖν) was used by the easterne people both in civill and religious worship, and it is translated *adorare* (saith he) but improperly, *si adoravero in templo Rimmon:* but see in what *Naaman* desireth to be dispensed with; he craveth onely a pardon and dispensation here, for the bowing of his body, as he was wont to doe to the King; he acknowledgeth here the true God, that he would serve none but him, and that he would have an Altar built for him that he might sacrifice onely to him; And when he returned to his country, no doubt but he worshipped the true God?

Cajetan goeth about to cleare *Naaman* of idolatry in bowing in the house of *Rimmon.*

Genuflexio { *imitativa.* / *obsequii.*

And *Cajetan* observeth farther, that there is a double bowing of the knee, the first is called *Genuflexio imitativa*, the second is called *Genuflexio obsequij:* and he saith, that

that *genuflexio imitativa*; counterfeiting the Kings bowing, *Est ejusdem speciei cum regio*, it is of the same kinde with the kings bowing of the knee, and this is flat idolatry; *Naaman* meant not of such kinde of bowing of the knee.

The question then is onely *de genuflexione obsequii*, this he saith, was lawfull in it selfe, and he bowed with the king, not having respect to idolatry, but onely to his bowing simply. For the king to bow, it is not an unlawfull action; but when hee boweth before an idoll with an idolatrous minde to worship the idoll, then it is idolatry, but his servant bowing with him, and doing that civill honour to him which he used to performe to him at other times, is not partaker of his idolatry; the one is *adoratio absoluta*, and the other is *relativa*: and he goeth about to cleare the matter by this comparison, If a great man should goe unto a whoore, and his servants should accompany him, they goe not with him as hee is going unto a whoore, but simply as hee is going, and they accompany him now as at other times; but if they should commend him for such a fact and flatter him in it, then they should bee guilty of his whooredome: So when *Naaman* went into the house of *Rimmon* with the King and bowed there, this bowing was onely a civill bowing, such as he performed to the King at other times before.

Adoratio { *Absolata.* / *Relativa.*

Simile.

But when it is objected that this had a shew of evill to bow in such a place, and at such a time with the King.

Object.

He answereth, if *Naaman* had not made a protestation to the contrary that he would worship none but the true God, it had beene a scandall, but *Naaman* protested the contrary both in word and deed, and so was free from scandall.

Answ.

But the matter is not cleare yet, hee maketh a protestation here, but it may seeme that his fact is contrarie

Naamans fact contrary to his protestation.

to his protestation, when he goeth in and boweth there. And *Cajetans* comparison which he useth, seemes not to be so pertinent; for if the servants should go in with their master in the bawdy house and see him commit that villany, could they justifie themselves by their civill homage which they owe to their Lord? we cannot say then that *Naaman* was simply free of sinne in this, and therefore he craveth pardon.

Naaman was not simply free of sin in bowing in the house of *Rimmon*.

Some answere, that the Prophet fitteth his answere here to the weake and infirme conscience. *Rom.* 15. 1. *Ye that are strong ought to beare with the infirmities of the weake*: and they say his weake conscience appeared in this, because hee was not resolved as yet fully what to doe in this case; This is the note of a weake conscience, *Rom.*14. 15. to be troubled and grieved at a thing, and doubt whether it may doe it, or not doe it, and yet inclineth to doe it, this is an infirme conscience: the prophet having to doe here with his weake brother, biddeth him goe in peace, and not to trouble him about this matter: but this cannot be the meaning of the prophets answere, that *goe in peace* should be an affirmative justifying him in this fact, *Naaman* hath two demands, first that hee might have so much earth, as to build an altar that he might sacrifice to the Lord upon it: now if wee shall fit the prophets answere to this demaund, would the prophet justifie a thing that was contrary to the Law, and bid him goe sacrifice there? for they were to sacrifice onely in the place which the Lord their God should appoint. So *goe in peace*, the meaning is not that the prophet alloweth this fact of his. *Non est factum approbantis, sed dimittentis & promittentis se oraturum pro salute ejus*; that is, hee approved not this that *Naaman* asked, but when he said *goe in peace*, it was onely a dismissing of him, and sending him away; promising that he would pray for him, that the Lord would streng-

The Prophet fitted his answer to the weake conscience of *Naaman*, as some say.

Naaman asketh two things.

then

then and confirme him, who as yet was weake in faith, if this fact had beene allowed or approved by the Prophet, what is the cause that so many martyrs of God have suffered such great torments and troubles, rather than that they would communicate with idolaters in the least shew of idolatry?

The Prophet did not approve this demand of *Naaman*.

There was a stately fountaine of water, and the image of *Bacchus* set up there with a vinetree spreading it selfe round about the court, and overshadowing it; when *Licinius* came for recreation to the court, *Auxentius* and many others following him, seeing a branch of the vine tree loaded with clusters, hee bad *Auxentius* cut it off, and he suspecting nothing, did it; Then *Licinius* said unto him, set that branch at the feete of *Bacchus*. But *Auxentius* answered, God forbid, O Emperour, that I doe it, for I am a Christian, But *Licinius* said unto him, either get thee from my service or doe this; *at nihil cunctatus zonam soluit & recessit*: The martyrs of God would not cast one graine of frankincense into the fire to the idols; they would communicate with them in nothing, therefore the Prophet would never justifie this, that he should goe into the house of *Rimmon* upon any pretence to worship: When the Emperour went unto the Masse, the *Count Palatine* who was his sword-bearer, carried his sword before him to the Church doore, but would never goe into the Masse with him; and he learned not, that this distinction of *genuflexio imitativa* and *genuflexio obsequii*, would have savedhim from idolatry.

Suidas in Auxentio.

The martyres would communicate with idolaters in nothing.

The Prophet would not justifie *Naamans* going into the house of *Rimmon*.

The conclusion of this is, that those who are zealous for the glory of God will neither directly nor indirectly communicate with idolaters, neither will they eate swines flesh, nor drinke of the broth. *Esay.* 65.4.

CHAP. XIII.

Of mixtures of Religion.

Commandement. II.

1 Kings 18. 21. *And Elijah came unto all the people and sayd, How long halt ye betweene two opinions? If the Lord be God, then follow him; but if Baal, then follow him.*

TO worship two gods is a sinne against the first Commandement; but to mixe the meanes of Gods worship, is a sinne against the second Commandement.

When things are mixed they are not kept in purity, as when Vintners mixe water with wine, or when silver and lead are mixed together, and they make up a third, different from the two; God will not have his religion mixed this wayes.

The Lord commanded, *Exod.* 30. 29. to make the holy oyntment of pure myrrhe, in the originall it is [*mar deror*] *mirrha libertatis*, that is, which is free from all mixture, so *thou shalt make oleum de oliv s purissimum. Levit.* 24. 2. the incense that was offered was the most transparent and pure incense, *Lebhonah zaccah: Exod.* 30. 34. So the flowre which was offered to God was *simila pura*, fine floure, & the Apostle forbiddeth καπηλεύειν, to mixe the word: 2 *Cor.* 2. 17. As Vintners mixe water and wine together. *Prov.* 9. 3. *Wisdome sent forth her maids*, why are they called her maides? But to teach preachers to keepe the word in sincerity, as virgins labour to keepe their virginity uncorrupted; and therefore the Prophet *Esay* putteth the prophets and evangelists

מֹר דרוֹר

לְבֹנָה זַכָּה

The wine, oyntment, the oyle the flowre which was offered to the Lord were pure without mixture.

gelists in the feminine gender, *Mebbasheret*h. *Esay* 40. 9.

Prophets and Evangelists put in the feminine gender.

מבשרת

The people of God are not called from *Abraham*.

The Iewes observe, that the people of God are never called in the scriptures *Abrahamites* from *Abraham*, neither *Isaac* from *Isaac*, but once *Amos* 7. 9. But they are called *Israelites* from *Iacob*, and Iewes from *Iuda*, and they gave this to be the reason, because there came those of *Abraham* who professed diverse religions, and so of *Isaac*; but these who came of *Israel* and of *Iuda* professed but one religion.

The Iewes a people dwelling by themselves.

The Lord would have his people a people dwelling by themselves, that they should have no medling with the heathen. *Num.* 23. 9. *Loe the people shall dwell alone, and shall not be reckoned among the nations.* He would not have them lye neare the sea coast (for the *Philistims* lay betwixt them and the sea,) lest they having too great commerce by sea with the heathen, they should have waxed prouder and learned their fashions, as *Tyrus* waxed prouder by trading with many nations by sea. *Ezek.* 27. 28. and this wayes they should have endangered their religion: *Salomon* of all the Kings sent his ships farre abroad to other nations, but *Iehosaphat* and *Ahaziah* attempted this in vaine. 2 *Chron.* 20. 35. and where it is sayd, *Psal.* 72. 10. *The Kings of the Ilands shall bring presents to thee*, what Ilands are meant here? not the farre Ilands, but the Ilands which lay within the *Mediterranean* sea.

Why he would not have them to dwell neare the sea.

The kings of the Ilands who?

First, it was not lawfull to mixe Gods religion and the devils, such was that religion in the house of *Micah*. *Iud.* 17. 5. Who had an *Ephod* and *Teraphim*, an *Ephod* for the true worship of God, and the *Teraphim* for the worship of the devill.

Gods religion and the devils mixed together.

Againe it was not lawfull to mixe Iudaisme and Gentilisme together. *Levit.* 19. 27. *Ye shall not round the corners of your heads, neither shalt thou marre the corners of thy beard, yee shall not make any cutting in your flesh for*

Iudaisme and gentilisme.

the dead, nor print any marke upon you. These were the ceremonies of the heathen; therefore the Lord discharges his people to use them. Such was the mixture of the Samaritan religion, who worshipped both the Lord and the idols of the land; and such was the religion of the *Gergasites* who learned many things of the heathen, as to eate swines flesh, and not to circumcise; and of the *Ebionites* who observe both the Iewish and Christian Sabbath.

Ioseph. lib 2. de bello Iudaico. cap. 20.

Thirdly, it is not lawfull to mixe christianity and judaisme; such were the *Galatians*, who would keepe the ceremonies of the Law and the Gospell.

Christianity and Iudaisme cannot be mixed.

After the death of Christ, when the Apostles observed the ceremonies of the Law with the Gospell, whether mixed they judaisme with Christianity, or not?

Quest.

They kept these ceremonies but for a while, for the winning of the weake Iewes. When Christ came in the flesh, the ceremonies and grace were mixed together like the new wine and the dregges; then the lees began to settle downe, and the wine to bee somewhat more cleare: so at the first, the wine of grace and the ceremonies which were the lees, were mingled together, and afterwards they began to be separated; and as the Vintner, if he draw the wine too soone from the lees, it will become sowre; (for the dregs keepe the wine from corruption, therefore he who mindeth to keepe his wine, letteth it stand upon the dregs a while to preserve it) So the Apostles would not draw the wine of grace too soone from the lees of the ceremonies, but lest this wine standing too long upon the lees should corrupt, as *Moab* did; *Ier.* 48. 11. therefore they drew the Gospell altogether from the ceremonies.

Answ.

Why the Apostles kept the ceremonies after the death of Christ.

When judaisme and gentilisme were mixed together, here the oxe and the asse were yoked together, the cleane and the uncleane beast; when the Apostles used

Simile.

used the ceremonies after the death of Christ, they used them *ad aliud, & non per se*, for the winning of their brethren, and not for any thing that was in the ceremonies themselves, but when the *Galatians* used them under the gospell, this was to joine a dead man and a living man together, for they were dead after Christ said, *consummatum est*, it was finished, and had no use in the Church afterwards but by accident; for as he who buildeth a vault letteth the centrels stand untill hee put in the key stone, and then he pulleth them away: So when the corner stone Iesus Christ was come, it was time that these centrels, the ceremonies should be removed.

The ceremonies after the death of Christ, were not kept for themselves but for another end.

Fourthly, it is not lawfull to mixe christianity and gentilisme, such was the doctrine of the *Nicolaitans*, *Rev.* 2.15. and some in *Corinth* who professed that there was not a resurrection: Such is the religion of those in *Russia* and *Muscovia*, they have some Christian profession of the Greeke Church, and mixed with many heathenish ceremonies.

Quest. Whether is it a greater sin to mixe judaisme and christianity together, or to mixe christianity and gentilisme together.

Answ. It is a greater sin to mixe judaisme and christianity together, for the Iewes ceremonies belonged once to the Church; and therefore for them to rise up againe to molest the Church, is a greater sinne, then when the ceremonies of the gentiles troubled the Church.

Brerewood in his inquiries.

Fifthly, when a religion is made up of judaisme, gentilisme, and christianity, such is the religion of the *Marduites* a people in *Syria*, who keepe the christian sabbath with the Christians, and the Iewish sabbath with the Iewes, and they worship the sunne and the moone with the Pagans.

Some idolatrous worship is made up of judaisme, gentilisme, and Arrianisme, as Turcisme. Some is made of

of judaisme, gentilisme, and christianity.

Conclusion. The conclusion of this is, the pure worship of God is like the glassie sea, *Rev.* 4. 6. which is transparent and shineth, and not darke and covered with ceremonies: we must not borrow the painting of that wrinkled whore, to paint the Church with it, but wee must keepe her in her owne beauty.

CHAP. XIV.

Of the motives which mooved the heathen to worship Idols.

Commandement II.

Rom. 1. 21. *Because when they knew God they glorified him not, they became vaine in their imaginations.*

IDolatry amongst the heathen arose especially from three grounds, the first ground was the desire which they had to continue the name of their predecessors, benefactors, and their nobles; the second ground, was the desire of some bodily pledge of Gods presence to bee amongst them; and the third ground which drew them to idolatry, was their boldnes to represent God mystically and hieroglyphically by sundry images.

The heathen set up an image to continue the name of their predecessours, and their posterity worshipped it as a god. The first ground was their desire to continue their name to the posterity, and therefore they set up images onely at the first for representation in remembrance, but the posterity following, turned this representation into adoration, and they made gods of those whom they knew to have beene but men; therefore they set up in their temples, *Harpocrates* holding his finger upon his mouth

mouth to teach them silence, that no man should be bold to say, that these were men once, whom they worship now as gods.

Augustin. de civitate Dei, lib. 8.

The second ground which moved them to commit idolatry, was the desire they had of some visible pledge of the presence of a godhead amongst them; and even as the souldiers desire to see their captaine visible in the field before them. So desired they to have some visible signe of a godhead amongst them; and having these pledges, they thought that their gods would not leave them, and wanting these, they thought the gods would leave them.

The people desired much a visible signe of the presence of their god

When *Alexander* the great besieged *Tyrus*, one of their Diviners told them, that it was revealed to him in a dreame, that their god *Apollo* was to depart from them shortly; what doe they to detaine *Apollo* still amongst them? they take the image of *Apollo* their god, and bind it with a chaine of gold to a post, thinking thereby to detaine *Apollo*; they held that this image was a pledge of his presence amongst them, and they thought so long as they kept the image of *Apollo* that he would not leave them.

They tyed the image of *Apollo* to a post.

Diodorus Sic. lib. 1. cap. 1.

The third ground which led them to this idolatry, was their boldnes to represent god mistically by their hieroglyphicks, representing him as they pleased. In *Thebe* a towne of *Egypt* (as *Plutarch* maketh mention) they worshipped a god whom they acknowledged to be immortall, but how painted they him? in the likenesse of a man blowing an egge out of his mouth, whereby they signified, that it was the Lord that made the round world by his word, and they dedicated a sheepe to him, because of old, milke was their food for the most part.

Plutarch. de Iside & Osiri.

How they painted God in *Thebe*.

Varro de re rustica lib. 2. cap. 1. 11.

So in the towne of *Sai* where *Minerva* was worshipped, before the gates of the Temple they had this hieroglyphicke painted, an infant, an old man, a sparhawke, a fish,

Plutarch. de Iside & Osiri.

fish, and *Hippopotamos* whereby they signified, *O qui nascimini & denascimini, Deus odit impudentiam.* Oh ye that are borne and die againe, God hateth impudency. By the young child they signified our birth, and by the old man our death, and by the sparhawke they meant God, who was most sharpe in sight to see all things, and swift to revenge; and by the fish which liveth in the sea, a thing hated by the *Egyptians*, they meant hatred, and by *Hippopotamos* the sea horse, who killeth his father and covereth his dam, they meant impudency.

The Egyptians represented God by a serpent

So the *Egyptians* represented God by the serpent *Aspis* who casteth the skin every yeare and renueth the age of it, whereby they signified Gods immortality, and thus boldly *They changed the glory of the incorruptible God into an image made like to corruptible man, and to birdes, and foure footed beasts and creeping things*, Rom. 1. 23.

CHAP.

CHAP. XV.

Whether things idolatrous may be converted to any use, either in the service of God; or may wee convert them to our owne use?

Commandement II.

Deut. 7. 25. The graven images of their gods shall yee burne with fire; thou shalt not desire the silver or gold that is upon them, nor take it unto thee, lest thou be snared therein, for it is an abomination to the Lord thy God.

AS we must give nothing to the idoll, so we must take nothing from it.

There were three sorts of *Cherem*, or things execrable under the law, first when both men and beasts were to be destroyed; and then nothing came either to Gods use or to the peoples; such were the goods of the apostate Iewes who fell away from the true God, *Deut.* 13.15. and in this sense the *Amalekites* and their goods were execrable.

חרם *Res devota Anathema.*

Three sorts of execrable things under the law.

Secondly, they were execrable, when the men and their beasts and their stuffe were burnt, but the gold, silver, brasse, and iron were reserved for the use of the sanctuary, and these of *Iericho* were execrable in this sort: *Iosh.* 6.24.

The third sort were these, when the men alone were killed, but the beasts and all other things which belonged to them were converted to the use of the souldiers; such was the towne of *Hai*. *Iosh.* 8.27.

Things consecrate to idols were execrable when they were idolatrous in state.

Things

Things belonging to idolaters are of three sorts.

What idolatrous things we may use.

Things belonging to Idolaters were of three sorts, first such as pertained to Idolaters but were not idolatrous, as *David* tooke the sword of *Goliah*, and hung it up in the house of God, secondly, things that were idolatrous, but were not idolatrous in state, as the fountaines out of which the heathen drew water for the service of their idols, yet the Christians might have converted these fountaines to a spirituall or a civill use; so *Gideon* tooke the bullock which was appointed for *Baal*, and the grove, and offered the bullocke with the wood in a sacrifice to the Lord. *Iudg.* 6. 26. So the *Bethshemites* tooke the *Philistims* cart, and the kine, and offered them to the Lord in a sacrifice. 1 *Sam.* 6. 15. becaus they were not idolatrous in state; for even as the cloathes of the leper being washed, were made cleane, *Levit.* 21. 8. So those things which belonged to the Idolater, and were not idolatrous in state, might be clensed and converted to other uses.

But when a thing was idolatrous in state, and carried the marke and badge of the idoll still upon it; as their images of gold and silver, and their ornaments. *Deut.* 7. 25 they were to be cast away, and not to be converted to any other use, *Esay* 30. 22. *Ye shall defile also the covering of thy graven images of silver, and the ornament of thy molten images of gold: thou shalt cast them away as menstruous cloth, and shall say unto it, get thee hence.*

לשון זהב
Lingua auri.

Achan stole a *Babylonish garment, and two hundred shekels of silver, and a wedge of gold, Iosh.* 7. 21. in the Hebrew it is [*Lashon zahabh,*] *a tongue of gold*, this tongue some hold to have beene the sword which hung by the idols side; and some worshipped *Acinacis*, the sword it selfe, as the *Scythians*. Of old, a sword was called *lingua*, as *Fannius* an ancient writer testifieth, and the Babylonish garment they hold to be the garment which covered the idoll, and the two hundred shekels to be the money

Villal spand de ponderibus et mensuris.
The *Scythians* worshipped a sword.

which

which was dedicated to the idoll; now because *Achan* tooke this which was idolatrous in state, and which might not be converted to his use, therfore the Lord will have him and all his to be rooted out.

That which had an immediate dependance still upon the idoll, and had relation to it, keeping still both the matter and the forme; that cannot be offered to the Lord. Example, *Constantine* the great tooke out of the temple of *Serapis* their sacred elne *Fathom*, whereby they measured yearely how much the river *Nilus* would overflow, which the heathen thought to have a certaine divinity in it; this elne *Constantine* should not have caused to be put in the temple of *Alexandria*, because this elne both in matter and forme was kept here, as it was in the idolatrous use before.

Cassiodorus et tripartita Rufini.

What Idolartous things might not be used.

That which is idolatrous in state and hath an immediate dependance upon the idoll, should neither be converted to a spirituall or a civill use; therefore that which the Iewes say, is false, that *David* tooke the crowne from *Milcom* the god of the *Ammonites*, and set it upon his owne head. 2 *Sam.* 12. 30. If this crowne was the crowne of the god of the *Ammonites*, then it was idolatrous in state, and *David* could not have set it upon his owne head; Wherefore he tooke this crowne from *Malcam* the king of the *Ammonites*, and set it upon his owne head.

Nothing that hath an immediate dependance on the Idoll can be converted to any use.

מלכם *nomen Idoli.*

מלכם *Rex eorum*

David tooke not the Crowne from *Mulcom* the Idol, but from the King of *Ammon*.

But how could the King weare such a crowne upon his owne head? a talent in weight is forty sixe pounds and fourteene ounces, which being reduced to the value of our money will extend to 2250. pounds; the king of *Ammon* could not weare such a crowne of so great weight upon his head; therefore it may seeme that it was taken from the head of the idoll, and not from the head of the king.

Object.

Most thinke that Talent here is taken according to the

Answ.

Some thinke that the crowne was 2250. pound according to the *Syrian* weight.

the *Syrian* weight, which was not above the quarter of an Hebrew talent, and which weigheth of our weight eleven pound and foure ounces, and they thinke this the rather; because *Rabba* in the country of the children of *Ammon*, lay in the countrey of *Syria*; therefore it seemeth that they followed their weight.

Answ. 2.
Some thinke that the crowne was valued according to the worth and not the weight.

Secondly, some answere that this crowne was valued according to the worth and not the weight of it, in regard it was set with pretious stones and jewels, it weighed so much, that is, it was worth so much. *Zech.* 11. 13. they weighed for my wages as much as I was valued at, that is, thirty peeces of silver.

Answ. 3.

Thirdly, he both changed the forme of it, and diminished the weight of it.

Things which have beene the immediate instrumentes of Idolatry, may be used.

Againe these things which have beene the mediate instruments in the worshipping of idols, these may bee used; a Church may bee used although before idolatry hath beene committed there: There was no mountaine more defiled with idolatry then the mount of Olives was, and therefore it was called *mons corruptionis*, 2 *King.* 23. 13. and yet no place where Christ prayed so often as there.

The Idoll it selfe may not be used.

The idoll it selfe may not be used, because it hath beene the immediate instrument of idolatry; when souldiers doe besiege a towne and take it, they pull downe the trophees and colours of the enemies, but not the towne it selfe, the idols are the trophees, ensignes and colours of idolatry, and therefore to be pulled downe.

Object.

Deut. 12. 2, 3. *Ye shall verily destroy all the places wherein the nations, which ye shall possesse, serve their Gods.* Then it may seeme that the places where idols have beene worshipped should be destroyed.

Answ.
Moses judicial lawes do not binde us as they did the Israelites.

This was a temporary ordinance, and a part of *Moses* policie which is now abrogate for howsoever the equity of this law remaineth, teaching us to detest idolatry,

yet

yet it bindeth us not in such a manner to detest idolatry as they did. Example, God commanded here to destroy idolatrous places, hee commanded to burne the cattell, spoyle, and goods of the apostates; the equity of this commandement teacheth us to detest and abhorre idolatry, but we are not bound to follow it in the same manner.

The Lord commanded to consume the rest of the holy things, when the religious use of them ceased, as to burne that which was left of the Pascha. *Exod.* 12. 10. So that which was left of the ram of consecration. *Exod.* 29. 34. and so of the flesh of the peace offering. *Levit.* 7. 15. the equity of this ordinance continueth for ever, teaching us how to regard holy things with an higher estimation than common things, but wee are not bound according to the letter of the law to follow this; for the bread and the wine remaining after the Sacrament should not be burnt; in these lawes we must looke to the equity and substance, but not to the letter; and many things were urged in *Moses* policy, which we are freed of now. Example, the Iewes were forbidden expressely to marry with the heathen, and if they had married such heathen wives, and had begotten children upon them; yet they were commanded to put them away againe. *Ezra*, 10. 11. But now a Christian hath greater liberty. 2 *Cor.* 12. 13, 14. An idolatrous wife was not sanctified by her husband under *Moses* law, as shee may be under the Gospell; God hath changed the rigour of this law. *Deut.* 17. 25. Not to take so much as any thing belonging to idolatry, and turne it to a civill use. *Iosh.* 7. 1. It is now changed, and the abomination is taken away, wee may eat now of the Idolothites, when they are not in the temple of the idols, which they might not doe under *Moses* law.

The equity of the iudiciall law bindeth us now.

Greater liberty to christians under the Gospell, then to the Iewes under the Law.

If the brasen serpent was abolished, why should not

the place likewiſe where idols have beene worſhipped, be aboliſhed as well as images.

Anſw.

A place is a neceſſary circumſtance in the worſhip of God, but this Serpent was not, neither are crucifixes now.

When a thing is idolatrous in ſtate.

Things are idolatrous in ſtate when they are in the act of idolatry, but out of that act and place, and carrying no repreſentation of the idoll, they ceaſe to be idolatrous, and may be uſed. Example, no man might eate of the fleſh of the ſacrifice when it was in *idoleio* in the place where the idol was worſhipped; yet the reſt of the fleſh, when it was ſold in the ſhambles they might eate of it: for *relata extra uſum non ſunt relata*, the relation here ceaſeth betwixt the fleſh and the idoll. *Iulian* the apoſtate cauſed them to conſecrate the whole fleſh in the ſhambles to the idols, thinking that none of the Chriſtians would eate of it: but the fleſh in the ſhambles was *extra uſum*, it was idolatrous in the temple of the idols, but not in the ſhambles.

The ſuperſtitious Iews would drinke no wine of the Gentiles.

The Lord forbad the Iewes *libamina gentium*, the drink offerings of the gentiles, *Deut.* 32. 37. but the Iewes added that they ſhould drinke none of the wine of the gentiles, that is, any meate or drinke dreſſed by them; and therefore at this day they will neither eate of the Chriſtians meate, nor drinke of their drinke, but they will give of their meate to the chriſtians; it was onely *libamen*, the idolatrous drinke of the gentiles which the Lord forbad them, but hee forbad them not ſimply their meate and drinke.

Concluſion.

The concluſion of this is, as he who is chaſte deſpiſeth not onely the harlot, but alſo the favour of the harlot: ſo if we would eſchew idolatry, we muſt not onely eſchew idols, but alſo things dedicated to idols.

CHAP

CHAP. XVI.

The reason why the Lord will not suffer Idolatry.

Commandement II.

Exod. 20.5. *For I the Lord thy God am a jealous God.*

AS these words, *I am the Lord*, are prefixed to the first Commandement; so they are annexed to the rest: they are prefixed to the first by way of preface; *I am the Lord thy God*, *Exod.* 20.2. So they are annexed to the second; as here, and *Levit.* 19.4. *Turne yee not unto idols, nor make to your selves molten gods: I am the Lord your God.* To the third, *Levit*, 19.12. *Yee shall not sweare by my name falsly, neither shalt thou prophane the name of thy God: I am the Lord.* To the fourth, *Verse* 30. *Ye shall keepe my sabbaths, and reverence my sanctuary: I am the Lord.* To the fifth, *Verse* 3. *Ye shall feare every man his mother, and his father, and keepe my sabbaths. I am the Lord your God*, and *Verse* 32. *Thou shalt rise up before the hoary head, and honour the face of the old man, and feare thy God; I am the Lord.* To the sixth, *Verse* 16. *Neither shalt thou stand against the blood of thy neighbour: I am the Lord.* To the seaventh, *Levit.* 18.6. *None of you shall approach to any that is neare of kin to you, to uncover their nakednesse: I am the Lord.* To the eight, *Verse* 19. *Thou shalt not defraud thy neighbour, &c. I am the Lord.* So to the ninth, *Verse* 16. *Thou shalt not goe up and downe as a tale-bearer among the people, I am the Lord.* And generally to all the Commandements, *Levit.* 18.5. *Ye shall therefore keepe my statutes and my judgements, which if ye doe ye shall live in them. I am the Lord.* He hath set his name

The Lord to shew his authority to command, setteth his name to every one of the Commandements.

to every one of them, to shew that he hath power to command.

Deus Deus tuus, he is God of all creatures, but he is *Deus tuus* of his Church.

God both lendeth and borroweth from man.

I am a jealous God, the Lord *whose delights were with the sonnes of men*, *Prov.* 8. 31. will interchange with man, he will both lend some things to him, and borrow some things from him.

Things arising from the understanding and will of God, are first spoken properly of himselfe.

Some things are spoken properly of God, which arise either from his understanding or from his will; From the understanding, as his knowledge, and providence, these are first spoken properly of God, and then attributed to man; So these which arise from his will, as his goodnesse, mercy, and grace, he communicateth himselfe by creation to all his creatures; and therefore he is called the father of them. *Iob.* 38. 28. *Pater pluviæ, the father of raine.* This word *father* is properly attributed to him. *Ephes.* 3. 15. *Of whom all fatherhoods in heaven and earth are named*, and it is borrowed from him and given to creatures; either when men beget a sonne, or when they make a thing, they are called the father of it. *Gen.* 4. 20. borrowed from him who is the father by eternall generation of his sonne; or father by creation of all the creatures.

Father properly is given to God, ἐξ οὗ πᾶσα πατριά.

Somethings first proper to the creatures, and then attributed to God.

There are other things which are first proper to the creatures, and then attributed to God by way of metaphor, such as are spoken of God καθ' ἀνθρωπομορφείαν as when we attribute hands, feete, and eies to him. Secondly such things as are spoken of him, καθ' ἠθοποιΐαν, when the scripture bringeth in God angry after the manner of man, *Psal.* 18. 8. *There went up a smoake out of his nostrils.* Thirdly, these things that are spoken of him καθ' ἀνθρωποπάθειαν, when passions are attributed to God after the manner of men; and they are either simple or compounded passions: Simple, as anger, hatred; compounded

Things proper to the creatures attributed to God three wayes.

ded as jealousie, which is made up of love and hatred.

This word *Kinne* signifieth either to be *jealous* or *zealous*, and it is taken either in a good sense or an evill sense: In a good sense when it is construed with *Lamed*, as *Num.* 25.13. [*Kinne le lohau*] *hee was zealous for his God.* But when it is construed with *Beth* or *Eth*, then it is taken in an evill sense. *Num.* 5.14. [*Vekinne eth ishto,*] *and he be jealous of his wife.*

קִנֵּא Zelotypus fuit, zelo affectus, cum præp. ל constructum in bonam sumitur, cum ב vel את fere in malum, ut notat Ab. Esr.

קַנֵּא לֵאלֹהָיו

וְקִנֵּא אֶת־אִשְׁתּוֹ

Iealousie what.

Iealousie is a mixed affection of love and hatred, therefore it is called *the fire of his jealousie. Zeph.* 1.18. God, because hee hath married the Church to himselfe, he is jealous of her, least shee should go a whooring from him after other gods. In heaven he onely loveth the triumphant Church, hee is not jealous of her; in earth hee is jealous oftentimes of his militant Church, but hee hateth her not; but he hateth the children of this world altogether.

God is iealous of his Church here.

A loving husband first beginneth to suspect his wife, then he becommeth jealous of her, and last he commeth to hate her and cast her off: but before he come to cast her off, hatred saith, I will cast her off, because shee hath played the harlot; but love saith, I am loath to cast her off, because shee hath beene the wife of my youth. Shee is the mother of my children, and so love prevaileth for a while, but at last when shee continueth in her adulteries then he turneth her away, and giveth her the bill of divorcement, and hateth her more than ever hee loved her: so doth God deale with his Church before he cast her off.

How iealousie is bred, and how it proceedeth.

This jealonsie is a strong passion. *Cant.* 8.6. *Iealousie is cruell as the grave:* The grave spareth no man, and there is no redemption from the grave: So the jealous husband, nothing will satisfie him: and as it is a dangerous thing to meete *a beare robbed of her whelpes. Prov.* 17.12. and *the revenger of bloud in his heat. Deut.* 19.6. So

Iealousie is a strong and rooted passion.

it is to meete a jealous man in his rage. *Pro.* 6. 34. *Iealousie is the rage of a man: therefore hee will not spare in the day of vengeance. He will not regard any ransome, neither will hee rest content though thou giveſt many gifts.*

Why the offering of the adulterous woman is called the offering of memoriall.

So this passion is a rooted passion: under the Law the sacrifice which was offered for the woman suspected of adultery, is called *oblatio recordationis, the offering of memoriall. Num.* 5. 18. in all other sacrifices iniquity was purged and forgotten, but in this sacrifice the wrong is remembred, and they say, there are three things which can hardly be cured, jealousie, frensie, and heresie.

Why the Lord setteth this word iealousie to this Commandement.

The Lord setteth this attribute of *jealousie* before the Church here, to warne her to abstaine from idolatry, and spirituall adultery. If the wife would remember the rage of her husband, it would terrifie her; and if shee would remember his love, this would keepe her in obedience: the adulterous woman when she enticed the young man to adultery, *Prov.* 7. 19. She saith, *The man is not at home, he is gone a farre journey, hee hath taken a bagge of money with him, and will come home at the day appointed.* She saith, the good man will come home, but not my jealous husband will come; neither thinketh she thus with her selfe, what if he come home and take me in the act of adultery?

A difference betwixt God the husband of his Church, and other iealous husbands.

God is a jealous husband, marke a difference betwixt him and other jealous husbands. *Ier.* 3. 1. *They say if a man put away his wife, and shee goe from him, and become another mans wife, shall he returne unto her againe? shall not the land be greatly polluted? but thou hast played the harlot with many lovers, yet returne againe to me, saith the Lord*; and if shee will returne to him as to a father and guide of her youth, he promiseth to accept of her. *Vers.* 4. Whereas no other husband may accept of his wife backe againe, after he hath put her away being married to another.

When

When the Church committeth adultery whether ceaseth she to be the spouse of Christ or not?

Quest.

She ceaseth to be his spouse upon her part, because she hath committed adultery; but so long as he giveth her not the bill of divorement, hee accounteth of her as his spouse, therefore the Lord saith of *Iuda*, *Where is the bill of you mothers divorcement? Esay* 50.1. as if he would say I never gave her a bill of divorcement; but she went willingly from me of her owne accord, when I would have kept her still. *Iuda* and *Israel* are compared by the Prophet. *Ier.* 3.11. he called *Israel* [*Meshubha*] *the backesliding Israel*, and he calleth *Iuda* [*Bagodah*] *treatcherous Iuda*, when *Israel* fell away he gave the bill of divorcement to the ten tribes, but he did not repudiate treacherous *Iuda* for all her adulteries.

Answ.

The Church may cease to be a spouse upon her part, but not upon Gods part.

משבה

aversatrix.

בגודה

prevaricatrix.

First he was the *guide of her youth*, and he loved her because he remembred still *the kindnesse of her youth, and the love of her espousals. Ier.* 2.2. that is, when he remembred the love of the Patriarches, and their sincerity in worshipping of him. Then they committed adultery and fell away from him; yet they repented, therefore he cast them not off; But after that they had crucified the Lord of glory, then *Paul* said, hee would goe to the Gentiles. There was a little remnant of the Iewes who beleeved in Christ, they were to be gathered in, and to these *Peter* went to *Babylon*, 1 *Pet.* 5. 13. And a few in the West scattered abroad in *Pontus*, *Asia*, and *Bithynia*, and to these *Peter* wrote. 1 *Pet.* 1.1. and about the time of the destruction of *Ierusalem*, the Lord gave them absolutely the bill of divorcement, and then hee counted them not a people.

When the Lord gave Israell the bill of divorce.

When he gave Iuda the bill of devorce.

The conclusion of this is, jealousie is onely joyned to the second Commandement, he is angry for the breach of any Commandement, but he is jealous when his worship is corrupted, and his glory given to creatures, wherefore this must be a high transgression.

Conclusion.

CHAP. XVII.

The puniſhment for the breach of the ſecond Commandement.

Commandement II.

Exod. 20.5. *Viſiting the iniquity of the fathers upon the children.*

IN this threatning we have to conſider what it is *to viſite* here; ſecondly what ſins of the fathers the Lord *viſiteth upon the children*; thirdly who are meant by our *fathers* here; fourthly how the children are puniſhed for their fathers ſinnes.

What the word Viſit ſignifieth.

To *viſite* here is a ſpeech borrowed from a Iudge who uſeth to puniſh the evill doers, and to reward thoſe who doe well; ſo the Lord the great Iudge of the world hee puniſheth idolaters and their poſterity, and he rewardeth the true worſhippers who keepe his commandements, he viſiteth in judgement, as he viſited the *Egyptians*, and hee viſiteth in mercy, as he viſited the *Iſraelites*. *Exod.* 3. 16. *viſitando viſitavi, I have ſurely viſited you*, that is in mercy. So *Gen.* 21.1. *The Lord viſited Sara, as he had ſaid*, that is, he viſited her in mercy.

God viſiteth ſometimes in mercy and ſometimes in iudgement.

He viſiteth the ſinnes. Sinne is either the ſinne which the children have from their parents by propagation, or by imitation; by propagation, as originall ſinne; by imitation, as their other perſonall ſinnes. Here wee muſt put a difference betwixt that accident which is common to the nature of all men, which is called *accidens naturæ*; And a perſonall accident which is incident to ſome: The accident which is common to the whole nature of man is alwayes tranſmitted from the father to the

Children have ſin from their parents by propagation, or imitation.

Accidens { *naturæ.* / *perſonæ.*

the child, and shall continue to all the posterity of *Adam*, to the end. The most filthy leprosie that is, and which runneth long in a blood, yet in time will weare away in the posterity; but this originall and hereditary sinne never weareth out, but it continues with all the children of men, and is alike in them all; the sonnes of the just, and the sonnes of the unjust are both alike in this originall sinne.

Originall sinne is alike in all the sonnes of men both just and unjust.

But these which are personall accidents are not propagated from the father to the sonne, especially the gifts of the minde; it may bee, that a strong father begets a strong child, and the leprous father begets a leprous sonne, but neither the defects nor the vertues of the minde are transmitted from the fathers to the children, as the father who is a musitian begetteth not his sonne a musitian; and the father who is wise, begetteth not alwayes a wise child; as *Salomon* the wisest man that ever was, had but a foole to his sonne, *Rehoboam*; therefore he saith, *Eccles.* 2. 19. *Who knoweth whether his sonne be a wise man or a foole.*

Personall accidents are not propagated from the fathers to the children,

Quest.

Seeing *Adam* transmitted originall sinne to his posterity, what is the reason why he transmitteth not his righteousnesse to them after his sinne was pardoned?

Answ.

He got grace in his second estate, as a personall gift, and therefore he could not transmit it to his posterity; but if he had stood in integrity, he should have transmitted righteousnesse to his posterity, because then it was naturall to him; as when he fell he transmitted sinne to his posterity. *And he begot a sonne in his owne likenesse after his image. Gen.* 5. 3.

Adam did not transmit his righteousnesse to his posterity, because it was not naturall, but personall to him.

This originall sinne the Lord may punish the children for it, if he would deale in judgement with them, because it is found in all children transmitted from their parents.

By *sinne* here especially is meant idolatry, which by way

By sinne here is chiefly meant idolatry. See Comman.2. Chap. 5. pag.80.

way of appropriation is called sinne, as is shewne before, God visiteth other sinnes also besides idolatry, *As all the blood shed from Abel to Zachary. Mat.23.35.*

By fathers here are meant not onely naturall fathers, but those who are fathers by example, as *Cain* was a father, *Core* was a father, and *Balaam* was a father, *Iude* 11. *Woe unto them for they have gone into the way of Cain, and ran greedily after the errour of Balaam for reward, and perished in the gainsaying of Core*: and in this sense the devill is called a father. *Ioh.*8.44. *Yee are of your father the devill.*

By fathers are meant fathers naturall, and by example.

Children by nature and imitation.

There are two sorts of children; children by nature, and children by imitation: children by imitation are these of whom it is chiefly meant here, and they are rather called their children whom they imitate, than their children who begot them. Example, *Iudg.*18.30. *Ionathan* the sonne of *Gershon*, the sonne of *Manasseh*; this *Ionathan* was *Moses* naturall grand-child by generation, yet he is called the grand-childe of *Manasseh*, because in wickednesse he followed *Manasseh*: and the Iewes say, they would not write his name, the sonne of *Gershon*, the sonne of *Moses*, for that had beene a disgrace to *Moses*: but they wrote him to be the sonne of *Manasseh*, by lifting up a letter. And the Hebrewes give another example like unto this. 2 *Chron.* 28.19. *And the Lord brought Iudah low, because of Achaz king of Israel.* Why is *Achaz* called *king of Israel*, here, seeing he was king of *Iudah*? they say, because he imitated the wicked kings of *Israel* in their wickednesse.

Children by imitation are chiefly meant of here.

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See Chap.10. page 95.

Achaz King of Iudah called king of Israel, and why.

He visiteth the sinnes of the fathers upon the children.

Quest.

How doth it stand with the justice of God to punish the children for their fathers sins, seeing the Lord forbiddeth to punish the children for the fathers offences. *Deut.*24.16. *The fathers shall not be put to death for the children, neither shall the children be put to death for their fathers.*

The

The Lord restraineth here the power of the magistrate that hee may not put the children to death for their fathers offences, as we see, 2 *King.* 14. 16. *And they slew his servants who had slaine the king his father, but the children of the murtherer he slew not, according to that which was written in the Law, the children shall not be put to death for their fathers offences.*

Answer. The Magistrate may not put the child to death for his fathers sin

The magistrate may not put the children to death for their fashers offences, although he may punish them, other wayes, then it seemeth to be a strange collection. *Lev.* 20. 20. If a woman be begotten incestuously with childe, then she shall be burnt, *non expectato partu*, that is, before she be delivered of the childe.

See *Iunii Analysis in Le.* 20, 20.

But *they shall die childlesse*, this cannot be understood of barrennesse, for that were no punishment to them, therefore it may seeme to be taken in this sense, shee and the childe shall bee taken away together by the magistrate.

Object.

This cannot be the meaning of the place, that the mother and quicke childe shall be killed together; for the children may not be put to death for the offence of their father or mother; but this seemeth rather to be the meaning of the place, when the magistrat understandeth once that a man had lyen with his uncles wife, then hee shall presently cut them off, before the woman conceive, and so they shall die without seede.

Answ. The mother cannot be killed, the child being quicke in her belly.

The Lord who is author of life and death, he may punish the children for their fathers offences with temporall punishments, but he never punisheth the children for their fathers offences with eternall punishments, unlesse they imitate their fathers sinnes.

God may punish the children with temporall punishments for their fathers sinne.

It may be saide that children are punished not onely with temporall judgements, but also with spirituall judgements, and that before they can imitate their fathers sinnes. *Gen.* 17. 14. *And the uncircumcised manchilde*

Object.

child whoſe fleſh of his foreskin is not circumciſed, that ſoule ſhall be cut off from his people. Here the child may ſeeme to be cut off for his fathers fault, becauſe his father neglected to circumciſe him; and *to be cut off*, here, is a ſpirituall judgement, to be cut off in the wrath of God.

Anſw. אשר לא ימול *qui non circumciderit, eſt fut. Kal, a* נמל but the Vulgar Latine tranſlation maketh it to be *fut. Niphal a* מול *qui non circumciſus fuerit.*

In the originall it is thus, *præputiatus maſculus qui non circumciderit carnem præputii ſui*, but the vulgar Latine reades it; *if he be not circumciſed, he ſhall be cut off*; but the right reading is, *he who circumciſeth not the foreskin of his fleſh, he ſhall be cut off*, for the text addeth, *he hath broken my covenant*, which cannot be ſaid of young infants, but of children when they come to age and underſtanding, and when they become (as the Iewes ſay) *filii præcepti*, then if they deſpiſe the covenant, they are to bee cut off.

Children imitate their fathers, ſins two wayes.

When children imitate their fathers ſinnes, then the Lord puniſheth them: Children imitate their fathers ſins two wayes, either affirmatively, or negatively; affirmatively; when they begin to imitate their fathers ſinnes in their infancie and young yeares. *Ier.* 7. 8. *The children gather wood; and the fathers kindle the fire, and the women kneade the dough to make cakes for the queene of heaven*; here they were initiated in their fathers idolatry. So when the *Iſraelites* married with the wives of *Aſhdod*, the children ſpake the language of *Aſhdod*, imitating their fathers. *Nehem.* 13. 24. Secondly, when they come to a greater maturity of age, and then *they fill up the meaſures of their fathers: Mat.* 23. 32.

Children are guilty of their fathers ſins when they are not humbled for them.

Secondly, they imitate their fathers ſinnes negatively, that is, when they diſſent not from their fathers ſinnes, and when they are not humbled for them; for if ſuch children had the occaſions and temptations which their fathers had, they would doe as they did; and therefore juſtly their fathers ſinnes may bee layd to their charge. *Dan.* 5. 22. *And thou his ſonne, O Balſhazzer, haſt not humbled*

humbled thine heart, though thou knewest all this, meaning the sinnes of *Nebuchadnezzer*, and the punishment of them; this should teach us to take notice of the corruption of our nature, and how ready we are to follow others in wickednesse, and especially the sinnes of our parents; the blinde Iewes sayd, if we had beene in the dayes of our fathers, we would not *have beene partakers with them in the bloud of the Prophets, Mat.* 23. 30.

Ye will say then, that children are punished for their owne sinnes, why then are they called their fathers sinnes? *Obiect.*

They are their fathers sinnes *occasionaliter*, but they are their owne sinnes *causaliter*: they are their fathers sinnes *occasionaliter*, for God may take occasion by the fathers sinnes, to withdraw the grace from his children, and then they are prone and ready to follow all the sinnes of their fathers; when God punisheth the children for their fathers sinnes, hee would never punish them if they were not sinners themselves; but he respecteth more the sinnes of the fathers in punishing of them. *Ioh.* 9. 3. Christ saith of the blinde man, that it was neither for his owne sinnes nor his fathers sinnes that hee was borne blinde, but that the workes of God might appeare; if this man had not beene a sinner, hee had not beene borne blinde, for blindenesse is a punishment of sinne; but yet when hee made him blinde, hee respected not here his sinne, nor the sinnes of his fathers; but that the glory of God might appeare: So when God visiteth the sinnes of the fathers upon the children, hee would not punish them unlesse they were sinners; but he respecteth more the sinnes of their parents, than their owne sinnes, when he punisheth them; and the Lord punisheth the fathers sinnes in their children: the Lawyers say, if the father and the sonne bee suspected of one crime, it is fit that the sonne be put first to the torture, and *Answ.*

The sinnes of the fathers are the childrens *causaliter*, but the fathers *occasionaliter*.

God would not punish children for their fathers sinne if they were not sinners themselves.

God in punishing the children looketh more to their fathers sinnes than to their owne.

and they held that it will make the father to confesse sooner than if he were put to the torture himselfe. See how *David* tooke on for *Absalon*; *Would to God O my sonne Absalon that I had dyed for thee.2 Sam.18.33.* When the Lord punisheth the children for their fathers sinnes, their greatest punishment is their fathers.

When the fathers sinnes and the childrens sinnes meet together, then there is a double punishment. *Esay.40.2. Shee hath received from the Lords hand,* [*Ciphlayim,*] *double for all her sinnes.*

כִּפְלַיִם *Duplicia pro omnibus peccatis, id est, pro suis peccatis, & parentum.*

The Iewes had a Proverbe in their mouthes, *The fathers have eaten sowre grapes, and the childrens teeth are set on edge. Ezek.18. 2. Iere.31.29.* the Lord saith, *they shall no more use this Proverbe, but the soule that sinneth shall die.* They meant that they were carried away in captivity for the sinnes of *Manasseh. Ier.15. 4.* which he did in *Ierusalem*: the Lord promised that they should have no more cause to say so, *For the soule that sinneth shall dye. To dye,* here, is taken for a temporall punishment, as exile, famine and such, and not for spirituall death, for the Iewes complained onely for their bodily chastisements and not for spirituall; and the Lord answered that hee would punish them no more so; God may justly set the childrens teeth on edge for their fathers offences, as hee did before, and the punishment of the Iewes sinnes lyeth upon their posterity unto this day; but the Lord promises, that their teeth should never bee set on edge againe, that is, punished in the captivitie of *Babel.*

What is meant by the Iewes proverbe, that the fathers eate sowre grapes, &c.

God *visiteth the sinnes of the fathers upon the children*: It was a prophane comparison of *Bias* the philosopher, who said, if the Gods should punish the children for their fathers offences, this were all one, as if a Doctor should give the child physicke when the father is troubled with the colicke or stone; but this is a foolish comparison

Bias useth a prophane comparison.

pariſon; let us then make the compariſon this wayes; the father is a leper and he begetteth his ſonne a leper, now if the Doctor ſhould preſcribe phyſicke to the ſonne for his fathers leproſie, he ſhould doe well; becauſe it is both his fathers leproſie and his owne leproſie.

When the children follow not the fathers in their ſinnes, then the father is ſaid *to dye in his owne ſinne Num.* 27. 3. *Our father dyed in the wilderneſſe, and he was not in the company of them that gathered themſelves together aganiſt the Lord, in the company of Korah, but dyed in his owne ſinne*: that is, in the common ſinne of murmuring with the reſt of the people; and it is called *his owne ſinne*, becauſe his children followed him not in his rebellion. *Num.* 26 11. *The children of Core died not.* But when the children follow the footeſteps of their father, then they dye in a common ſinne.

What it is to dye in his owne ſinne.

The fathers ſinnes are imputed to their children, this ſhould be a meanes to reſtraine fathers from ſinne, and it were but for their childrens cauſe; to keepe them from puniſhment: many parents are carefull to leave inheritance to their children, but oftentimes they leave their ſinnes to them. It was a fearefull legacie that *Ioab* left to his children, that ſome of them ſhould leane upon a ſtaffe, ſome of them ſhould dye of a bloody flixe, and ſome of them of a leproſie, and ſome of them ſhould begge their bread. 2 *Sam.* 3. 29. When a man dyeth and hath nothing to leave unto his children but his ſinnes, as to one his blood, to another his ſwearing, and to another his adultery, is not this a pitifull latter Will and Teſtament? Some leave lands to their children, but withall they leave their fearefull ſinnes to them; and it were better for them to want their lands, than to bee heires to their ſinnes: *Gehazi* left a talent of ſilver behinde him to his poſterity; but he left the leproſie with it. 2 *Kings* 5. 27.

Fathers ſhould beware to bring puniſhments upon their children.

The legacie of *Ioab*.

The

Children ſhould confeſſe their fathers ſinnes.

The fathers ſinnes are imputed to the children, therefore the children ſhould confeſſe the ſinnes of their fathers. *Levit.* 26. 41. *If they confeſſe their iniquity, and the iniquity of their fathers.* So *Nehem.* 1. 6. *Both I and my fathers houſe have ſinned*; and this they are bound to doe, as farre as they can come to the knowledge of their fathers ſinnes: ſuch ſinnes of their fathers they ſhould confeſſe, which they in their owne proper perſons have committed by the example of their forefathers, for theſe ſinnes they ought to crave pardon. *Pſal.* 79. 8. *Remember not againſt us former iniquities*, that is, the ſinnes which wee have committed before by imitating our fathers ſinnes: but we muſt take heed here, that wee crave not pardon for our fathers who are dead; for there is no remiſſion, but that which is gotten in this life.

עֲוֹנֹת רִאשֹׁנִים
iniquitates Præcedentium.

Laſtly the Lord not onely viſiteth the ſinnes of the fathers upon the children, but alſo the ſinnes of the mother. *Pſal.* 109. 14. *Let not the ſinnes of his mother be blotted out*, but when the father is an *Amorite*, and the mother a *Hittite*, *Ezek.* 16. 3. that is worſt of all for the children.

God viſiteth not onely the ſinnes of the fathers, but alſo the ſinnes of the mothers upon the children.

Concluſion 1.

The concluſion of this is, God viſiteth the iniquities of the fathers upon the children; therefore fathers ſhould be loth to commit ſinne, leſt they tranſmit the curſe to their poſterity.

Concluſion 2.

God viſiteth their ſinnes upon the children; therefore children ſhould beware to follow their fathers footſteps in their ſinnes, leſt they be partakers of their puniſhments.

CHAP.

CHAP. XVIII.

Of the extent of Gods justice and his mercy to those who breake and keepe his Commandements.

Commandement II.

Exod 20.5. *Visiting the iniquities of the fathers upon the children, unto the third and fourth generation of them that hate me, and shew mercy unto thousands of them that love me and keepe my Commandements.*

THe Lord *visiteth the iniquity of the fathers unto the third and fourth generation*, in the originall it is, *in tertianos & quartanos*. So, 2 *King*. 10.30. *Filij quartani sedebunt super solio: Thy children of the fourth generation shall sit on thy throne*, that is, *Iehoachaz*, *Iehoash*, *Ieroboam*, and *Zachariah*; the father is the first, the son is the second, the grand-child is the third, and the great grand-child is the fourth; and he setteth downe the third and fourth generation, because men may live to see so many generations come of them. *Gen*. 50.23. *And Ioseph saw Ephraims children to the third generation*, that is, he saw *Ephraim*, and his sons, and his sons sons.

Why the Lord punisheth unto the third and fourth generation.

It pleaseth God in mercy to breake off the course of sinne, and to interrupt it for the Churches cause; *Korah* was a bad man, yet his sons were men fearing God, who wrote some of the Psalmes.

God breaketh off the course of sinne somes times, for his Churches cause.

Where the course of sinne is broken off, there the punishment is not inflicted; the grandfather is a wicked man, his sonne followeth not his footesteps, the grandchild againe followeth the footesteps of his grandfather, here the sinne which was broken off beginneth againe,

Where sinne is broken off the punishment will be broken off.

and continueth still with the grand-childe. *Manasseh* had his sinne pardoned, but his sonne *Ammon* wilking in the former wayes of his father, became heire of his fathers wickednesse; therefore God deferred not the punishment, for within two yeares after he was king, he was miserably killed: Then *Iosias* succeeded who brake off the course of his fathers sinne; and therefore the punishment was deferred for the space of thirty one yeares Then his younger brother *Ioahaz* succeeded to him, and the punishment was continued in him, and likewise in his eldest sonne *Eliacim*.

In lib. de sera vindicta Numinis.

Plutarch sheweth why the gods deferre punishment for a time; because the sin is not found in the childe, which was found in the father; and when the same sinne buddeth forth againe in the grand-child, then the gods doe punish: and he useth this comparison, for even, saith he, as the grand-father had a mole upon his face, which is not seene in his son, but yet it is seene in the grand-child, passing by his sonne, it commeth to the grand-childe: So may sinne passe by the son and come to the grand-child: and he telleth of a woman who brought forth a blacke-more, when as neither of the parents were black-mores, and being condemned to die as an adultéresse, an old man testified there, that the great grand-father of that childe was a blacke-more, and that his blackenesse had passed by two generations, and come to the third: so sin may passe from one or two generations, and light upon the third; and where sinne is continued there the punishment lighteth.

Simile.

Sinne may passe by two generations and come to the third,

Sometimes sinne continueth in a blood.

Somtimes ye shall see sin continued, going on in a blood without any interruption. *Rebekah* thought that *Esau* would have forgotten that which *Iacob* did to him. *Gen.* 27.45. but he never forgot it, and that hatred continued in his posterity the *Edomites* without interruption, and they cried; *Psal.* 137.7. *Downe with them, down with th m.*

He

He visiteth to the third and fourth generation for idolatry, but he continueth the punishment sometimes longer than to the third and fourth generation. *Ezek.* 4. 5. *I have layd upon thee the yeares of their iniquitie, according to the number of the dayes, three hundreth and ninety dayes, so shalt thou beare the iniquity of the house of Israel:* three hundreth and ninety propheticall dayes are taken here for yeares; and he speaketh here of the idolatry which began in *Salomons* old age, and continued untill the ninth yeare of *Zedekiahs* captivity, just three hundred and ninety yeares in all; and as all the blood from *Abel* to *Zachary* might bee required at the hands of the Iewes in Christs time: So may the Lord lay upon the idolaters now, all the idolatry from the first idolaters to this time, if he would deale in justice with them; and hence it followeth, that the idolaters who lived three hundred yeares since, were not in so miserable a case as the idolaters are in now; because they had not so many sinnes to bee laid to their charge.

God sometimes continueth punishment longer than to the third and fourth generation.

Idolaters in our times are in a worse case than they of old.

Of them that hate me:

Quest. How can God be hated, seeing no good thing can be hated?

Answ. The idolaters doe not hate God simply as he is good, but because he punisheth them for their idolatry; so *Ahab* hated *Micajah* because hee told him the truth, and *Paul* said, *am I become your enemy, because I told you the truth. Gal.* 4. 16.

How a man is sayd to hate God.

To hate God and to love idols, are directly contrary; but for a man to hate himselfe, to the end hee may love God, are subcontrary; when a man loveth himselfe lesse, that he may love the Lord, this is but improperly called hatred, and so *Iacob* hated *Leah*, that is, he lesse loved her than *Rachel*; but when a man loveth God lesse than his idoll, that is properly called hatred.

To hate God and love our selves are directly contrary.

To hate our selves, and love God are subcontraries.

Idolaters looke not ſtreight upon God.

Now to keepe our ſelves that we fall not into this hatred of God by loving idols, we muſt lift up our eyes and looke ſtreight from the creatures to God, and from God to the creatures; and then wee ſhall not fall to idolatry. *Quando linea currit æqualiter inter duo extrema*, when the line runneth equally betwixt the two extreames, and we looke ſtraight by the line to the two extreames, then we ſee them perfectly; but when we looke not equally upon them, but a ſquint; then we have not a perfect view. Idolaters never looke aright upon God and his creatures, and therefore they give the honour to the creature which is due to the Creator, but if they would compare God with the poore creatures, they would never give his glory unto them.

And ſhewing mercy unto thouſands of them that love me and keepe my Commandements.

God enclineth more to mercie then juſtice.

Gods juſtice reacheth unto the third and fourth generation, but his mercy unto the thouſand generation, and hence we may gather, that God inclineth more to mercy than to juſtice, and therefore when he puniſheth he is ſayd, *facere opus non ſuum. Eſay.* 28. 21. *That he may doe his ſtrange worke*, that is, to puniſh.

Facere opus non ſuum, quid.

Queſt.

Mercy and juſtice being Gods two armes, how is it that one of them is longer than the other?

Anſw.

The one of them is not longer than the other, but he maketh his Church to feele more his mercy than his juſtice.

The bleſſing of the fathers are conveyed to good children.

Shewing mercy unto thouſands, this bleſſing of God is conveyed by good parents to the children, for the moe good predeceſſors that a man hath, he may looke for a greater bleſſing. We have an example of this. *Gen.* 49. 26. *The bleſſings of thy fathers are ſtrong with the bleſſings of my progenitours*, all the bleſſings of the good predeceſſours concurring together, are effectuall meanes to continue the bleſſing to the poſterity.

To thouſands, the Lord will not forget thee, although thou

thou be many generations after thy good predecessors, *David* made inquiry for *Ionathans* posterity that hee might doe good unto them. 2 *Sam.* 9. 1. *Is there any left of the house of Saul, that I may shew him kindenesse, for Ionathans sake,* The Lord blessed the posterity of *Ionadab,* the *Rechabites,* for their godfathers cause.

God forgetteth not the children of good parents to many generations.

Of them that love mee and keepe my Commandements. Hence we may learne, if mens best works have need of mercy, then no man can be justified by his workes, for mercy secludeth merit. *Hos.* 10. 12. *Sowe to your selves in righteousnesse, and reape in mercy*; the Church must looke for mercy when shee is reaping her reward. So 2. *Tim* 1. 16. *The Lord give mercy unto the house of Onisephorus, for he hath oft refreshed mee, and was not ashamed of my chaines.*

Our best workes have need of mercy.

Shewing mercy. *Exod.* 23. 19. *I will be gracious to whom I will be gracious,* that is, I will have mercy without any merit. *Prov.* 18. 23. *The poore useth intreaties.* [*Tahhannunim,*] that is, they begge onely of favour, but nothing of merit. So when we have done all things that we can doe, let us count our selves unprofitable servants, *Luc.* 17. 10.

God sheweth mercy without merit.

תַּחֲנוּנִים יְדַבֵּר רָשׁ

Suupplicationes eloquitur pauper.

And keepe my commandements, the Lord must first shew mercy before we can keepe his commandements; wee keepe not his commandements first, and then hee sheweth mercy: all the good of the Church depends upon Christ, and if he shew not mercy, then shee is not a Church. The Church hath beene fitly compared to *Heliotropion,* or the marigold, so long as the sun shineth upon it, so long it spreadeth the leaves of it; but when the sunne withdrawes it selfe, then it contracteth the leaves and spreadeth no more. So doth the Church flourish when the Lords mercy shineth upon her; but when hee withdrawes his presence from her, shee loseth her beauty.

God sheweth mercy and then we keep his Commandements.

And keepe my commandements. The children of God

God enableth his children to keepe his Commandements.

keepe the commandements becauſe the Lord freeth them of the ſtraight obedience of the law, *non reatu*, it lieth not upon them, nor urgeth them, as it doth upon the wicked, *Iuſtis non eſt lex poſita, the law is not made for the righteous man.* 1 *Tim.* 1. 9 It lieth not like a burthen upon them, God accepteth of their endeavours, although they come ſhort in many things.

God taketh away the irritation of the Law from his children.

Secondly, in keeping the law the ſpirit of God both *jubet & juvat*, he commandeth his children, and giveth them the ſpirit of obedience to doe thoſe things, which he commandeth, willingly.

Thirdly, he taketh away the irritation of the law; for the law to a naturall man is a provocation to ſinne. *Rom.* 7. and ſo the law becommeth eaſie to them, and thus they are ſaid to keepe the commandements.

Concluſion.

The concluſion of this is, Miſerable is the caſe of idolaters, who muſt both anſwer for their owne ſinnes, and likewiſe for the idolatry of their predeceſſors.

Com-

Commandement. III.

*Exod.*20.7. *Thou ſhalt not take the name of the Lord thy God in vaine, for the Lord will not hold him guiltleſſe that taketh his name in vaine.*

FIRST, the Commandement is ſet downe here, and ſecondly, the reaſon of the commandement. The commandement, *Thou ſhalt not take the name of the Lord thy God in vaine*; the reaſon of the commandement, *for the Lord will not hold him guiltleſſe that taketh his name in vaine.*

Thou ſhalt not take, that is, thou having no calling, thou ſhalt not take his name in thy mouth to ſweare by it; and ſo Chriſt ſaith to *Peter*, all *they that take the ſword ſhall periſh by the ſword. Mat.*26.52. that is, they who have no calling to take the ſword, if they take the ſword they ſhal die by it; ſo he that taketh Gods name in his mouth to ſweare by it, and is not called to ſweare, hee taketh the name of God in vaine; and the Hebrewes obſerve that *Niſbang* ſignifieth to be ſworne, rather then to ſweare; which implieth that a man ſhould not ſweare but when an oath is laid upon him.

What it is to *take Gods name in vaine.*

נִשְׁבָּע *potius paſſive hic ſumitur quam active*

Secondly, *Thou ſhalt not take*, *Naſha* is to lift or take up a thing of weight, as *tollere parabolam*, *To take up a proverbe. Eſay* 14.4. to *take up a lamentation*, *Ezek.*26.1.

נשׂא *propriè Onus tollere.*

לַשָּׁוְא
לַשֶּׁקֶר

In vaine, [*Leſhave,*] and *Levit.* 19. 12. it is, *Ye ſhall not ſweare by my name* [*Leſhakar*] *falſely.*

The negative part of this Commandement forbiddeth firſt the ſuperſtitious abuſing of the name of God. Secondly, it forbiddeth the deceitfull and ſuperſtitious abuſe of the name of God. Thirdly, imprecations and curſings. Fourthly, perjury. Fiftly, blaſphemie.

The affirmative part commandeth to uſe Gods titles and names reverently, in an oath to obſerve verity, righteouſneſſe and judgement. So to vow, &c.

CHAP. I.

How the Jewes ſuperſtitiouſly abuſe the name of God Jehova.

Commandement III.

Levit. 24. 11. *And the Iſraelitiſh womans ſonne blaſphemed the Name of the Lord.*

THe Iewes had this name *Iehova* at the firſt in εὐλαβείᾳ, ſecondly in δεισιδαιμονίᾳ firſt they reverenced this name, and then ſuperſtitiouſly abuſed it.

Firſt they had a more religious and reverent reſpect to this name, becauſe it was [*Zecer*] *memoriale ejus*, his memoriall. *Exod.* 3. 14. *This is my name for ever, and this is my memoriall unto all generations:* Secondly, becauſe this name *Iehova* was the name of Gods eſſence, they did the more ſparingly expreſſe it, and they called it [*Shem hamphoraſh*] *nomen ſeparatum*, a ſeparate name, becauſe it was incommunicable to any other creature, ſo they called it [*Shem hammicbhad*] *nomen glorioſum*, a glorious name; and *Shem ijthbarek*, *nomen benedictum*, a bleſſed Name.

זֵכֶר *Memoriale.*

שֵׁם הַמְפֹרָשׁ
Nomen ſeparatum.
שֵׁם הַמְכֻבָּד
Nomen glorioſum.
שֵׁם יִתְבָּרַךְ
Nomen benedictum.

Secondly, they expreſſe this name but ſeldome, becauſe

cause they could not tell how to pronounce it, for it is not pointed with the owne vowels of it in the scripture, but onely with the vowels of *Adonai*, or *Elohim*, the Greekes have no letter to pronounce it aright, and therefore it is called ἀνεκφώνητον, ἄφρατον, ἄῤῥητον, ἀῤῥήτην; for these respects at the first it was but seldome pronounced, and the first who pronounced *Iehova* amongst the Christians was *Petrus Galatinus* following the pronunciation of the Syriackes and the Greekes, but if ye would pronounce it according to the owne letters, it should be *Iahvo*, as יַעְקֹוב יִרְמוֹת

Who pronounced the name *Iehova* amongst the Christians first.

Afterwards the Iewes fell in δεισιδαιμονίαν, superstitiously abusing this name; and first they say; that the Israelitish womans sonne was stoned to death, because hee blasphemed the name of God, that is, because hee pronounced the name *Iehova*: *Onkelos* paraphraseth it, *quod expresserit nomen Iehova*, because he did expresse the name *Iehova*, and the *Seventy*, *Quod* ἐπονομάσας ὄνομα he named the name, to wit, *Iehova*.

פרש יתשמא

Then they fell into greater superstition, they say, the high Priest pronounced this name *Iehova* ten times in the day of expiation, thrice in his first confession. *Levit.16.6.* which was private; thrice in his second confession, which was publique. *Lev.16.24* and thrice upon the skap-goate. *Lev.16.21.* and once in casting of lots. *Lev.16.9.* So they say, the Priest who blessed the people, if he was out of the temple and blessed the people, then his blessing was pronounced as 3 blessings, and the people answered, *amen*, at every blessing; but when he pronounced it in the temple, he pronounced it as one blessing: When he blessed out of the temple, they say, that he expressed the blessing by the name *Adonai*; but in the temple, by the name *Iehova*: when they blessed out of the temple, they lifted but their hands to their shoulders, but when they blessed in

The superstitious abuse of the name of *Iehova*.

in the temple, they lifted their hands above their heads, except onely the high priest; when he blessed, they say of him, that he lifted not his hands to his head, because the name *Iehova* was written in a plate of gold upon his forehead, therefore in reverence to this name he would not lift his hands to his head.

Againe they say, when the witnesses testified against the blasphemer, that he had pronounced the name *Iehova*, the Iudges enquired not of them, whether heard yee this man sweare by the name *Iehova*; but by the name *Iose*; and the witnesse sayd, *percussit Iose Iosem*, the blasphemer pierced God, naming him by his owne name: and this they called properly *Nakabh, perforare*, the piercing of the side of God, but when the people were dismissed, they kept still the witnesses; they enquired not then of the witnesses, whether the blasphemer had blasphemed the name of *Iose* or not; but the judges said unto them, tell us what yee heard; and the witnesses sayd, we heard him distinctly pronounce the name *Iehova*, then the judges rent their cloathes, and so afterwards the man was stoned to death; and thus superstitiously they abused this name.

נקב *Perfodiens perforare.*

Conclusion. The conclusion of this is, two extremities would bee shunned in taking Gods name in our mouthes, first that we prophanely abuse not this name by cursing, and next that we superstitiously abuse it not.

CHAP.

CHAP. II.

Of the Jewes superstitious and deceitfull oathes.

Commandement III.

Mat. 23. 16. Whosoever shall sweare by the Temple it is nothing, but whosoever shall sweare by the gold of the Temple is a debter.

THere is no people that abuseth the name of God more than the Iewes do, applying these titles & speeches which belong onely to God, unto men; for when they write their familiar Epistles to their friends, commending their friends Epistle or letter which they have received, they say, *Eloquia Domini, eloquia pura, the words of the Lord are pure words* giving that commendation to their Epistles, which is due only to the Law of the Lord. Againe, when they flatter their friends, desiring that they may be intire with them, then they abuse the scripture; *pateat accessus ad adytum sanctitatis tuæ*, they crave accesse to his holinesse, which is proper onely to God. Thirdly, when they would testifie themselves thankefull, they say, *Nomini tuo psallam, I will sing O Lord unto thy name.* Fourthly, when they complaine that their friends have forsaken them, and are not kinde unto them, then they say, *Cum exercitibus nostris non egrederis Domine, Lord thou goest not out with our armies.* Fiftly, when they bid their friends unto a wedding or a banquet, they say, *In te speravi Domine, non confundar, I have trusted in thee, O Lord, let me not be confounded.* Thus wee see how these blind wretches abuse the scriptures, and take the name of God in vaine, and we see how Christ blameth

The Iewes abuse the names and attributes of God.

The Iewes abuse the Scriptures.

blameth them. *Mat.* 5. for ſwearing by the creatures.

The Iewes thought it lawfull to ſweare by the heavens.

To prove that it was lawfull to ſweare by the heavens, they abuſed theſe ſcriptures, *Amo.* 4. 2. *The Lord did ſwear by his holineſſe*, that is, by the heavens (ſay they) whereas the Prophet meant that he ſwore by himſelfe. So *Amos* 8. 7. *The Lord hath ſworne by the excellency of Iacob:* the Iews tooke it for his temple and not for himſelfe, whereas *he ſwore by himſelf, becauſe he had no greater to ſweare by.* *Heb.* 6. 13. So they uſed to ſweare deceitfully, and to ſophiſticate their oathes. *Mat.* 23. 16. When they ſwore by the temple, they ſaid it was nothing; but to ſweare by the gold of the temple, then he was a debter. So if hee ſwore by the altar, it was nothing; but to ſweare by the gift upon the altar, then he was a debter; but Chriſt ſheweth them, that to ſweare by the temple, was greater than to ſweare by the gold of the temple; for the temple ſanctified the gold, therefore it is greater than the gold: ſo the altar ſanctified the gift upon the altar, and therefore it was a greater ſin to ſweare by the altar, than by the gift upon the altar.

How they did ſophiſticate their oathes.

The Iewes ſwore by the Temple.

The Prophet *Haggai* propounded a queſtion to the Prieſts. *Hagg.* 2. 12. *If one beare holy fleſh in the skirt of his garment, and with his skirt doth touch bread or pottage, or wine, or oyle, or any meate, ſhall it be holy? and the Prieſts anſwered and ſaid, no? Then ſaid Haggai, if one that is uncleane by a dead body, touch any of theſe, ſhall it be uncleane? and the Prieſts anſwered and ſaid, it ſhall be uncleane.* If a holy thing touch that which is common, will it make it holy? No: if an uncleane thing touch a cleane thing, will it make it uncleane? Yes: but here when the altar touched the gift, it ſanctified it more, and made it holy. And here is the difference betwixt legall ſanctification and Chriſts blood purging us; for Chriſts blood when it toucheth us, it maketh us holy, but it becommeth not uncleane, whereas theſe things which were holy under the law,

law, might bee polluted by uncleane things.

How the Iewes sweare, and the manner of their oathes.

The forme of the oath amongst the Iewes at this day, is this, when he sweareth he holdeth the book of the law in his hand, and he sweareth in the holy tongue after this manner. *I Abraham sweare by the God of Israel, and by him who is long suffering and mercifull, that I owe nothing to this man N.* and the Iudges say unto him againe, *We attest thee by the great Lord, whether there be any thing in thy hand which belongeth to that man.* And when the curse of the law is pronounced, hee answereth, *Amen, Amen.*

They will keepe no oath unlesse they sweare upon their owne *Torah.*

They have learned this tricke at this day, they hold that no oath bindeth them, but when they lay their hand upon their owne *Torah,* that is, the booke which is read in their owne Synagogues; but if they lay their hand upon any other Bible before a Christian Magistrate; they will readily forsweare themselves, therefore sundry townes in *Germany* understanding this, the Magistrates will not take an oath of them, untill the *Torah,* their Bible bee brought out of their Synagogues, and then they make them lay their hand upon it and sweare. Moreover in the day of their expiation, their *Rabbi* doe absolve them from their perjuries, and all their deceits which they have used against the Christians; and they say, *Optimus qui inter gentes est, dignus est cui caput conteratur tanquam serpenti,* the best of the Christians is worthy to be trode upon, as the head of the serpent.

How Christians make the Iewes to sweare.

The Iewes will not sweare willingly but in the Hebrew tongue.

They will give their oath willingly in no other language but in the Hebrew tongue; and they alledge that place of *Esay* for them. *Esay.* 19.18. *In that day shall five Cities speake the language of Canaan, and sweare to the Lord of hostes.* And they say if the *Egyptians* must sweare in the language of *Canaan,* then all people should sweare in that language, and they account all other languages but the language of *Ashdod. Neh.* 13.24. and especially the Latine

Latine tongue, which they hate above all other; but our Lord ſanctified the Latine tongue as well as the reſt, upon the croſſe.

Concluſion. The concluſion of this is, Thoſe who know not Ieſus Chriſt the angel of the covenant, in whom the Lord hath *put his name*, *Exod.* 23. 21. will never ſanctifie him in his attributes.

CHAP. III.

What great ſinne it is to curſe God.

Commandement III.

Iob. 2. 9. *Then ſaid his wife unto him, doſt thou ſtill retaine thine integritie? Curſe God and dye.*

Hel raice, Bleſſe God and dye.

אם לא *Si non*

VVE may learne from the example of God himſelfe not to uſe imprecations and curſes; for when the holy Ghoſt uſeth an oath, he concealeth the imprecation and expreſſeth it by [*Im Lo*] *Si non*, as *Pſal.* 89. 35. *Once have I ſworne by my holineſſe, if I lye unto David*, that is, I have ſworne that I will not lye unto *David*. So *Pſal.* 95. 11. *Vnto whom I ſweare in my wrath, if they enter into my reſt*, that is, I have ſworne that they ſhall never enter into my reſt. When the Lord pronounced this oath negatively, then it is to be underſtood as an affirmation, as *Eſay.* 14. 24. *The Lord of hoaſts hath ſworne, if not, ſo it ſhall come to paſſe*, that is, it ſhall certainely come to paſſe; but when he ſetteth it downe affirmatively, then it is to be underſtood negatively, as *Pſal.* 95. 11. *If they ſhall enter into my reſt*, that

God when he ſweareth expreſſeth not the curſe.

that is, they shall never enter into my rest.

When God sweareth by himselfe this wayes *cum reticentia*, he holdeth backe the curse: because no execration or curse can fall upon him, and therefore it cannot be expressed which never falleth out, neither should this sort of speech be supplied, as some doe prophanely, *non ero Deus*, or such.

Why God keepeth up the execration when he sweareth.

Quest. Whether are these words, *Psal.* 110. 1. *The Lord said unto my Lord*, an oath or a simple asseveration?

Answ. Although the word seeme to be set downe simply; yet in effect; it is the Lords oath here, and *verba nefasta*, or the execration are concealed.

אם *includit juramentum.*

So when men use these imprecations, they conceale the curse, as *Gen.* 14. 23. *If I take from a thread, to a shoe latchet*, in the blessings we should expresse them. *Iam.* 4. 15. *Ye ought to say, if the Lord will, we shall live, and doe this or that.* And not onely religious *Abraham* suppresseth the curse, but even wicked and prophane *Iezabel*, when she swore by her idoll she concealed the curse, *So let the gods doe to me, and more also, if I make not thy life, as the life of one of these by to morrow.* 1 *King.* 19. 2. And not onely idolaters, but the devill himselfe suppresseth it, *Iob* 1. 11. *If he curse thee not to thy face.*

The devill a cursed creature, yet dares not be bold to expresse the curse.

They expresse not the curse to come upon themselves but upon others, as *Pharaoh* in effect expressed the curse when he sayd, *Exod.* 10. 10. *Let the Lord be so with you, as I will let you goe*, that is, I pray God that the Lord be no more with you, than I shall let you goe, this was an imprecation or curse which he wished to come upon them; because he purposed not to let them goe.

Pharaoh expressed the curse which he wished to light upon the Israelites.

Psal. 131. The people in the captivity seeme to have expressed the curse: *If I doe not remember thee O Ierusalem, then let my tongue cleave to the roofe of my mouth.*

Object.

This imprecation was not expressed when they were scoffingly urged by the *Babylonians* to sing, but afterwards

Answ.

wards, when the psalme was penned in remembrance of their mockery; as if they should say, the *Babylonians* desired of us songs of mirth when we were in sadnesse; but we had rather that our right hand had dried up, and our tongue had cleaved to the roofe of our mouth, than that we had pleased them in singing.

The Iewes did not expresse this as a curse, but as a memorial of mockery of the heathen.

Obiect. *Psal.*7.4. *If I have done this, then let my enemy pursue my life,* it might seeme here that *David* expresseth the curse.

Answ. *David* expressed not the curse here, but defended his innocency, and desired to be freed of his enemies, as if he should say, If I have done these things, then they might have had just cause to pursue me, but seeing I am not guilty of any such thing, but rather I may say, I have deserved well of their hands; therefore I desire thee O Lord that thou wouldst free me from them.

David expresseth not the curse, but defendeth his innocency.

When the scripture speaketh any thing which might seeme to impare the holy name of God, it expresseth it by the contrary, as *Naboth hath blessed God*, for *cursed God.* 1 *King.*22.13. So *Iob* 2.9. So *Psal.*10. *avarus benedicit*; Targum, *blasphemat.*

The Scripture expresseth cursing by blessing, in reverence of God.

Quest. Whether is this word *to blesse* here, to be taken *ironice*, *per Antiphrasin*, or *per Euphemismum.*

Answ. That which is spoken *ironice*, we know the contrary is meant *ex gestu loquentis, & forma sermonis*; by the gesture of the speaker and the form of the speech, as when Christ said to his disciples, sleepe henceforth; but that which is spoken *per antiphrasin*, is not knowne by the gesture of the speaker, but by the words themselves; as the whore is called *Kedeshah* from [*Kadash*] *sanctificare*, because she is not holy. So *Deut.*22.9. *Thou shalt not sow thy vineyard with diverse seeds: least the fruit of thy seed which thou hast sowne, and the fruit of thy vineyard be sanctified*, that is, *defiled.* So *auri sacra fames, id est, detestanda*, so S. *Antonies* fire is called *sacer ignis.*

How to know when a word is spoken *ironice* or by way of mocking.

קְדֵשָׁה *Meretrix a* קָדַשׁ *sanctificare*

But *Euphemismus* is, when wee expresse things that are

Euphemismus quid.

are odious by good and holy words; and as the scripture expresseth filthy things by holy words, so it expresseth odious things by holy words, and this the scripture doth, both for the honour of God, and to shew the purity and holinesse that is in the scriptures themselves, as here, *blesse God and die*, for *curse God*, So 1 *Sam.* 14. 41. *Therefore Saul said unto the Lord God of Israel, shew who is innocent*, that is, who is guilty; so the Latines call *Sceles piaculum.*

The conclusion of this is, let us learne to sanctifie God in our hearts, and speake reverently of him with our tongues; mans tongue is called [*Cabhod*,] *his glory*, *Gen.*49.6. and *Psal.*16.9. because it should bee the instrument to praise God, and set forth his glory; but oftentimes it becommeth a weapon of unrighteousnesse, and a member which dishonoureth God most, and whereas it should be their glory, it becomes *their shame*, *Philip.*3.19. *Conclusion.*

CHAP. IIII.

That men should not curse the creatures of God.

Commandement III.

2 *Sam.*1.21. *Ye mountaines of Gilboa, let there be no dew, neither let there bee any raine upon you, nor fields of offerings.*

GOd who created his creatures hath onely power to curse them, for *ejus est ligare cujus est solvere*; it is his part to bind who hath power to loose; God curseth the reasonable creature for his sinne, and the unreasonable God hath onely power to curse the creatures.

Creatures are curſed for mans ſinne.

and ſenſeleſſe creatures for the ſinne of man. *Pſal.* 107. 33. *He turneth rivers into a wilderneſſe, and the water ſprings into dry ground, a fruitfull land into barrenneſſe for the wickedneſſe of them that dwell therein*, and God curſed the figtree, that it might be an examplar to the Iewes. *David* curſed the mountaines of *Gilboa* to be barren, becauſe of the blood that was ſhed there: when a man was killed under the law, and they knew not who killed him, the Elders of the next Citty were commanded to take a heifer, and bring it into *a rough valley, which is neither eared nor ſowne, Deut.* 21. 4. that is, which ſhould become rough afterwards, and ſhould not be eaten nor ſowne; for the innocent blood that was ſhed there procured this barrenneſſe: So did it upon the mountaines of *Gilboa.*

How the place was barren where the uncertain murther was commited.

We muſt neither curſe the reaſonable, nor unreaſonable creatures, for then a man deſireth the Lord but to execute his ſinfull paſſion, and hee maketh himſelfe both judge and party here.

We may not curſe the reaſonable creatures.

We muſt not curſe the reaſonable creatures, nor uſe imprecations againſt them; becauſe it is a fearefull ſin. We have an example of this. *Pſal.* 102. 8. [*Bi Niſhbagnu*] *jurant in me*, that is, they wiſh all evill to befall me, that I may become an execration. It was the manner of the Iewes when they wiſhed any good thing to a man, they made choyce of ſome notable good perſon, and they deſired that the perſon to whom they wiſhed well might be like ſuch a man, or ſuch a woman. As *Ruth* 4. 11. *The Lord make the woman that is come into thine houſe like Rachel and like Leah, which two did build the houſe of Iſrael.*

בי נשבעו

Per me jurant, id eſt, faciunt de nomine meo juramenti, & execrationis formulam, ſic Num. 5. 27. *& Eſay* 65. 15.

The people of the Iewes tooke a good or vile perſon to be a patterne of their bleſſing or curſing.

So when they curſed, they made choyce of ſome vile man to make him a patterne, as it were of the curſe. *Ier.* 29. 22. *The Lord make thee like Zedekiah, and like Ahab, whom the King of Babylon roſted in the fire.* So the woman that was guilty of adultery was a *curſe*

amongst the people, Num. 5.27. And here they use cursing against *David*, that he might become so miserable, as to be a patterne or example of misery, so that all men might say when they cursed; The Lord make thee like *David.*

So wee may not curse the unreasonable or senseleſſe creatures, becauſe this curſe redoundeth to the Lord himſelfe; and *as he who mocketh the poore, reproacheth his maker. Prov.* 17.5. ſo he that curſeth the creatures, in effect, he curſeth the creator who made them.

We may not curſe the senſeleſſe creatures.

So to curſe the creatures as they have relation to man, is a great ſinne, hee that wiſheth evill to the creatures, wiſheth evill to the man himſelfe; the Lord forbiddeth in his law to *curſe the deafe or the blinde, Levit.* 14.19. the unreaſonable and ſenſeleſſe creatures are deafe, and therefore we ſhould not curſe them; and if the Lord would open the mouth of theſe creatures, and make them to ſpeake as he did *Balaams* Aſſe; they would ſay, *am not I thy horſe* or *aſſe, why doſt thou* curſe me?

Not to curſe the creatures as they have relation to man.

Contrary to this curſing, is that cuſtome which was uſed amongſt the people of God Μὴ γένοιτο *Let not this befall thee. Luc.* 20.16. So *David* bleſſed *Abigail.* 1 *Sam* 25.32. *Bleſſed be the Lord who hath ſent thee to meete me, and bleſſed be thy advice, and bleſſed be thou.* So to bleſſe men in their lawfull callings. *Pſal.* 129.8. *The bleſſing of the Lord be upon you.* So *Ruth.* 2.4. *Boaz came from Bethleem and ſayd unto the reapers, the Lord be with you; and they anſwered him; The Lord bleſſe thee.*

The manner how the people of God bleſſed others when they did meete.

The Prophets and Apoſtles had a ſingular warrant to curſe both the reaſonable and unreaſonable creatures, as *Peter* ſayd to *Simon Magus, Thy money periſh with thee, Act.* 8.20.

The Prophets and Apoſtles had a warrant to curſe.

First, they when they curſed, had the gift of diſcerning of ſpirits, and they knew who were reprobates, and againſt theſe they uſed moſt fearefull imprecations of

The Prophets and Apoſtles had the ſpirit of diſcerning when they curſed.

eternall damnation,as against *Doeg*, *Achitophel*,and *Iudas* that *Psal.*109.from *Vers.*6. to the end is a terrible imprecation, which *David* used against *Doeg*, because he caused the Priests to be slaine; first against *Doeg* himselfe, *v.*6,7. then against his family, *v.* 8, 9. then against his name,honour and goods: *v.*11, 12, 13. and against his eternall salvation.14,15. *Set thou a wicked man over him, and let Satan stand at his right hand. Set thou the wicked man over him*, the Chaldee Paraphrast paraphraseth it; *Set thou the devill over him*, who is the father of wickednesse,and *Satan* he taketh not for an adversary, but properly for *Satan*, as *Zach.* 3.1. And because these were cast-awayes and reprobates: *Iudas went to his owne place*, *Act.*1.25.therefore the Lord by the mouth of his Prophets, denounced these terrible imprecations against them.

The fearefull curse which *David* pronounced against *Doeg*.

Object. But you will say that the Apostles themselves wished fire to come downe from heaven, upon the Samaritans, *Luc.*9.54.they spake here in sinfull passion; how did the Prophets then,and Apostles curse without sinne?

Answ. The holy Ghost as yet was not come downe upon the Apostles, and they were not directed as yet immediately by the holy spirit; and therefore Christ reprooved them. *Ieremiah*, as a Prophet denounced many threatnings against the wicked enemies of the Church; yet through passion and perturbation, not as a Prophet, hee useth many sinfull imprecations. *Ier.*20. The children of God *glory in their tribulations. Rom.*5.3. but *Ieremy* fretted in his tribulations: Christ saith, when a man-child is borne into the world there is joy; but *Ieremie* cursed the day of his nativity,which was the creature of God, and he cursed the man likewise that brought the news;wheras he that bringeth good newes should be blessed, wherefore he spake these things in passion,and not as a Prophet of God.

Ieremiah cursed in passion.

The

The Prophets of God when they cursed, they had an eye still to the glory of God, that his justice might appeare in the punishment of wicked men, and the Church might be edified by their punishment. *Psal.* 59. 11. *Slay them not, lest my people forget, scatter them and bring them downe, O Lord our shield.*

When the Prophets cursed, they had an eye to the glory of God, and good of his Church.

Thirdly, the Prophets used these imprecations that they might vindicate their ministry. *If I be a man of God, then let fire come downe from heaven, and consume thee and thy fifty,* 2 *King.* 1. 10.

Fourthly, they used these imprecations that the Church might be kept in purity; *Moses* was the meekest man in the earth, yet he saith, *Smite through the loines of them that rise against him, and of them that hate him, that they rise not against him. Deut.* 33. 11.

The Prophets curses are to be taken for predictions for the most part.

Lastly, many of their curses are to be taken rather as predictions than curses, as *Davids* cursing of *Ioabs* posterity, and it was but *for the destruction of the flesh, that the spirit might be saved in the day of the Lord.* 1 *Cor.* 5. 5. So *Paul* delivered *Hymeneus and Alexander unto Satan, that they might not learne to blaspheme,* 1 *Tim.* 1. 20.

Quest.

What use should the Church make now of these imprecations?

Answ.

They may apply them against the enemies of the Church in generall, but not in particular.

Quest.

Seeing particular men may not curse, why are people commanded to curse *Meroz. Iudg.* 5. 23.

Particular men may not curse now.

This cursing was but an approbation of the curse which was already denounced against *Meroz.*

Answ.

The conclusion of this is, let us blesse *and not curse. Rom.* 12. 14. Let us remember what tribes stood upon mount *Ebal* to curse the people, they were the children of the bond woman, for the most part; but those who are borne of the free woman stood upon the mount *Gerazim* to blesse, they who curse are but the children of

How the people cursed *Meroz.*

the bond woman, and shall be cast out of the inheritance, and shall not inherit with the free womans children.

CHAP. V.

Of Perjury.

Commandement. III.

Ezek. 17.16. *As I live, saith the Lord God, surely in the place where the King dwelleth that made him King whose oath he despised, and whose covenant he brake; even with him in the midst of Babylon shall he dye.*

THe Lord threatned here a judgement upon *Zedekiah*, because he brake his oath to *Nabuchadnezzer* who made him king, and because hee brake the Lords owne oath, and the Lords covenant. *Ezek.* 17. 19. therefore *he should dye in the midst of Babylon.*

Perjurie a great sinne.

This perjury is a high degree of taking of the name of God in vaine; for when a man promiseth by an oath, hee layeth both Gods verity and justice to pledge; and God, as it were, layeth his credit in pledge for him. *David* desired the Lord to be surety for him. *Psal.* 119. 122. *Be surety for thy servant for good.* In a promissory oath the Lord is surety for a man, and giveth his word for him; now if hee breake his oath, then hee breaketh to the Lord, and maketh his name to bee evill spoken of.

עָרַב עַבְדְּךָ לְטוֹב
Spondè proservo suo in bonum.

Secondly, when man sweareth, he bindeth himselfe to bring forth all that which he knoweth, and to performe that which hee promised; and therefore the oath

oath is called *vinculum animæ, the bond of the ſoule. Num.* 30. 2. *If a man ſweare to binde his ſoule with a band.* Now when he hath no care to performe his oath, it is evident that there is neither truth nor verity in the minde.

An oath is the bond of the ſoule.

לֶאְסֹר אִסָּר עַל נַפְשׁוֹ

Obligatione obligando animam ſuam.

Thirdly, theſe three goe alwayes together, verity in an aſſertory oath, fidelity in a promiſſory oath, and an execration, if it be not performed.

In a promiſſory oath there is double verity, firſt when a man maketh an oath and is minded to performe it, and ſecondly when he performeth it; if a man promiſe a great thing or a little, and is minded to performe neither of them; he is a lyar equally in both, as it is an aſſertory oath; for all lyes, conſidered in themſelves, are equall, and none of them is greater than another: the lyars of *Pambiditha* ſayd, that they could make a camell goe through a needles eye; if another lyar ſhould ſay, that he could make a mouſe goe through a needles eye, the one is not a greater lye than the other: ſo if one ſhould ſweare to give an hundred pound, and another ſhould ſweare to give ten pound, but yet neither of them are minded to performe this; both theſe lyes are alike, as they are aſſertory, one of them is not greater than the other; but if ye will reſpect the performing of theſe two, the performing or not performing of them are not alike; for if a man withhold an hundreth pound which hee promiſeth to give to a poore man, and he doth not performe it; his ſinne is greater than the ſinne of him who promiſeth ten pounds, and withholds it.

A double verity in a promiſſorie oath.

All lyes conſidered in themſelves are alike.

This oath muſt bee in *truth, juſtice, and judgement. Ezek.* 4.3. When juſtice and judgement are joyned together in the ſcriptures, then juſtice is commonly underſtood of civill affaires, and judgement of criminall. *Pſal.* 89. 14. *Iuſtice and judgement are the habitation of thy throne*, they are *verba forenſia. 2 Sam.* 8. 15. *And*

Iuſtice and judgement how they are taken.

David reigned over all Israel, and David executed judgement and justice unto all his people. So *Iam.* 2. 13. *He shall have judgement without mercy, who sheweth no mercy,* here it is taken for the execution of judgement; Now when the Lord commandeth that we should sweare *in truth, in justice and judgement, Ier.* 4. 3. it is meant that wee should testifie the truth both in civill and criminall causes. When *Zedekiah had given his hand to Nebuchadnezzar, Ezek.* 17. 18. and sworne obedience to him, and brake his oath, then he failed in justice.

Object. Whether is a man alwayes bound to performe his promissory oath or not?

Answ. He is not alwayes bound in a promissory oath; there is a mutuall promise betwixt a man and a woman that they shall marry together, the woman breaketh to the man, here the man is free of his promissory oath; but if there be not *reciprocatio*, a mutuall dealing in the same case, then the bond is not looſed. Example, *John* sweareth by an oath to give *Thomas* so much money, *Thomas* againe sweareth to him that he will give him so many oxen, but not for the money, *Iohn* breaketh to *Thomas*, and giveth him not the money; the question is whether *Thomas* be free of his oath in promising him the oxen? the answere is, hee is not; but he is bound to give the oxen, *nam specie ad speciem non admittitur compensatio hic*, that is, *Iohn* did not promise *Thomas* the money for oxen but in another respect.

When a man is bound to performe his promissory oath.

Quest. Whether was *Peter* bound to keepe this oath or not? *Thou shalt never wash my feete, Iohn* 13. 8.

Answ. All oathes are to be ratified by the superior, but Christ his superior allowed not this oath. Secondly, all oathes have this tacite condition annexed to them, providing that they hinder not a greater good; *Peters* oath would have hindred a greater good here; for then Christ could not have shewed them a patterne of great humility

An oath not ratified by the superiour, or when it is hinderance to a greater good, is not to be kept.

humility to wash their feete.

Quest. Whether may an oath made by the inferior, with the consent and knowledge of the superior, be loosed againe by the superior.

Answ. Not, the Canonists give an example of this, a scholler is sworne not to depart from the schoole beyond the bounds agreed on betwixt him and his creditor, before he make payment at the appointed day; his father in the meane time commandeth him to returne home; if he had contracted this debt for his study, he had a tacite consent of his father, when he put him to schoole, for all necessaries to entertaine him at schoole, and the father by his owne consent is spoiled of his authority; but much more when he giveth his expresse consent.

The superiour may not loose the oath of the inferiour which he hath once ratified.

Object. But *Abraham* might free his servant of the oath which he had made him to sweare. *Gen.* 24. 8. *If the women will not be willing to follow thee then thou shalt be free of this mine oath.*

Answ. *Abraham* freeth him of an impossibility, but there is no impossibility here betwixt the superior and the inferior, when the superior looseth the oath of the inferior in that which he may performe.

Quest. When an oath is exacted of a multitude, whether bindeth it every one in the common wealth, although every one had not sworne the oath.

Answ. The oath representative bindeth all the posterity, as we see in the *Gibeonites*; therefore after many yeares the seven sonnes of *Saul* were hanged for the breach of this representative oath. 2 *Sam.* 21. 6. Although particularly every one of them had not sworne the oath. When *Saul* tooke an oath of the people that they should eate none till night, *Ionathan* was not present when the oath was made, 1 *Sam.* 14. 27. yet the oath did binde them all; so the Iewes *tooke upon them and their seede to keepe the dayes of Purim, Esth.* 9. 27. So the Israelites were bound

An oath representative bindeth the posterity.

bound to cary away *Iosephs* bones out of *Egypt*, which their father did sweare. *Gen.37.29. Exod.13.19.* So in a representative oath the children are bound to keepe that in *forma specifica*, which their fathers did sweare.

Quest. When a society or incorporation are sworne to keepe the lawes in the city wherein they live, whether are they perjured if they breake any of them or not?

Answer. The statutes of the common wealth whereunto men are sworne are of two sorts, first some of them are propounded with the condition of perjury expressed. Secondly, some of them are but conditionally propounded, having the punishment annexed if they breake them: he who breaketh the first sort, where there is an expresse condition of perjury added, this man is perjured; But if he breake the statutes of the latter sort propounded conditionally under such a punishment, he is free of perjury, if he undergoe the punishment, because such an oath obliged to obedience or punishment, and the law bindeth either to obedience or punishment; and if he refuse to undergoe the punishment, then he is perjured.

The statutes of a common-wealth, how they binde.

Conclusion. The conclusion of this is, to sweare rashly and without a cause, is *from that evill one*, *Mat.5.37.* but perjury is a higher degree from the evill one, and the booke of Gods curse especially lighteth upon his house. *Zac.5.* as we see in *Zedekiah* here.

CHAP.

CHAP. VI.

Of Blasphemy.

Commandement III.

1 *King.*21.10. *And she set two sonnes of Belial before him to beare witnesse against him, saying, thou didst blaspheme God and the King.*

IN blasphemy let us consider these things. First, wherefore it is called blasphemy. Secondly, wherefore the Iews condemned Christ as a blasphemer. Thirdly, what ceremonies they used when they heard one blaspheme. Fourthly, the judgments which have befallen those who have blasphemed.

βλάπτειν τὴν φήμην.

First, wherefore is it called blasphemy, it commeth from the Greeke word βλάπτειν τὴν φήμην *lædere famam.*

Sundry people expresse one phrase diversely.

Sundry people do expresse one and the selfesame thing diversely. Example, 1 *King.*2.10, *He blasphemed God and the King.* The Greekes commonly expresse this phrase this wayes ἀνπλέγειν, as *Ioh.*19.12. *Whosoever maketh himselfe a king, speaketh against Cæsar.* But the Hebrewes when they expresse this phrase, they say, he *hath blessed the king*; and the *Seventy*, following the Hebrewes say ἐυλογεῖν τῶ βασιλεῖ *he hath blessed the king*, and the Attickes after the Hebrews expresse it otherwaies, ἐυφημεῖν τῶ βατιλεῖ *he hath spoken well of the king*, that is, he hath cursed the king, and this ἐυφημεῖ signified βλάπτειν τὴν φήμη to blaspheme, which word is appropriated now to God, when his holy name is blasphemed, and this is done sundry wayes.

ἀνπλέγειν.

ἐυλογεῖν.

ἐυφημεῖν.

It is blasphemy to give God names which befit him not.

First, when men give to God that which no waies befitteth him, as when they called Christ a *drinker of wine*, *Mat.*11.19.

Secondly,

They blaſpheme when they ſpeake diſdainfully of God.

Secondly, the name of the Lord is blaſphemed, when they malitiouſly and in diſdaine ſpeake againſt the Lord, as *Pharoah* ſaid; *Who is the Lord that I ſhould know him? Exod.* .2. ſuch was the blaſphemy of the ſonne of the *Iſraelitiſh* woman. *Levit.*24.11. *He blaſphemed the name of the Lord*, in the originall it is, he pierced the name of the Lord; ſuch was the blaſphemy of the Iewes who ſaid, that *Chriſt did caſt out devils through Belzebub the chiefe of the devils. Luck.*11.15. This blaſphemie is properly called the ſinne againſt the holy Ghoſt; and they ſinne *toti, in toto, & totaliter. Toti*, that is, having their mindes enlightned, and their affections malitiouſly ſet, they reject the whole knowne truth; *In toto*, that is, they ſinne againſt the whole law, and caſt the law behind them: And *totaliter*, they fall away finally from the truth; To blaſpheme this wayes is a moſt terrible ſinne, for it pierceth the ſide of God: And as the ſtroakes which are given to the vitall parts are deadly; ſo to blaſpheme God, of whom we hold our life, that is a moſt fearefull ſinne.

יִקֹּב אֶת־הַשֵּׁם

Perforavit nomen.

How they condemned Chriſt as a blaſphemer.

Secondly, why they condemned Chriſt as a blaſphemer *Ioh.*19.7. *Wee have a law, and by our law hee ought to die, becauſe he made himſelfe the Son of God.* The law is ſet downe; *Exod.*22. *Levit.*19. *Deut.*18. that the blaſphemer ſhall die the death; and the practiſe of it, *Levit.*24. But the Iewes did miſ-interpret this law, for firſt, they generally hold that the ſonne of the *Iſraelitiſh* woman was put to death, becauſe when he curſed, he expreſſed the name *Iehova*; and ſo *Onkelos* the Paraphraſt paraphraſeth it, [*Paraſh eth ſhema*,] he expreſſed the name *Iehova*; the *Seventy* ἐπονομάσας ὄνομα, hee named the name *Iehova*. In this ſenſe they ſaid not, *that Chriſt blaſphemed*, but they ſay, *hee ſhall die becauſe he made himſelfe the ſonne of God.* But the law ſaith, he that blaſphemeth the name of God, ſhall die the death: Now to apply this to him

פרש ית שמא

him who was the Son of God and gave the law, was the wreſting of the law, therefore they ſay, *We have a law*; it was their law; but not the law of God.

Thirdly, conſider the ceremonies which they uſed when they heard any blaſpheme; they were two eſpecially: firſt, they put their fingers in their eares that they might not heare the blaſphemy; *Act.* 7. 57. and ſecondly, they rent their cloathes.

The ceremonies which they uſed when they heard blaſphemy.

Queſt. How could they rent their cloathes, ſeeing the Lord biddeth them *rent the heart and not the cloathes. Ioel* 2. 13.

Anſw. He doth not forbid them ſimply to rent their cloathes, but rather to rent their heart than their cloaths. So *Thou ſhalt be called Iſraél and not Iacob. Gen.* 22. 38. that is, thou ſhalt be called rather *Iſrael* than *Iacob*. So *buy wiſdome and not gold. Prov.* 8. 10. that is, rather wiſdome than gold. *When ye make a great feaſt, bid not your brethren, but the poore. Luc* 14. 12, 13. that is, rather the poore than your brethren. So, *he ſent me not to baptize, but to preach.* 1 *Cor.* 1. 17. that is, rather to preach than to baptize.

When and for whom they rent their cloathes.

They rent their cloathes when the king died, as *David* and his men rent their cloathes for the death of *Saul* and *Ionathan*. 2 *Sam.* 1. 11, 12. and for burning of the booke of the law. *Ier.* 36. 23, 24 and when the temple was deſtroyed, *Ier.* 41. 5. and ſo when they heard the name of God blaſphemed. 2 *King.* 19. 1.

They rent not their cloathes, but when they heard an *Iſraelite* blaſpheme, and therefore they gather that *Rabſakeh* was an apoſtate Iew, becauſe they rent their cloaths when they heard him blaſpheme. 2 *King.* 19. 1.

They rent their cloathes when one died who was neare unto them in blood. *Gen.* 37. 34. *Le.* 13. 45. and 21. 10. the Prieſt is forbidden to rent his cloathes; therefore they gather that others might rent their cloathes for the death of their friends or kinſmen, they rent the

How they rent their cloathes.

the fore part of their cloathes but not behinde, or the sides, or beneath, save the high Priest, he rent his cloathes beneath; and the measure of the renting was an hand breadth, and this was onely the upper garment.

Quest.

What is the reason that men rent not their cloathes now for griefe, seeing it was commanded to the Iewes.

Answ.

Sometimes nationall, ceremoniall, and morall commanded to the Iewes.

Some things were commanded to them as nationall, and some things are types, and some things as morall; these things which were nationall doe not bind us now, as to put dust upon the head in the day of humiliation, to goe in sackcloth, to anoynt the face and such; those which are typicall doe not binde us, but onely morall precepts doe binde us as to rent the heart, &c.

The judgement of God upon blasphemers,

Fourthly, see the judgements of God that have come upon blasphemers; as upon *Iulian* the Apostate, who dyed casting up his blood against the heaven. Vpon *Arrius*, who dyed scouring out his guts; upon *Olympus* an *Arrian* Bishop, who denying the Trinity, was stricken with three thunderbolts from the heaven, and killed in a bath.

Conclusion.

*Eccluſ.*23.12. *There is a word that is cloathed about with death, God grant that it be not found in the heritage of Iacob*; here the blasphemer is brought in, as carried to the place of execution in his mourning apparrell; blasphemy is cloathed with death; therefore all Christians as they would shunne eternall death and be cloathed in white, let them shunne this blasphemie.

CHAP.

CHAP. VII.

To give God his right titles and attributes.

Commandement III.

2 *King.* 2.14. *And he tooke the mantle of Elijah that fell from him, and smote the waters, and sayd, Where is the Lord God of Elijah Aphhu.*

WE have spoken of the negative part of this Commandement, that we should not take the Name of God in vaine. Now we come to the affirmative, to use the name of God reverently in prayer, in swearing, and vowing.

When the Lord called his Prophets he confirmed them in their calling by sundry signes,

The Lord, when he appointed his Prophets; used sundry signes to confirme them; hee touched *Esaiahs* lips with a cole from the altar. *Esay* 6.6. so he touched the mouth of *Ieremiah cap.* 1.9. *Then the Lord put forth his hand and touched my mouth.* So he biddeth *Ezekiel, eate the booke, Ezek.* 3.2. so he appointed *Elisha* by casting the mantle of *Elijah* about him. 1 *King.* 19.19. and to this Christ alludeth: *Luc.* 24.49. *But tarry ye in the Citty of Ierusalem untill ye be cloathed with power from on high.*

Allusion.

Now when *Elisha* was cloathed with this mantle of *Elijah* he stroke the waters with his mantle, as he saw his master doe before; and the waters not being divided, as hee saw *Elijah* divide them before with the same mantle, hee cryeth out, *where is the Lord God of Elijah Aphhu.*

The question is, whether this word *Aphhu* should be joyned to the words going before, or to the words following? Some joyne it to the words following, and reade

אף־הוא

איה יהוה אלהי
אליהו אף־הוא
ויכה את־המים

Sic legitur. Vbi est Iehova Deus Elije Aph hu? & percussit aquas.

read it this wayes, *he himselfe smote the waters*, that is, *Elijah himselfe*, but the words should be joyned with the words going before, *Where is the Lord God of Elijah Aph-hu.* For they are distinguished from the words following by the point *Pesik*, and *Aph-hu*, are joyned together by the Euphonicke accent *Maccaph*, which sheweth them to be but one word; the words they are to be read as a prayer, *Elisha* calling upon the God of *Elijah* by his title and attribute *Aph-hu.*

Reasons proving that *Aph-hu* is a proper name of God.

Now that this is one of Gods attributes, first it is proved; because the *Seventy* never doe translate it.

Secondly, because *Aquila* and *Symmachus* translate it here κρύφιος which signifieth the hid name of God, and *Hu* is often times joyned to the proper name of God *Iehova*, *Lamen.*1.18. So to the name *Peli, hu peli Dan.* 8. So to the *Messias. Zach.9.9.*

Thirdly, the Chaldee paraphrast doth not translate it, but paraphraseth it this wayes; *Suscipe petitionem meam Domine Deus Elijah Aph-hu.*

Fourthly, the Iewes at this day in the beginning of their prayers, they begin their invocations thus, *Aph-hu, qui es ante orbem conditum*, accept of my petition, O Lord God of *Elijah Aph-hu. Aph-hu* that was before the world was made, and *Aph-hu a quo conditus est orbis, Aph-hu* by whom the world was made.

Lastly, the ancient Iew *Abrabaniel*, commenting upon this place, putteth *Iehova* for *Aph-hu*: by these reasons we may perceive, that all those take it for a proper name of God.

A speciall part of Gods worship to know his names and attributes.

It is a speciall part of Gods worship to use his names, titles and attributes reverently, now if this his name should be passed by and neglected were not this a taking of the name of God in vaine?

So wee should study to know his other names which are revealed to us, as *Shem*, and *Iehova* and *Shecina Exod.* 29.45,

29. 45. and δύναμις, power: *Luc.* 22. 63. *at the right hand of the power*, and many such.

But where the names are altogether hid, as *Hu Peloni Almani* contracted *Palmoni. Daniel* 8. these we should not search.

CHAP. VIII.

Of a lawfull oath.

Commandement III.

Ier. 4. 3. *Thou shalt sweare the Lord liveth in truth, judgement, and righteousnesse.*

FIrst we must sweare by the Lord, it is a principall part of his worship. *Esay.* 45. *Deut.* 13. and it is expressed some times this wayes; *qui jurant Laihova, to the Lord*, that is, *by the Lord*, *Esay* 29. 18. 2 *Chron.* 15. *Zeph.* 1. 5

יְהוָה

We must not sweare by the creatures, for they cannot beare witnesse of the truth and falshood of the heart.

We may not sweare by the creatures.

But the children of God seeme to have sworne by the creatures. 1 *Sam.* 25. 26. *As the Lord liveth, and as thy soule liveth.*

Object.

The first part of these words is an oath, but the latter part containeth an asseveration or obtestation onely conjoyned with the oath; for although we may not sweare by the creatures, yet when we sweare directly by God, in the forme of the oath we may name the creatures, and present them before God, that hee would take vengeance of us, if we lye and sweare falsly. *Ier.* 38. 16. *So the king sware to Ieremiah, saying, As the Lord liveth who made us this soule, I will not put thee to death*; and it is to bee observed, that these two are distinguished

Answer.

When we sweare directly by God, the creatures may be named,

חַי יְהוָה
Vivat Iehova.
חַי נַפְשְׁךָ
Vivat anima tua יחי *in forma piel, significat vitam habere in se vel a se.*
חי *in forma paul, passive significat vitam habere ab alio, & non a se.*
חַי אֱלֹהֶיךָ דָן וְחַי דֶּרֶךְ בְּאֵר־שָׁבַע
Vivat Deus tuus O Dan, & vivat mos Beer-sheba.

in the Hebrew phrase which cannot be so distinguished in another language; when God is named in the oath, it is *Chai Iehova*, but when the creature is named it is but *Che*; the first signifieth him that hath life in himselfe, and giveth life to others; and therefore wee should sweare onely by him, the second signifieth, that which hath life of another, and therefore we should not sweare by it.

When the Prophets speake of idols they say both *Chai* and *Che*; they say *Chai*, because the idolaters thought their gods to be living gods; and *Che*, because according to the truth it selfe, they had no life in them, as *Amos* 8. 14. *Chai elocha dan, veche derech beer-shabhang; Thy God O Dan liveth, and the manner of Beersheba liveth.*

If the name of the Lord be not called on either expresly, or understood, it is not an oath.

Quest. When one saith the Lord knoweth I speake the truth, whether is this an oath or not?

Answ. When a speech is pronounced by way of enunciation it is not an oath, but when it is pronounced by way of invocation it becommeth an oath.

These words may be considered two wayes, either *enunciativè*, or *invocativè*, when one purposeth to call God for a witnesse, as *Gal.* 1. 20. *Before God I lye not.* So when *Peter* said, *thou knowest that I love thee, Ioh.* 21. 15. here it is the forme of an oath; because they call God for a witnesse that they speake the truth in his prēsence: but if it be spoken onely by way of enunciation, shewing that they speake the truth, then it is not an oath.

Quest. If a man sweareth by the creatures, whether is he bound to keepe such an oath or not?

Answ. Whether a man be bound to keepe the oath which he hath sworne by the creatures.

He is bound to keepe the oath; else he should commit a double sinne, first to sweare by those who are not gods, and secondly because he keepeth not his oath; he is bound to keepe the oath to the Lord, whose majesty and glory shineth in these creatures, but if he should sweare so by the devill, that oath obliged him not, because he is an enemie opposite to God altogether; and the

the goodnes of God is not seene in him, as in other creatures.

If it be said that he who sweareth by the creatures amisse forsweareth himselfe; then he who sweareth the truth by the creatures, he sweareth by God: he dishonoureth God when he sweareth by the creatures falsely, therefore he honoureth God when he sweareth by the creatures truely. *Object.*

This will not follow, for many things will redound to the honour of God by the creatures, and yet they are not to be honoured with that honour which is due to God. Example, if a man be drunke with wine, the abuse of the creatures redoundeth to the dishonour of God, but when we use the creatures moderately, we honour God, but yet we give not divine worship to the creature, *& multa sufficiunt ad contumeliam Dei quæ non sufficiunt ad cultum Dei*, many things doe dishonour God which are not fit meanes to worship him. *Answer.*

Albeit the swearing by the creatures falsely dishonoureth God, yet it doth not honour him to sweare by them truly.

He that sweareth must sweare by the Lord, we must not sweare then by the name of idols. *Exod.* 23. 13. *I will not remember their gods*, so *Psal.* 16. *I will not take the name of their gods in my mouth. They that sweare by the sinne of Samaria and say, thy God O Dan liveth, and the manner of Beersheba liveth. Amos* 8. 14. the manner of *Beersheba*, that is, the formes and rites of the worshipping in *Beersheba*, as the Chaldee Paraphrast paraphraseth it.

We must not sweare by idols.

The manner of *Beersheba* what.

One may take an oath of an idolater as *Iacob* tooke an oath of *Laban* when he swore by his false gods. *Gen.* 31. 53.

But a man may seeme this way to be guilty of idolatry, for now he giveth the idolater occasion to sweare by his idols, and if it be not lawfull to sell an idoll to an idolater, for then thou strengthenest him in his idolatry, how then is it lawfull to take an oath of an idolater? *Object.*

If a Christian should compell an idolater to sweare by his *Answ.*

his idoll,then he were guilty of his idolatry. *Ioſh.* 23. 7. *Neither make mention of the name of their idols, nor cauſe them to ſweare by them.* He who ſelleth an idoll to an idolater, is guiltie of his idolatry, as he who putteth a ſword in a mad mans hand is the cauſe why he murdereth; but he who accidentally onely is an occaſion to another mans ſinne, the ſinne is not his, but the perſons who committeth it; we may uſe the ſinner lawfully to our good, when that which we aske of him, if he pleaſe, he may doe it without ſin;it is ſin then to him, becauſe he doth it not rightly;but it is no ſinne to thee becauſe thou askedſt of him a thing lawfull; and therefore thou doſt not communicate with him in his ſinne. Example, a man commeth to borrow money of an Vſurer, the Vſurer if he pleaſe might lend the money freely without Vſury; therefore the borrower may ſafely borrow money; albeit he ſeeke ſo much for the loane of his money: So a Chriſtian may take an oath of an idolater, why? becauſe the idolater if he pleaſed might ſweare to him by the true God;now when the idolater ſweareth to him by a faſe god, the Chriſtian partaketh not with him in his idolatry, but ſeeketh onely to ſecure himſelfe, and this he ſeeketh by ſwearing, but not by ſwearing by the falſe god: but if a man ſhould come to ſeeke helpe of a witch, this were altogether unlawfull; for a witch cannot be in a covenant with the devill, but ſhe muſt ſinne; therefore a man cannet ſeeke helpe of her.

A man muſt not cauſe an idolater toſweare by his idoll.

When we may uſe another mans ſinne for our good.

Why a Chriſtian maketh the idolater ſweare by his idoll.

Queſt. Whether is the idolater more bound when he ſweareth by his falſe god,then when he promiſeth by his ſimple promiſe?

How the oath which an idolater hath made by his idoll doth binde him.

The oath in it ſelfe is no more than a ſimple promiſe, for it cannot be an oath, *niſi prima veritas adducatur in teſtem* unleſſe the firſt verity be brought in witneſſe, who is God himſelfe: but yet if yee will reſpect the evill enformed conſcience, who taketh this idoll to

be

be a true God, then the idolater is more bound by his oath then by his ſimple promiſe; becauſe all Divines agree in this, that an erring conſcience bindeth a man that he ſhall doe nothing againſt it. *Rom.* 14. 14. *If hee judge a thing to be uncleane to him, it is uncleane*, and if he judge a thing to bee holy to him, it is holy; the erroneous conſcience of the idolater doth not change the nature of the thing, but onely to himſelfe who thinketh ſo of his idoll; but not to him who thinketh otherwayes of the idoll.

Queſt. Whether is it a greater ſinne to ſweare by the true God falſely, or to ſweare by the falſe god truely?

Anſw. It is a greater ſinne to ſweare by the true God falſely, for then he ſinneth againſt the firſt Commandement; but when he ſweareth by a falſe god truely, he ſinneth againſt the third Commandement; when hee ſweareth by the true God falſely, it directly overthrowes all internall confidence and worſhip of God; but when hee ſweareth by a falſe god truely, hee overthroweth the externall meanes of Gods worſhip, to wit, ſwearing by him.

A greater ſin to ſweare by the true God falſely, than by a falſe god truely.

The conditions of an oath are theſe: firſt, it muſt bee *in verity*, all men naturally *are lyars*. *Rom.* 3. 4. Therefore God hath found out an oath to ſecure men the better. *Heb.* 6. 17. God ſweareth himſelfe, to ſecure men, *for God willing to ſhew unto the heires of promiſe more abundantly the immutability of his councell, confirmeth it by an oath, that is, by two immutable things; by which it was impoſsible for God to lye, we might have a ſtrong conſolation.* It is unpoſſible that God can lye, yet to helpe our infidelity he addeth an oath; men truſt more to an oath than to a ſimple promiſe: for many men will lye, but will be loath to forſweare themſelves; and an act of religion bindeth more than a ſimple promiſe; and when God ſweareth, he layeth two bands upon himſelf, firſt that he lye not, ſecondly, that he forſweare not; the Apoſtle calleth Gods

The firſt condition of an oath.

Why the Lord himſelfe ſweareth.

Why God will have man to ſweare to his neighbour.

promiſe and his oath, *two immutable things, Heb.* 6. 18. men are naturally lyars, therefore as God ſweareth to ſecure man, ſo he will have man to ſweare to man to ſecure his neighbour; and man knowing that God is both the witneſſe, and the Iudge, this ſecureth him.

Veritas { *Metaphyſica. Logica. Theologica.*

The oath muſt be in veritie; there is an agreement betwixt the minde and the matter, and this is *metaphyſica veritas*; the ſecond is *adæquatio linguæ & rei*, an agreement betwixt the tongue and the matter, and this is *logica veritas*; and the third is, when there is, *adæquatio rei, linguæ & conceptus*, when the matter, the tongue, and the minde; and that is, *theologica veritas.*

A threefold verity.

A Threefold falſehood.

When there is an agreement betwixt the tongue and the matter, this is a materiall truth: when there is an agreement betwixt the minde and the tongue, this is a formall truth, when there is an agreement betwixt the mind the matter, and the tongue, this is botha material and formall truth: So when there is a diſagreement betwixt the matter and the tongue, this is a materiall falſe oath. Secondly, when there is a diſagreement betwixt the minde and the tongue, this is a formall falſe oath; but when the mind the matter & the tongue differ, then it is both a materiall and formall falſe oath. *Eſay.* 59. 13. *Conceiving and uttering from the heart words of falſhood.*

An oath muſt be in judgement.

In an aſſertory oath, it is moſt requiſite that the verity of the mind and the matter goe together; but in a promiſſory oath, it is moſt neceſſary that the heart and the tongue goe together.

The ſecond condition of an oath is that it be in *judgement*, that it be not a raſh oath. *Levit.* 5. 1. and this is *actus prudentiæ non juſtitiæ*, it is an act of prudencie and not of juſtice. It is not enough to know, tha is a truth which he ſweareth, and that it be a matter of weight, but alſo whether he may be beleeved without an oath.

An oath is not ſimply required of a man as theolog call vertues are.

An oath is not ſimply required of a man, as humility,

and

and prayer, and such; but onely necessary as repentance is after a mans fall: if man had stood in innocency, there had beene no use of these oaths, they are onely then necessary as letting of blood is necessary to the body, which should be advisedly and sparingly done, to use it ordinarily is dangerous.

Whether a man may keepe the oath that is made rashly.

When a man sweareth rashly, here judgement is required to know whether he should keepe such an oath or not. *David* swore rashly that he would kill *Nabal*, and yet he was better advised, and with judgement retreated his oath. 2 *Sam.*25. The rest of the tribes swore that they would give none of their daughters to the tribe of *Benjamin*, yet they gave them the daughters of the men of *Iabesh Gilead* afterwards being better advised; and because the daughters of the men of *Jabesh Gilead* were too few for them, they bad them goe to the feast of *Shiloah* where the maides came forth to daunce in the vineyards, and there to take them wives, *Iudg.*21.21.

The tribes repented them of the rash oath made concerning *Benjamin*.

The third condition of an oath.

The third property of an oath is, that it bee in *justice*, that is to say, when hee is called upon in necessity to sweare: it is not enough that he sweare the truth, and that he sweare advisedly with judgement; but also hee must be called to sweare, and it must be layd upon him by a Iudge: Christ saith, *when the Comforter will come, he will reprove the world of sinne, and of justice, and of judgment, Ioh.*16.8. *Of sinne*; that is, of infidelity opposite to verity. *Of judgement*, that is, of rash judgement concerning others, when they take upon them *judicium libertatis* and have not *judicium potestatis*, that is, when they judge having no calling to judge: Thirdly, he will reprove the world *of justice*; because man is an unequall judge, taking that to himselfe which is onely due to God; now when the Comforter came, he reduced sinne into verity, rash judgement into true judgement, and this unequall justice to right justice, answerable to these

How the holy Ghost convinceth the world of sinne, justice, and judgement.

Iudicium { *Libertatis.* / *Potestatis.*

three which are required in an oath, and when an oath wanteth any of these three, then it is ἀπὸ τοῦ πονηροῦ, *from the evill one. Mat.* 5. 27.

Of the word AMEN, *whether it be an asseveration or an oath.*

אלהי אמן

קם אנא

IT is commonly taken for an asseveration, but it is not a simple asseveration, but an oath; for Christ calleth himselfe into witnesse, who is *Amen. Revel.* 3. 14. and *Elohe Amen. Esay* 56. 16. These two are equivalent in the old testament, *as I live, saith the Lord*; and in the new testament, ἀμὴν ἀμὴν λέγω ὑμῖν, *Ioh.* 1. 51. Therefore when the Lord saith, *I live*, and saith, *Amen*, it is all one. The *Chaldees* say, [*Kim Ana,*] *constans & firmus ego*, for Gods truth is his life, and his life is his truth; and it is all one when he affirmeth a thing by himselfe, and by his *Amen.*

How the Chaldee interpret *Amen.*

Amen, Amen, I say unto you; the *Chaldees* would translate it, *I sweare, I sweare unto you*: we read never that any of the Prophets or Apostles used this word *Amen*, in an oath, but onely God, or his sonne Iesus Christ: because they cannot sweare by themselves, having the Lord to sweare by, who is greater than themselves.

Why the Church useth *amen* at the end of her prayers.

And the Church useth this word in the end of her prayers, γένοιτο *fiat*: because all the promises in God *are yea and amen in Christ. 2 Cor.* 1. 20. therefore she is perswaded that the Lord will grant her petitions; and it is better translated, *so it is*, than, *so let it be*; it is not only a wish or a desire of a thing to be so, but also an assurance that the thing is granted.

Three sorts of *amen* in the Talmud.

יתומה

The Iewes in the *Talmud* made three sorts of unlawfull *Amen*; the first was [*Iethomah,*] *pupillum*, when one saith *Amen*, and understandeth not to what, as children; the

the ſecond is [*hatuphah,*] *raptum,* when one ſaith *Amen* before prayer be ended; and the third is, [*Ketuphah,*] *ſectum,* that is, when one by turnes divideth his thoughts betwixt God and the world, now he prayeth, now his minde runneth after his worldly buſineſſe; then he prayeth againe, and ſo his minde runneth after the world againe.

הטופה
קטופה

De juramento coacto.

Queſt. IF a man be taken by theeves, and they make him to ſweare to doe ſuch and ſuch things, whether is hee bound to keepe this oath or not?

Anſw. He is bound to keepe this oath, if it be *in malis pœnæ,* in evils of puniſhment onely, *Pſal.* 15.4. although it be to his owne hurt; but if it be ſin in it ſelfe, he is not bound to keepe it.

Anſw. But hee is enforced to this oath, therefore hee is not bound to keepe it.

Object. The will of man cannot be compelled.

The will of man cannot ſimply bee compelled, for when a man doth a thing for feare of greater evill, he is not judged to doe it unwillingly; for although at the firſt, it would ſeeme to be againſt his wil, yet the feare of greater evill maketh him to be willing; and in this action of redeeming himſelfe from theeves, three things are to be conſidered: firſt, the action of him that ſweareth; ſecondly, he who compelleth him to ſweare; thirdly, the matter which he ſweareth.

whether a man is bound to performe his oath made to theeves.

Firſt we conſider the action of him who ſweareth, the action is good, becauſe *redimit vexationem ſuam,* he hath redeemed his griefe and torment, and nature teacheth a man to redeem his liberty; and if it be an action of mercy to redeem another from the hands of thieves; much more is it an action of mercy for a man to redeeme himſelf: but if we conſider the oath upon the thieves part, who maketh the

the captive to ſweare, then it is altogether unlawfull. Thirdly, the matter muſt be conſidered which they make him to ſweare, if the matter be onely loſſe of his goods, then he is to keepe his oath. *Pſal.*15.4. but if the matter of the oath be ſin in it ſelfe; then he is not to keepe it.

A man is obliged to performe his oath to the theeves in the court of conſcience albeit not in the courts of men.

Againe, we muſt diſtinguiſh betwixt the court of conſcience and the courts of men; the oath made to theeves is not valide in the courts of men, becauſe he was enforced to it. If a man to ſupply his neceſſity borrow money from an uſurer, here is a neceſſity; but no externall neceſſity compelling him by force; therefore he is bound here in the courts of men to keepe his promiſe; but when the thiefe compelleth him, this neceſſity bindeth him not in the courts of men, *quia eſt vis major*, but in the court of conſcience he is bound to keepe his oath, although there be externall compulſion.

De juramento incauto.

Whether a man is bound to keepe the oath which he hath ſworne, being deceived through ignorance.

A Man taketh an oath of another ignorantly, and the ſwearer ſweareth deceitfully unto him; yet if the Lord who is the principal contracter allow or command the thing which he ſweareth, the oath is not null, althogh he that is the ſecond contracter be deceived, as wee ſee in the example of the *Gibeonites*; *Ioſhua* was deceived by them when they made an oath to him deceitfully; yet the oath abode firme and ſure, and obliged the poſterity, becauſe the Lord God himſelfe was the principall contracter.

*Maimon. Tom.4. tract. de Regib. cap.7. ſect.*10.

The conditions of peace that was offered to the nations.

The Lord commanded when they came neare any citty to fight againſt it, firſt, that they ſhould receive the ſeaven precepts of *Noah*; ſecondly, that they ſhould become tributaries; and thirdly, that they ſhould become ſervants to the Iewes: but the Lord excepted ſtill the *Moabites*, & *Ammonites*, that no peace ſhould be offered

fered to them; and notwithstanding that *Ioshua* had offered peace to the seaven nations, yet they contemned the peace, becauſe the Lord had hardened their hearts and was to deſtroy them.

Three things given them in choiſe.

And the Hebrewes ſay, when the meſſenger did offer peace to them, they had three things in commiſſion to them. Firſt, *fugiat qui vult*; ſecondly, *dedat ſe qui vult*; and thirdly, *pugnet qui vult*: and they ſay, that the *Gergaſites* of all the ſeaven nations accepted of the conditions of peace, therefore they are not reckoned amongſt the reſt. *Deut.* 20. 27. *Ioſh.* 9. 1. the *Gibeonites* who were of the *Hivites*, at the firſt refuſed the conditions of peace with the reſt; but ſeeing the reſt miſerably put to the ſword, by deceit they entred in conditions of peace with *Ioſhua*: here the oath which *Ioſhua* made with them, did binde him; becauſe it was according to the intention of the law-giver, *& error perſonæ non irritat contractum.*

Concluſion.

The concluſion of this is. Seeing God is both the judge and the witneſſe in an oath, wee ſhould not call him to witneſſe in an untruth; neither ſweare falſely, *Leſt the booke of Gods curſe light upon the houſe of the ſwearer. Zach.* 5.

CHAP

CHAP. IX.

Of the gestures which they used in swearing.

Commandement III.

Exod. 17.16. *And Moses built an altar, and called it Iehova Nissi, for he saith, because the Lord hath sworne that he will have warre with Amaleck from generation to generation.*

Diverse readings of this place. *Exod.* 17.16.

THis place is diversly read, some read it thus, *He set up a trophee of victory, and called the name thereof Iehova Nissi, or the Lord is my banner*; and he said, *because the hand of the Lord was against Amaleck, in abscondito lunæ* that is, when the moone is in the conjunction with the sun, which is the last day of the moneth; so *Prov.* 7. 20. Here they make that to be one word, which should be two, *Cesiah*, for *Ces jah*.

כִּסֵּיהּ

כֵּס יָהּ

The best reading of it.

Others reade it thus, *And he said; because the hand of Amaleck was against the throne of the Lord, therefore there should be warre from generation to generation.*

But the best reading is, *And he said because the hand was upon the throne of the Lord, the battell of the Lord shall be against Amaleck from generation to generation*, that is, the Lord laying his hand upon his throne, hath sworne that there shall be a perpetuall warre with *Amaleck*. Here is an allusion to the forme which they used in swearing, to lay on their hand upon some solemne thing when they swore; as *Abrahams* servant put his hand under his masters thigh. So they used to sweare at the altar. 1 *King.* 8. 31. *If the oath come before thine altar in this house.* So they used to lay their hands upon the altar,

Allusion.

When they swore they laid their hands upon some solemne thing.

hence

hence came that phraſe *tangere aras*: now the Lord ſpeaking after the manner of men here, is ſaid to lay his hand upon his throne, that is, to ſweare by himſelfe, *for he hath no greater to ſweare by. Heb. 6.*

Ceremonies uſed in ſwearing.

This ceremony in ſwearing is expreſſed ſome times by laying on the hand, and ſometimes by lifting up the hand; when the hand is holden up to the heaven, it is a ſigne of ſwearing. *Gen.* 14. 24. ſo *Eſay* 3.7. *To lift up* is taken for ſwearing; but *vibrare manum, eſt habitus percutientis. Ezek.* 36.7. to ſhake the hand to and fro, is a forme of him that ſtacketh *Pſal.* 106. *Eſay* 11.15. and ſometimes *to lift up the hand*, is a ſigne of helpe, and favour, as men put the hand to helpe them that are weake. *Pſal* 10.33. & ſometimes it is the geſture of him that prayeth. *Eſay* 49.22.

Vibrare manum, & levare manum quid.

Marke the goodneſſe of God who beareth ſo much with mans infirmity; firſt he promiſeth unto him, then hee affirmeth unto him, then hee ſweareth to him, and then he expreſſeth the oath by the geſtures, and manners of men, for a mans greater aſſurance; and laſt he ſetteth his ſeale to confirme all in the ſacrament; and here we have great cauſe to bee humbled for our infidelity, and to magnifie the mercy of God who condeſcendeth ſo farre unto us, to the end, wee ſhould not be faithleſſe but faithfull. *Hee that beleeveth not God maketh him a lyar, becauſe he beleeveth not the record that God gave of his ſonne* 1 *Ioh.* 5.10. He that beleeves not Gods record maketh him a lyar, but much more doth hee make him a lyar who beleeveth not his oath, and his ſealed promiſe.

God ſweareth to us bearing with our infirmities.

The Lord ſweareth laying his hand upon his throne, therefore to lay their hand upon the holy ſcriptures when they ſweare, is a thing lawfull: for they doe not ſweare by the ſcriptures, but they uſe that ſigne to affect them more in their oath. So *Abrahams* ſervant laid his hand under his maſters thigh, and they ſwore beſide the

Lawfull to ſweare laying the hand upon the Scriptures.

the altar, or laying their hand upon the altar.

The accomplishment of this oath against *Amaleck* is perpetuall warre, for the rooting out of the *Amalekites*: we read how angry the Lord was with *Saul* for sparing of them. 1 *Sam.* 15. 11. and how the *Hagagites*, as *Haman* and his posterity were rooted out. *Esth.* 9. which was the effect of this curse: and many of them fled to *Macedonia*, and changed their names; (therefore the *Seventy* in *Esther* translate an *Hagagite*, a *Macedonian*) so their name was rooted out under heaven.

The accomplishment of this oath against *Amaleck*.

The curse was so upon the *Amalekites*, that none proved good of them; but ye shall finde some good men and women of the posterity of other cursed nations, as of the posterity of *Ham*, *Ebedmelech* the blackemore. *Ier.* 38. 7. of *Esau*, *Iob*: of the *Cananites*, *Rahab*: of the *Hittites*, *Vrijah*: of the *Iebusites*, *rauna*: of the *Moabites*, *Ruth*: of the *Philistims*, the *herethites*, the *Pelethites*, and the *Gittites*; and of the *Hivites* came the *Gibeonites* or *Nethinims*: but none came of the cursed posterity of the *Amalekites*, becaus the Lord Commanded them to be made *cherem* execrable.

Some good people of other nations but none good came of *Amalecke*.

The conclusion of this is, as wee should reverently sweare when we take the name of God in our mouthes; so we should use reverent gestures in swearing.

Allusion.

CHAP.

CHAP. X.

Of Vowes.

Commandement III.

Psal.76.11. Vow and pay unto the Lord your God, &c.

A Vow is a promise deliberately made to God, of some good things to be performed, if it be not disannulled by the superior. *Deut.23.23. Exitum labiorum servabis*, that is, thou shalt performe thy vowes.

What a vow is.

In this *promise* a desire is not sufficient to make a vow, neither is the purpose or intention sufficient to make it, unlesse he who voweth have a minde to oblige himselfe, it sufficeth to make a vow, if he hath resolved in his mind although he hath neither spoken it by word or writ.

What is sufficient to make a vow.

Secondly, it is said *deliberately made*, for a promise in a sudden passion, without due consideration, maketh not a vow; how great this deliberation shold be, the *Glosse* saith *Iudicium quod sufficit ad obligandum diabolo, sufficit ad obligandum Deo*, that same respect which sufficeth to bind a man to the devill, sufficeth also to bind a man to God; but this is a false ground, for any sudden or hasty motion bindeth a man to the devill, but there must be a full resolution or a full consent to binde a man by his vow.

In canon, mulier: qua habet similem. 26.

Thirdly, it is said, *of some good thing*; to exclude things that are evill in themselves; for a man may not vow that which is sinne in it selfe, as those who vowed that they would neither eate nor drinke untill they had killed *Paul. Act.23.12.*

A man must not vow that which is sinne in it selfe.

There are some vowes *de malo & ad malum*; some *de bono male*, and some *de bono bene*: that which is *de malo*

Three sorts of vowes.

&

& ad malum, both of evill, and for an evill end, should not be kept; Secondly, that which is *de bono male*, as if a man should vow to give almes, that he may be seene of men; he should give his almes, but leave the end: a man keepeth a concubine, he voweth that that day that she beareth him a sonne, he will give so much to the Church; he should give that which he voweth, to the Church, but leave his concubine. And thirdly, *de bono bene*, and these vowes he is bound to performe.

What things we may not vow.

A man may not vow that which hindereth a greater good; *Peter* vowed that Christ should never wash his feete, this vow would have hindred a greater good, and therefore it should not be kept.

Things that hinder a greater good.

Things that are not in our power.

So he may not vow that which is not in his power: Example, a man that is married may not vow abstinence from his wife, nor the woman from her husband; the reason is, *because the man hath not power over his body, but the wife; neither hath the woman power over her owne body, but the husband*: 1 *Cor.*7.4. but yet the man may vow other things without the consent of the wife, because he is her head, so he may not vow that which is absolutely necessary, as to vow he will die: so he may not vow a trifle, as to lift a straw.

Things absolutely necessary.

We may not vow trifles.

Vowes must have the consent of the superior.

If it be not disannulled by the consent of the superiour. Superiors are God in the highest degree; husbands to their wives; parents to their children, masters to their servants, &c. in the lower degree. If the consent of the superior be not to the vow, then it is nul. A man voweth things which are free or indifferent to him; to marry or not to marry is a thing in it selfe indifferent, yet it is not simply free to thee; and if thou vow such a vow and have not the Lords consent in it, who is thy superior; then thy vow is null: thou hast his consent when he giveth thee the gift of continency, that thou canst live without marriage; but to all he giveth not this gift. *Mat.*19.12.

Who are our superiors.

When we have the Lords consent in our vowes.

Whether

Whether may a man vow that which he is bound to performe by the law.

Quest.

He may vow that which he is already bound to performe; neither doth this derogate any thing from the law of God, as though his vow were more than Gods law by which he is obliged already; he doth onely this to helpe his owne infirmity and weakenesse: there are some things which are not commanded in the law to us, and they are both materially and formally left free to us, and such things we may vow: there are other things which are commanded by the law, which are not altogether voluntary, and left free to us; if a man make a vow of such a thing, it is a materiall vow onely, but not a formall vow. Example; 1 *Sam.* 1. 11. When *Hanna* vowed that she would dedicate her sonne to the Lord, this was the materiall part of her vow, she was bound to this, because he was a Levites sonne. *Num.* 1. 3. 4. but besides this, she vowed him to be a *Nazarite unto the Lord*; this was the voluntary and formall part of the vow. So *Iacob* was bound by the law of the Lord to have God for this God, yet he voweth, *if the Lord would bring him backe againe from Mesopotamia safely, then the Lord should be his God. Gen.* 28. 21. this was the formall part of his vow. So *David*, *Psal.* 119. 106. *I have sworne and will performe it, that I will keepe thy righteous judgements*: *David* was bound to keepe the Lords judgements, yet because he was so ready to fall, he addeth this oath to strengthen himselfe, and to enable him for the keeping of the Commandements.

Answ.
Thom. tom. 4. dist. 38. *q.* 1. *art.* 2. *quest.* 11.

How a man may vow that which he is bound to doe already.

Votum { *Materiale.* / *Formale.*

The materiall part of the vow is commanded by the Lord, but the formall part is voluntarie to us.

Levit. 27. 26. No man might vow that which was the first borne: for that was the Lords already; therefore it may seeme that a man may not vow to binde himselfe anew againe, because he hath bound himselfe already in baptisme.

Quest.

Why we should vow that which wee are bound to performe.

The first borne of the beasts were so the Lords, that they

Answ.

they could not be dedicated or vowed over againe: a beast when it is given to God, it is not *liberum agens*, to fal from the dedication againe, it is mere passive in the dedication: but man after that he is dedicate to God in baptisme, he is a creature that worketh freely, and sinneth often: therefore he may vow anew againe to strengthen himselfe that he fall no more.

The difference betwixt the dedication of the first borne of beasts and man.

Wee must put a difference betwixt the Iewish vowes under the old testament, and our vowes under the gospell: under the law, vowes were a kinde of Gods worship; but now they are not a part of Gods worship: they are not *pars cultus*, now, *sed ad cultum*; the Church of Rome take them still to be a part of Gods worship.

The difference betwixt the vowes under the Law and under the Gospell.

Object.

The Prophet *Esay* saith, that wee shall vow under the gospel. *Esay* 19.21. *Yea they shall vow a vow unto the Lord, and performe it.* Then it may seeme that our vowes are a part of Gods worship now under the gospel, as they were under the law.

Answ.

The holy Ghost expresseth the estate of the Church under the new Testament by legall termes oftentimes.

When the holy ghost speaketh in the old testament of thē estate of the Church under the new, he oftentimes useth legall termes as *Mal.* 3.3.4. *He shall purifie the sons of Levi that they may offer unto the Lord an offering in righteousnesse, then shall the offering of Iudah and Ierusalem be pleasant unto the Lord, as in the daies of old, and as in the former yeares.* And so by vowes, the Prophet *Esay* meant, the spirituall worship which wee shall performe to the Lord under the gospell.

Quest.

Whether may a man vow now under the gospel or not?

Answ.

What things a man may vow under the Gospel.

He may vow those things, *quæ sunt necessaria propter aliud, sed liberain se*, that is, which are necessary for some other things, but free in themselves. Example, a man is overtaken with wine, and he is drunke; he voweth abstinence from wine, this vow may be a lawful vow: First, if he restraine it not to one certaine day: Second'y, that he put no part of holines in it; *for the kingdome of God standeth*

The conditions of a vow under the Gospel.

deth not in meate and drinke. Rom. 14.17. Thirdly, that he place no merit in it: Fourthly, that it take not away his Christian liberty, but only restraine the use of this liberty; this way when he useth his vow, he maketh it a fence to the commandements of God.

A vow is a straight obligation to bind us to God, marke the phrase of the holy ghost. *Psal.* 56.12. *My vowes are upon me*, that is, I am bound to doe this: the Hebrewes use this proposition, *Gnal*, *super*, for the duties which we are to performe to any. *Super nos est tradere eum in regis.* 1 *Sam.* 23.20. this duty lieth upon us, or we are bound to doe it, so *Nehem.* 6.10. they are said *detineri voto*, to be holden with their vow.

עָלַי אֱלֹהִים נְדָרֶיךָ
Super me, sunt vota tua o Deus. עָלַי *hic notat officium, id est, tenor persolvere vota mea.*

Quest. Whether doth a vow binde us more strictly than an oath?

Answ. Whether an oath or a vow doth binde more strictly.

If it be a solemn vow, and an oath be interposed, which is *the bond of the soule. Num.* 30.3.4. Then the vow bindeth more then the oath; but if it be a simple vow, then it bindeth not so strictly as an oath: necessity looseth a simple vow, but necessity breaketh not a mans oath; therfore a mans oath bindeth him more straightly, then his simple vow.

Necessity looseth a simple vow, the *Rechabites* vowed that they should never lodge in houses, but in tents; but necessity compelled them to breake this vow, when *Nebuchadnezzar* came to besiege *Ierusalem. Ier.* 35.

Necessity breaketh a simple vow, but not an oath.

Quest. Whether is a thing better done with a vow, or without a vow?

Answ. What things are better done with a vow, and what not,

Those things which God hath commanded in the scriptures to be done, when a vow is added to them they are better done then with a vow: But those things which God hath left free to man, and hee hath not a certaine calling to doe them; it is better to doe them without a vow: when thou addest a vow to the thing which God commanded thee to doe, then thou doest offer both

the tree and the fruit to the Lord, but when thou vowest these things for which thou hast no certaine calling, thou doest not offer the tree to the Lord, and the fruit he will not accept.

שלם *Sacrificium retributionis a* שלם *retribuere, vel* שלום *pax.*

When the vow is vowed, we must study to performe it. *Shillem* is called *sacrificium retributionis* a sacrifice of thankesgiving, becaus when they were in danger, they vowed, and when they were freed they performed it: this word commeth first from *Shallam, retribuere,* and then from *Shalum pax*: becaus when a man payeth his vowes to the Lord, then he getteth peace in his minde.

It is added, *if it be not disanulled by the superior*; for it is in the superiours power to disanull or approve the vow; the superiours are, the husband to the wife, the master to the servants, and tutor to the pupils.

The husband may approve or disanull the vow of his wife.

The husband when he heard the vow of his wife, and approved it, then it was called his vow. *Hanna* made a vow, 1 *Sam.* 1. 11. but when her husband *Elkana* allowed it, it is called his vow. 1 *Sam.* 1. 12. *He went up to pay his vow.* So when the husbands stood by and ratified the vowes of their idolatrous wives, they are called *their vowes*, *Ier.* 44. 25. *Num.* 30. 14. It was in the hubands power to disallow the vow of his wife, *vir ejus stabilict illud, vel irritum faciet*: the husband by his tacite consent alloweth the vow of his wife, and shee might safely performe it; but if after that he had holden his peace from day to day, and then afterward disallow her vowed, *then he shall beare her iniquity. Num.* 30. 15. *Gnavonah*, the affixe is in the feminine gender, becaus his wife would have performed her lawfull vow, but he taking upon him by his authority to disanull her vow, then *he beareth her iniquity.*

The vowes of the wives are called their husbands vowes.

עונה *iniquitas ejus. scilicet uxoris.*

The parents might disallow the vowes of their children; the Iewes say, they might disanull the vow of the males, untill they were thirteene yeares of age and a day,

Drusius ex Phesikta. 41: 61. 4.

day past, and of the maid untill she was ten yeares of age and a day past; but the civill law saith, they may disallow the vow of the male untill he was foureteene, and the maide untill she was thirteene. There are two sorts of vowes, reall vowes, and personall vowes, reall vowes are such as belong to the establishing of the house or family, and personall vowes are such as belong to their person; reall vowes the parent may disanull untill the children be twenty five yeares, they give an example of this. If a childe should vow to give so much land to a holy use, his father may disanull this vow untill he bee twenty five yeares of age; but if it be onely a personall vow to abstaine from such and such things, then the parent may but disanull this vow of his sonne, untill he bee fourteene yeares of age.

Votum { *Reale.* / *Personale.*

What the reall vowes are and what the personall.

Whether may a preacher disanull the vowes of any of his congregation or not?

Quest.

If it be a superstitious vow, hee may tell his hearer that he is not bound to keepe it, but he must not take upon him directly to disanull such a vow; for this were to usurpe the priviledge of a husband, master, father, or tutor; a man hath vowed that he will drinke no wine, he abstaineth from wine along time, and falleth in a great sickenesse, the physitian commeth to him, and telleth him that there is no health for him, unlesse hee drinke wine: The physitian doth nothing in this case, but sheweth the man in what case he is, if he drinke no wine; and so it is necessity here that looseth the vow, and not the physitian: So the preacher may shew the necessity and expediencie of the loosing of the vow, but hee may not loose the vow; for this is not a part of the keyes of the kingdome of God committed to his charge.

Answ.

The Preacher may not directly disanull the vow of his hearer,

Simile.

The Pope taketh upon him to dispense with vowes, or to change vowes: Some vowes he permitteth the

The Pope how he dispenseth with vowes,

Bishops in their dioceſſes to diſpence with, and ſome he reſerveth to himſelfe to diſpenſe with them; and he permitteth the Prieſt onely to abſolve them from excommunication at the houre of death, and thus he abuſeth the keyes of the kingdome of God, applying them to thoſe things which are not ſpirituall.

Concluſion.

The concluſion of this is; Vowes under the goſpell are no part of the worſhip of God: they erre then who thinke that they are as much bound by theſe vowes, as by the law of God; and the common people are as much miſtaken, who are more unwilling to breake one of theſe vowes, then to breake the Commandements of God.

CHAP. XI.

Of Jephthes vow.

Commandement III.

Judg. 11.30. *And Iephthe vowed a vow.*

Three things to be conſidered in *Iephthes* vow

THere are three things to be conſidered in *Iephthes* vow, firſt, what moved *Iephthe* to vow this vow, and whether this vow was the cauſe of the victory or not? Secondly, how this vow is to be read? and thirdly, whether he ſacrificed his daughter or not?

The opinion of *Caietan* concerning this vow.

Firſt, what moved him to vow this vow, ſome ſeparating the 29. and 30. verſes ſay, that *the ſpirit of the Lord came upon Iephthe, and he paſſed over Gilead over to the children of Ammon*, the ſpirit of the Lord came then upon him to goe againſt the children of *Ammon*, and here they make a reſt, *And Iephthe vowed a vow*, this beginneth a new

new ſentence, he vowed a vow of his owne head, (ſay they) but the ſpirit of the Lord was upon him to direct him to goe againſt the children of *Ammon*.

Caietans opinion not likely.

But the ſame ſpirit that mooved him to goe againſt the children of *Ammon*, mooved him to make his vow; and this vow was the cauſe of the victory, for the text ſaith, *If thou deliver mine enemies into mine hand*; then it ſubjoyneth, *the Lord delivered them into his hands*, and if the Lord had not granted this victory for the vow, *Iephthe* had not beene bound to performe this vow; becauſe he vowed this vow with a condition, if thou grant me this victory, and then *Verſe 36.* it is added, *Doe to me according as it hath proceeded out of thy mouth, for as much as the Lord hath taken vengeance of thine enemies*: he heard the prayers of the people and ſaw their afflictions, and granted the victory for their prayers, but he granted it alſo for *Iephthes* vow, although there were many defects in it.

Iephthes vow was conditionall.

God granted the victory not onely for the prayer of the people, but alſo for *Iephthes* vow.

The ſecond thing to be conſidered, here, is how the words of the vow are to be read; ſome reade the words with a copulative and not disjunctive conjunction; and they ſay, a disjunctive hath place only where two things are oppoſite under the ſame gender; but we ſpeake not ſo of thoſe where the one is comprehended under the other. Example, of the firſt, *he who curſeth his father, or his mother*, here are two diſtinct perſons oppoſite under the next gender. *Exod.* 21. 17. *Mat.* 15. 4. So *hee who toucheth this man or his wife. Gen.* 26. 11. But we ſay not this way; this is a living creature, or a man, becauſe the one comprehendeth the other, for every man is a living creature. So *it ſhall ſurely be the Lords*, [*and*] *I will offer it in a burnt offering*, and not; [*Or*] *I will offer it:* for whatſoever was offered in a burnt offering, was the Lords; therefore it muſt be read (ſay they) *it ſhall ſurely be the Lords, and I will offer it for a burnt offering.*

How the words are to be read *diſiunctive vel copulative.*

Piscator.

Others make the difference betwixt these two members after this manner, that he promised to consecrate to the Lord whatsoever met him first, whether it were dog or asse, for such hee might have redeemed by the law. *Levit.* 27.11. and the latter part of the vow, *I shall offer it in a burnt offering:* had this condition annexed to it; If it be a creature fit for sacrifice.

Object.

Those who alledge that hee sacrificed her, say that there was no example at this time of vowing virginity, for it was holden a curse in *Israel* to want children, therefore *Elizabeth* said, *the Lord hath taken away my reproach. Luc.* 1.25. and *Psal.* 78.63. *Their virgins were not praised,* that is, they were not married.

Answ.

There was no commandement to sacrifice their children.

As they had no example to vow virginity in those times, farre lesse had they any example or command to sacrifice their children: *Iephthes* vow was a rash vow, and much ignorance in it of the law of God, for *Levit.* 27.11. The Lord commandeth that if a man vow a female, that her estimation shall be thirty shekels, and that he may redeeme the female for so much, and as he is to be blamed for his ignorance; so for his rashnesse in vowing this, in that he neither advised with Priest nor Levite for the space of two moneths: and it may be said farther, that virginity was not the chiefe thing that hee intended here in his vow, but onely a solitary life, that shee should bee separated from the society of others, which of necessity must inferre virginity: if hee had vowed a sonne to the Lord, hee might have beene the Lords, and have beene married also: as *Samuel* was consecrated to the Lord, and yet hee was married; and a woman consecrated to the Lord must follow her husband; but *Iephthes* daughter not being married, hee consecrateth her to the Lord to live in a solitary place: So that he intended a solitary life for her principally, and virginity but accidentally.

Much ignorance of the law in *Iephthes* vow.

Iephthe intended chiefly that his daughter should live a solitary life, and accidently only to live a virgin.

The

The third and chiefe thing to be considered here, is this, whether did *Iephthe* offer his daughter or not? the whole question dependeth upon the translation of this word. *Verse* 40. *The daughters of Israel went out yearely to lament her*, the *Seventy* readeth it θρήνειν and the Chaldee [*Lealaah*,] *ad lugendum*: but they might lament her yearly, she being alive; because she lived such a solitary life. The reason why they translate it, *To lament her*, was, because they derived [*Letannoth*] from [*Tanan*,] and hence cōmeth [*Tanim*] *draco*, because the dragon maketh a pittifull mourning when shee cryeth. *Micah* 1. 8. *I shall lament like a dragon*. So *Iob* 30. 25. *I was a brother to the dragons, Letannim, pro letanninim*: but *Letannoth* here is derived from [*Tanah*] *narrare*. So *Iudg.* 5. 11. *Ietannu, narrabunt justitias Domini*, it should be translated then, *ad colloquendum*, and *Pagninus*, and *Arias Montanus* translate it so *to comfort her*; the Hebrew glosse hath it *ad loquendum ad cor ejus, ad consolandam eam*; and *Kimchi* in his commentary, *Lehashihhah, ad confabulandum cum ea*, which *Iunius* followeth, and the *Tigurin*, *to talke with her*, or wee may read it, *ut narrant res lætas*; to tell her good newes, or glad tidings.

The conclusion of this is, the Lord accepteth of *Iephthes* vow; although there were many infirmities in it, yet by faith he pleased God. *Heb.* 11. 32.

Whether *Iephthe* sacrificed his daughter.

θρήνειν.

לאלאות

לתנות

a תנים *Draco.*

תנינים *pro* תנים

לתנות *non est gerundium ex duplicantibus sed ex quiescentibus* Lamed He, *est igitur gerundium* Piel *ut* לגלות, *thema est* תנה *confabulari.*

להשיחה

Ad confabulandum cum ea.

Conclusion.

CHAP

CHAP. XII.

Of Davids vow.

Commandement III.

Psal. 132.2. *He sweare unto the, Lord and vowed unto the mighty God of Iacob; surely I will not come into the tabernacle of my house: nor goe up into my bed, I will not give sleepe to mine eyes, &c.*

The cause which moved *David* to vow.

David seeing the Arke of God ambulatorie, and having no resting place, but now in this place, and now in that, when he himselfe had gotten rest from all his enemies; he intendeth to build a temple for the Lord; and he maketh a vow, neither to come into his new house, nor ascend up into his bed, nor to give sleepe unto his eyes, nor slumber to his eye-lids, untill hee finde out a place for the Lord to dwell in.

When *David* wrote this Psalme.

This Psalme was written by *David* when the Arke was carried from the house of *Obed-edom.* 1 *Chron.* 15. *We heard of it at Ephrata*, that is, in the Citty of *Ephraim. Vers.* 6. where the Prophet maketh an alluſion betwixt *Ephraim* and *Ephrata*; and he said, *we heard it in Ephrata*, that is, *Shiloh*, where the arke remained a long time; and therefore it is called *The house of God. Iudg.* 20. 18. *And we found it in the fields of the wood*, that is, in *Kiriath-jearim*: before he heard of it in *Shiloh*, but now he found it in *Kiriath-jearim* in the house of *Aminadab*, and so he carried it to *Ierusalem* and purposed there to build an house for it; because it had dwelt long in tents which were not firme but moveable: but after that he was forbidden by the Prophet to build the temple, and

What is meant by *Ephrata.*

that

that his sonne *Salomon* was to build the temple, *David* dedicateth this Psalme to bee sung when the temple should be built; and therefore he calleth it a Psalme of degrees, for it was the Psalme which they sung upon the thirteenth degree as they ascended into the temple; for there are twelve Psalmes of degrees going before: and *David* who had the whole forme of the temple revealed unto him, saw these degrees as well as the rest of the temple.

David dedicateth this Psalme to be sung at the bringing of the Arke into the Temple.

Why called Psalmes of degrees.

How could *David* vow that *he would never give sleepe to his eyes*, untill he had built the temple?

Quest.

Answ.

The scripture speaketh after the common manner, not that he should not sleepe at all; but that scarce hee should take a nappe, or that he should not sleepe soundly, or take his rest kindly untill hee had built the temple. So it speaketh after this manner. *Iob.7.13. They sate downe with him upon the ground seaven dayes and seaven nights*; not that they sate all this time, but the most part of this time they sate upon the ground.

The scripture speaketh after the manner of men.

But how performed he this vow, seeing he was forbidden to build the temple?

Quest.

Answ.

The Lord who appeared to *Nathan* that same night released his vow, and shewed him the patterne how the temple should be built; *David* gathered materials for the building of the temple; but the particular place was not revealed unto him where it should be built: he fought many battels with the *Philistims*, he committed adultery, and numbred the people; then the angell of the Lord killed so many thousand of them, and where the angell stood, and held his hand over the floore of *Arauna* the *Iebusite*, there *Gad* the Prophet shewed him the particular place where the temple should be built.

How *David* performed this vow.

David is rewarded two manner of wayes for this vow. First, a sonne is promised to him, as if the Lord should say to him; Thou promisedst to build an house to mee; there-

David is richly rewarded for this vow.

therefore I shall build thee an house, that is, I will give thee a posterity to succeed unto thee in thy throne: So *Exod.* 1. 17. *The Lord built them houses*, that is, hee gave them children. So *he that will not build his brothers house. Deut.* 25. 19. that is, raise up seed to him.

What is to build the house.

The second part of the promise is this, that the sonne which was to come out of his loynes should build the temple, and that Iesus Christ who was also to come of him should build the spirituall temple; and this vow of *David* was so acceptable to God, that he promised a protection to the temple, and to *Ieruſalem*; not onely for *Salomons* sake who built the temple, but also for *Davids* sake. 2 *Kings* 19. 34. *I will defend this citty, and save it for thine owne sake, and for thy servant Davids sake.*

God promiseth a protection to the temple for *Davids* cause.

Conclusion 1. The conclusion of this is, superiours and parents should be carefull to continue the meanes of Gods worship to their posterity, as *David* did to *Salomon.*

Conclusion 2. Secondly the vowes of the inferiours are null when they want the approbation of the superior: so was *Davids* vow here, hee was not bound to keepe it, because the Lord did not approve it.

Conclusion 3. Thirdly, children are bound to performe the reall vowes of their fathers; as here *Salomon* was bound to build the temple which *David* had vowed

Conclusion 4. Lastly, the Lord respecteth in a vow as much the intention of the heart, as he doth the vow it selfe.

CHAP.

CHAP. XII.

Of the punishment for the breach of this Commandement.

Commandement. III.

Exod. 20. 7. *For the Lord will not hold him guiltlesse that taketh his name in vaine.*

HE *will not hold him guiltlesse*, the Hebrewes speake lesse and understand more, *Prov.* 17. 21. *The father of the fooliſh rejoyceth not*, that is, he is very sad. So *Prov.* 24. 23. *It is not good to accept persons in judgement*: that is, it is very evill. So *Exod.* 20. 7. *He will not hold him guiltlesse that taketh his name in vaine*: that is, he will certainely punish him.

The Hebrewes expresse the lesse and understand the more.

He will not hold him guiltlesse. Sinne is the transgression of the law, and guilt is the obligation to the punishment for the transgression of the law; and it is expressed by fearefull names in the Scripture, as by blood, by debt. By blood, *Thy blood be upon thine owne head.* 2 *Sam.* 1. 10. for as it is a fearefull thing for a man that is challenged for shedding of blood, if the blood be found upon him, as it was upon *Ioabs* girdle, and his shooes, when hee killed *Abner* and *Hasael* 1 *King.* 2. 5. to come in before a Iudge: so it is for a sinner to come in before the Lord, and the guilt upon him.

Guilt is the obligation to the punishment.

Guilt expressed by sundry fearefull names.

So the Scripture expresseth this guilt this wayes; *Let his iniquitie returne upon his owne head*, *Psal.* 7. 16. Vnder the law, when a man confessed his sinnes, all the guilt was laid over upon the beast, and it was killed for the man, but hee that was an obstinate sinner, and continued

Simile.

How iniquity returne upon the head of the wicked.

Guilt expreſſed by debt.

ed in his diſobedience; the guilt was not layd upon the beaſt, but returned upon his owne head, and hee dyed for it. So this guilt is expreſſed by debt, and not by little debt, but by talents, and that many talents, *Mat.* 18. 24. and *Mat.* 6. 2. ἔνοχός ἐστι, *He is in danger*, or *idebted to the Councell.* And contrary to this is, *Not to impute ſinne. Rom.* 5. 13. *To cover ſinne, Pſal.* 31. 1. and *To blot out ſinne, Pſal.* 51. 1.

Sinne, guilt and puniſhment goe together.

Sinne the tranſgreſſion of the law, and guilt the obligation to the puniſhment for the tranſgreſſion, and the puniſhment goe together: but many are affraid of the puniſhment, who neither are afraid of the ſinne, or of the guilt of it; but where the guilt is, there the puniſhment will finde them out. *Num.* 32. 23. *Your ſinne will finde you out.* Sinne leaveth ſuch a ſent behinde it, that even as the dogge findeth out the hare by the ſent; ſo doth the puniſhment finde out the guilty man by the guilt. The ſinne paſſeth away; but the guilt remaineth, *Ioſh.* 22. 17. *We are not cleanſed from the iniquity of Baal-peor unto this day.*

How ſinne findeth out a man.

Sometimes the guilt is pardoned although the ſinne remaine.

Sometimes againe the guilt is pardoned, although the ſinne remaine; as the guilt of the ſins in the children of God is taken away, yet concupiſcence remaineth in them. There is *Materiale in peccato*, and *formale*; ſomething materiall and ſomething formall in ſin, the formall which is the obligation to the puniſhment is taken away from the children of God, although the material part remaine ſtill, *Ier.* 50. 20. *In thoſe dayes, and in that time ſaith the Lord, the iniquity of Iſrael ſhall be ſought for, and there ſhall bee none; and the ſinnes of Iudah, and they ſhall not be found: for I will pardon them whom I reſerve.* and *Rom.* 8. 1. *There is no condemnation to them that are in Chriſt.* There is ſinne worthy of condemnation, but the Lord pardoneth it.

What the materiall and what the formall part in ſinne.

Simile.

When a magiſtrate giveth over his place, here *formale reſpectivum deſinit*, men reſpect him no more as a Magiſtrate but

but yet he remaineth still a man: so this ἀνομία, or concupiscence remaining after baptisme in the child of God, is sinne; but the relation, the guilt, which is the obligation to the punishment, is taken away; *manet vitium, sed tollitur judicium*, the vice remaines, but the judgment is taken away, *Cessat μείμα sed restat ἀνομία.* That irregularity or breach of the law remaineth still in the child of God, although the Lord punish him not for it.

Reatus { *Actualis.* / *Potentialis.*

Againe there is an actuall guilt, and a potentiall guilt in sinne; the actuall guilt is taken away from the sinnes of the justified; but the potentiall guilt is still in them: the matter may be cleared by this example, there were serpents in the wilderneſse which stung the Israelites to death: there was a viper upon *Pauls* hand which hurt him not, and there was the brasen serpent in the wilderneſse lift up on a pole. The sinnes of the wicked are like the Serpents that stung the Israelites to death; the sinnes of the children of God are like a viper upon *Pauls* hand, although it had a sting in it, yet it was restrained by the power of God, that it could not hurt him: so the guilt is taken from the sinnes of the children of God, that they have no power to sting them: as the viper had no power to sting *Pauls* hand: but in heaven there shall be no sting at all, neither potentiall, nor actuall to hurt the children of God, as there was neither actuall power, nor potentiall in the brasen serpent to hurt.

The actuall guilt taken away from the sinne of the godly, but the potentiall remaineth.

Simile.

Sinne when it is not imputed must be transferred upon another, and it is punished upon that person upon whom it is transferred, and where the guilt is, there the punishment followeth.

Where the guilt is, there the punishment will follow.

If it be said, that equitie requireth that the guilty be punished who hath transgressed, how can the guilt then be transferred upon another.

Object.

This is the naturall part of the law, that sinne be punished; but this is not the naturall part of the law that sinne

Answ.

What essentiall and what accidentall to iustice.

sinne be punished this way: for as this is essentiall to the nature of man, that he be a living soule; but this is onely *accommodatum naturæ*, or fit for the nature of man, that he have the use of his right hand; but it followeth not alwayes that he hath the use of his right hand: so this is essentiall to justice, that sin be punished; but this a thing fitting only, but not essentiall, that it be punished this or that way.

The supreme Iudge in punishing, remitting or transferring sinne upon another doth not contrary to the law.

The supreme Iudge, when he useth the mitigation of the law; when he changeth the offenders heart, and breaketh off the course of sin in him, and when he punisheth another for him, who doth willingly undergo the punishment, and when he exacteth the rigour of the law in those who continue in their sins; in none of these he doth contrary to the law.

Foure wayes of proceeding in iudgement.

And that wee may understand this the better, let us observe that a Iudge proceedeth foure wayes in judgeing. First, he proceedeth sometimes κατ' ἀκριβοδίκαιον τῶ νόμῳ, according to the strict rigour of the law, that hee will punish the person in whom the sinne is found. Secondly, hee proceedeth sometimes κατ' ἐπιείκειαν τῶ νόμῳ, according to the mitigation or favourable interpretation of the law. Thirdly, hee proceedeth sometimes ὑπὲρ τῶ νόμῳ, above the law. And lastly, ἀντὶ νόμου, against the law. Example, *Zaleucus* made a law, that the adulterer should lose both his eyes; his sonne committeth adultery, if *Zaleucus* should have pulled out both the eyes of his sonne, that had beene κατ' ἀκριβοδίκαιον τῶ νόμῳ, according to the strict rigour of the law. Secondly, if hee had spared both his eyes, that had beene ἀντὶ τὸν νόμον, against the law. Fourthly, when he spareth one of his eyes, that was κατ' ἐπιείκειαν τῶ νόμῳ, according to the mitigation of the law. Thirdly, when he found out this remedy, that one of his owne eyes should be pulled out, and one of his sonnes eyes, this was ὑπὲρ τὸν νόμον, above the

The strict rigour of the law.

Against the law.

The mitigation of the law.

Above the law.

the

the law. The law would never have dreamed of this midst, but it came of the clemencie of the king to spare one of his sonnes eyes; but that justice might have place, and the law satisfied, he will have two eyes pulled out.

It was not an act of perfect mercy or justice in *Zaleucus* in sparing one of his sonnes eyes, and pulling out one of his owne.

But if we will looke more nearely unto this, it was neither justice nor mercy properly; for if it had beene perfect mercy, both his sonnes eyes should have beene spared; and if it had beene perfect justice, both his eyes should have beene pulled out.

Now to apply this to the matter in hand, the soule that is guilty shall dye, now if all who are guilty were condemned, this were according to the rigour of the law. Secondly, if he should absolve and quit all, this were contrary to the law. Thirdly, when he concluded that he would save some, this is a mitigation of the law. Fourthly, when hee findeth out this remedy to pardon some, and to satisfie the law by his sonne who was willing to undergoe the guilt for them; this is above the law: there is a pardon granted here, and yet the punishment not remitted, the pardon is granted to some that they may study the more to keepe the law, and the sinne is punished in others, that Gods justice may be fully satisfied.

Why God punisheth some and spareth others.

When the guilt is taken from the sinne, it is transferred upon Christ; and hee must undergoe the punishment to satisfie the law; because hee hath given his word for us.

All sinne hath guilt with it naturally, but especially this sinne of swearing; for if a man shall answere for every idle word at the day of judgement, *Mat.* 12. 36. much more shall he give account of his idle and blasphemous oathes. In that vision of *Ezekiel cap.* 2. 10. Hee saw a rowle *which had written in it lamentations, mourning and woe.* And in that vision of *Zachariah, cap.* 5.

The sinne of swearing hath a fearefull guilt with it.

Swearing bringeth the curse and judgement, of God upon men.

The roule was twenty cubits in length, and ten in breadth, which would containe a great number of *lamentations, mourning and woes*, all these light upon the house of the swearer and blasphemer.

The conclusion of this *Eccluſ. 23. 9. accustome not thy selfe to swearing, neither use thy selfe to the naming of the holy one, for a man that useth swearing, shall be filled with iniquity, and the plague shall not depart from his house.* The sinne of swearing bringeth the judgement and the curse of God upon a mans selfe and his family, and likewise upon the whole land, *Ier. 23. 10. So because of swearing the land mourneth, and the pleasant places of the wilderneſſe are dryed up.*

Com-

Commandement. IV.

CHAP. I.

Of the word Sabbath, how it is taken in the Scriptures.

Exod. 20. 8. *Remember the Sabbath day to keepe it holy.*

THe word *Sabbath* is not translated, but kept in the originall, and passeth in all languages, as the word *Cherubim*, *Pascha*, and such.

The word *Sabbath* is not translated in any language.

But when it signifieth a whole weeke, then it is translated; as *Levit.* 23. *ver.* 15. *And you shall count unto you from the morrow after the Sabbath, from the day that ye brought the sheafe of the wave offering: seven weekes shall be complete.* In the Hebrew it is, seven *Sabbaths* shall be complete. So in the Gospell, *I fast twice in the weeke*, *Luc.* 18. 12.

The Sabbath signifieth a whole weeke.

It is distinguished from other Sabbaths by (*He*) demonstrative, *Hasabbath*, and it is called *Sabbath Sabbathon, a Sabbath of Sabbaths*, *Exod.* 31. 15. that is, an excellent Sabbath. *Matthew* retaineth the first, calling it Sabbath, and the Apostle, *Heb* 4. 9. translateth *Sabbathon* σαββατισμὸς it is not a diminitive here, as some would

ה *Demonstrativum.*
השבת
שבת שבתון
Sabbathum sabbatatorum.

would make it, because *nun* is added to it, as th ough it signified παρασκευὴ, or a preparation to the Sabbath; but it is doubled here to signifie an excellent Sabbath above other Sabbaths. The Hebrewes expresse the superlative diversely, sometimes they adde the name of God (*El*) to it, when they would expresse a great or excellent thing as *el gabbish, great hailestones. Ezek.* 13. 11. so *ariel* a strong lyon, 2 *Sam.* 20.

אלגבישׁ
אראל

Secondly, they expresse the superlative by putting two *synonima* or words that are equivalent in signification together, as *Psal.* 40. 2. *He brought me out,* [*Mittit hâj aven*] *è cœno luti, the mirie clay.* And thirdly, by doubling the same word, as *Gen.* 14. 10. *putei, putei,* to signifie many and deepe pits: and so here, *Sabbath Sabbathon* to signifie that great Sabbath. The Iewes comparing this Sabbath with other Sabbaths, they call it the Queene, and their other Sabbaths as *Pasca, Pentecost,* and feast of Tabernacles, they compare them but to concubines, and the dayes betwixt the first day of the feast, and the last great day of it, they compare them but to handmaids.

מטיט היון
cœno luti.

באר באר
putei putei.

This Sabbath exceeds all other Sabbaths.

Quest. Why then is that called a *high Sabbath, Ioh.* 19. 31. (*For that Sabbath day was an high day*) when the Iewes transferred their pascha to it, was the Sabbath day more holy, because of this translation of the pascha to it?

Answ. It is called *a high day* here onely in estimation of the Iewes, for the Scriptures speake of things sometimes as men conceive of them; as *Ioh.* 18. 28. *And they themselves went not into the Iudgement hall, lest they should be defiled:* that is, as they thought or conceived: they should be defiled.

Why the Sabbath was called a high Sabbath.

The Scripture Speaketh of things as men conceive of them.

And from this word *Sabbath* sundry languages doe forme and derive their word signifying the Sabbath.

As

as the Syriacke calleth it *Sabba*, and the Greekes following the Syriacke, call it σαββά σαββατος, and in the plurall number σαββάτα σαββάτων having the accent in the penult syllable: but when it is derived from the Hebrew word *Sabbath*, then the Greeke termination is σάββατον having the accent in *antepenultima*, and the Apostle following *Hellenismum*, or the Grecizing Iewes teacheth us to put the accent *in penultima*, therfore they who derive it from the Hebrew word *Sabbath*, are mistaken.

Diverse derivations of the word Sabbath.

All the rest of the feasts take their denomination from it, as the feast of expiation. *Levit.* 16. 21. So the seventh yeares rest, and the Iubile the fiftieth yeares rest are all called *Sabbaths*, and the whole week is called the *Sabbath*. *Levit.* 23. 15. *Luk.* 18. 12.

The rest of the feasts take their denomination from the Sabbath.

The heathen who lived out of the Church, as *Plutarch*, made a profane derivation of this word *Sabbath*, deriving it from σάβας *Bacchus*, and when they saw the Iewes keepe it, they saide, they kept *orgya Bacchi*, the feasts of *Bacchus*.

The prophane derivation of the Sabbath according to the heathen.

The conclusion of this is, all the feasts tooke their denomination from the *Sabbath*, and were called *Sabbaths* from it; therefore they were but vassals to the *Sabbath*, and like servants called after their masters name, and were to be abolished, whereas the *Sabbath* should indure.

Conclusion.

CHAP. II.

When the Sabbath day beginneth.

Commandement. IV.

Gen. 1. 8. *And the Evening and the Morning were the first day.*

The naturall day what.

FOr the understanding of this, when the Sabbath beginneth we must know first, what is a naturall day, and what is an artificiall day: A naturall day is the space of twenty foure houres, measured by the presence and absence of the sunne; the presence of the sunne is called the day, and the absence of it is called the night.

An artificiall day what.

An artificiall day is from the sunne rising to the sunne setting, as *Exod.* 18.14. *Why sittest thou thy selfe alone, and all the people stand by thee from morning unto even*, and so *Ioh.* 11. 9. *Are there not twelve houres in the day.*

When the naturall day began.

The naturall day began in the morning, because the light was the first thing that was created; this light measured the three first dayes when it shined; and it made the night when it withdrew it selfe: but from the fourth day after the creation, the sunne measured the day, and the moone the night.

The darkenesse which was upon the face of the depth was not the first night.

That darkenesse which was upon the face of the earth made not the first night, it was no part of time, but *punctum temporis*, a moment or point of time, for time is the measure of motion, and it began with the light, and shall end with it. *Rev.* 10. 6. *Then there shall be no more time.*

Secondly, the night is the privation of light, and the habit goeth alwayes before the privation; therefore the day was before the night.

Object.

Psal. 104. 19. *He appointed the moone for seasons, and the sunne*

sunne knoweth her going downe. He appointed the moone for seasons, here the moone is reckoned first, because the night was before the day, and the sunne waiteth upon her and knoweth her seasons.

The sunne knoweth [*Mebhoo*] *occasum suum*, his owne going downe, and not her going downe; for *Shemesh* is in the common gender: and the sunne waiteth not upon the moone, but she waiteth upon the sunne; because she hath all her light from the sunne. Secondly, *David* keepeth not the order of time here, no more than he doth in reckoning up of the plagues of *Egypt*. *Psal.* 106.

But the evening and the morning were the first day, therefore the evening hath beene before the morning.

The evening is the ending of the light here, and the morning is the ending of the night; the evening is called *Gnerebh* from *Gnarabh miscere*, because it is partly day, and partly night; and it is called *crepusculum*, from the old Latine word *crepera*, which signifieth *dubius*, as when wee doubt whether it be day or night, and it is amidst betwixt day and night.

There is a twofold midst, *medietas æquidistantiæ, & medietas interpositionis*, the midst of equall distance from the two extreames, and the midst of interposition; as the sun in the dayes of *Ioshua* is said to *stand upon Gibeon, and the moone in the valley of Ajalon. Ioshua* 10. 13. The sunne stood South-west from the campe of *Ioshua* where it pitched at that time, in *Makkedah as ye goe to Bethoron*; *Verse* 10. which lay betwixt *Gibeon* and *Ajalon*. The sun in the South-west maketh three after noone, and yet sunne is sayd to stand *in the midst of heaven*, *Verse* 15. although it was three houres past the meridionall, this was *medietas interpositionis*, the midst of interposition.

The second is, *medietas æquidistantiæ*; as when a thing participateth equally of both the extreames; now when

Answ.

שמש ירע מבואו

Sol novit occasum suum, & non ejus, scilicet Lunæ.

The order of time not alwayes kept in the scriptures.

Object.

—

Answ.

ערב *vespera finis diei a* ערב *miscere, sic dicta, quod tunc lux tenebris commisceri incipiat.*

Medietas { *Interpositionis.* / *Æquidistantiæ.*

Gnerebh the evening belongeth to the day, and not to the night.

Gnerebh is called the evening, what ſort of midſt is it? it is not *medium æquidiſtantiæ* here, but *medium interpoſitionis*, and therefore it belongeth to the day, and not to the night.

How Chriſt lay three dayes and three nights in the grave.

When Chriſt is ſayd to lye three dayes and three nights in the heart of the earth: Chriſt was crucified betwixt two evenings at that time when the Paſcall Lamb was killed; the evening here is reckoned for the firſt day; and the next foure and twenty houres are reckoned for the ſecond day; and he roſe upon the third morning, that was the third day; the morning here *Synecdochice* is taken for the whole day, and the night following.

Object.

But it was ſayd before, that the morning belonged to the night going before, how then beginneth it a new day when Chriſt is ſayd to riſe the third day?

Anſw.
Varro de lingua latina.

A threefold morning.

There is a threefold morning. Firſt, when there is more darkneſſe than light. Secondly, when there is a like darkeneſſe and light. Thirdly, when there is more light than darkeneſſe. The firſt morning belongeth to the night going before; the ſecond ſtandeth as a midſt betwixt both the day and the night; and the third morning belongeth to the day following: this is cleare out of the ſcripture; for *Matthew Chap.* 28. 1. ſaith, ὀψὲ δὲ σαββάτων τῇ ἐπιφωσκούσῃ εἰς μίαν σαββατων that is, *Serum Sabbathi*, the Iewes Sabbath being ended, it began to dawne to the firſt day of the weeke; the firſt part of thoſe words have relation to the firſt morning, in which there is more darkeneſſe than light, and the latter part hath relation to the third morning, in which there is more light than darkneſſe. The firſt morning *Marke* calleth it διαγενομένου τοῦ σαββάτου, the Iewes Sabbath being ended, *Luke* calleth it ὄρθρου βαθέος τῇ μιᾷ τῶν σαββάτων, upon the firſt day of the weeke when there was great darkneſſe as yet. *Marke* callleth the third morning λίαν πρωῒ τῆς μιᾶς σαββάτων, earely in the morning the firſt day,

The Evangeliſts reconciled concerning the time when Chriſt roſe.

day of the weeke, when there was more light then darknes, and *Iohn* explaineth this, πρωὶ σκοτίας ἔτι ὄσης, while as yet there was some darkenesse, when the women rose to goe to the sepulchre, it was the first morning being very darke: when they were going to it, it was betwixt light and darkenesse, this was the second morning; but when they were at the sepulchre, Christ was risen, that was the third morning. Now when it is said the evening and the morning was the first day; by the morning here is understood the first part of the morning ending the night, rather than beginning the day, as by the first part of *Gnereb* is understood, the ending of the day, and not the beginning of the night.

The time when the women came to the sepulchre,

Gnereb the even is the ending of the day, and not the beginning of the night.

Ezek. 24. 26, 27. The Lord sheweth the Prophet in a vision that *Ierusalem* should be destroyed, and he commanded him to hold his peace and not to speake of the destruction of it to the people; and the Lord giveth him a signe, that his mouth should bee opened in that day that the citty should be destroyed, and that in that day he would send one to tell him; hee was dumbe all this while, and the accomplishment of this propheſy we see. *Ezek.* 33. 22. Where the Prophets mouth was opened unto him in the evening, and the messenger came to him in the morning: therefore the morning is a part of the night proceeding, and the day beginneth at the night.

Obiect. 3.

Ezekiel setteth downe expressely the yeare, the moneth, and the day when he saw this vision. *Ezek.* 24. 1. And he opened not his mouth concerning this matter, from the ninth yeare to the twelfth, at which time *Ierusalem* was destroyed. *Cap.* 33. 22. Then the hand of the Lord was upon him, and opened his mouth, and hee spake the selfe same night that the citty was destroyed, and in the morning of that day the messenger came to him; but this morning could not be a part of that day in which

Answer.

which the citty was destroyed, and in which his mouth was opened; because there was three dayes journey betwixt *Ierusalem* and *Babylon*, where *Ezekiel* was in the captivity for the present: therefore this testimony will not serve the turne to prove that the morning was a part of that day in which his mouth was opened.

Object. If it be said that all this was done in vision; therefore hee that escaped that night came to *Ezekiel* that morning.

Answer. Was *Ierusalem* destroyed onely in vision? did *Ezekiel* hold his peace all this time onely in vision? and saw the Prophet this day of the destruction of *Ierusalem* onely in a vision? this cannot stand; wherefore all these were really done, and he told him of the destruction of the citty; which he could not do in one night being such a distance betwixt *Ierusalem* and *Babylon*. This text then will afford no more but this, in that day that the man escapeth he shal come to thee, and tell thee of the destruction of the citty; and not this, that he shall come the selfe same day that he escapeth.

All these things concerning the destruction of the temple, were really done and not in vision.

Object. *Gen.29.23. Leah was brought to Iacob in the evening*, that is, in the night; otherwise *Iacob* would have discerned her: therefore the evening belonged to the night, and not to the day.

Answ. The evening hath sundry periods in the scripture, before it be called night properly, as the morning hath. First, when the sun is declining, secondly, when the sun is setting, the time betwixt these two was called *inter duas veseras, betwixt two evenings Exod.12.6.* These two evenings belong properly to the day; then there is a third part of the evening, when it is darke night, and this belongeth to the night: and it was in this evening that *Laban* brought *Leah* to *Iacob*.

The evening hath sundry periods.

Now because the day beginneth at thē morning and not at the evening, it followeth, that the Sabbath must begin

begin at the same period, at which the day began at the creation.

This fixed period at which the Sabbath beginneth must be after midnight, when it is dawning towards the day, that is, when the day is ascending upward, therefore *Matthew* saith, *Chap.* 28. 1. *When it began to dawne towards the first day of the weeke:* in the originall it is ἐπιφωσκέσῃ from ἐπιποσκέιν which signifieth to waxe towards the light, although it be not light; it signifieth not *Habhdil* the candle of separation, with which the Iewes used to make a distinction betwixt the Sabbath and the day following; neither doth it signifie the light of the starres, as some would have it; neither the rising of the morning starre; onely when the Sabbath beginneth to be but that time kept, and dawneth towards it.

The time when the Sabbath doth begin is after midnight.

הַבְדִּיל

Candela separationis.

If this be the true beginning of the day after midnight, then the nations who keepe a diverse period of the beginning of their day from this, decline from the first institution; as the *Vmbrians* at midnight, the *Astronomers* at mid-day, the *Babylonians* at the sunne rising, the *Athenians* at the sunne setting.

Ludovicus de Die in-annotat. in Matth.

Midnight cannot be properly the beginning of the day, because it partly partaketh of the day going before, and partly of the day following; for the beginning of the day must be after midnight, and it is *de media nocte*, and not *media nox* when it beginneth.

The inconveniences that would follow if the Sabbath began at any other time than after midnight.

It cannot begin at the mid-day, for this is contrary to the first institution; for here there is neither morning nor evening.

Thirdly, it cannot begin at the light with the *Babylonians*; for here there would follow a great absurdity: because they who dwell farre North from the equinoctiall line, or farre South from it; they have the sunne in summer the whole foure and twenty houres, and in winter they want the light of the sunne the whole day: therefore

Why the Sabbath cannot begin at the light.

therefore if the Sabbath began here with the light, then their Sabbath ſhould be twice as long in the ſummer, and none in winter: therefore there muſt be another period at which the day beginneth, than the light, or the riſing of the ſunne.

Why it cannot begin at the ſunne ſetting.

Laſtly, the ſetting of the ſunne cannot be the beginning of the naturall day, for this is contrary to the order of creation, as is ſaid before: therefore no man ought to invert the order of nature for the beginning of the day, except God come in by his divine inſtitution and change it, as when he brought the children of *Iſrael* out of *Egypt* in the evening, and inſtituted the Paſſeover as a memoriall of that deliverance, he began that day at the evening which obſervation they kept from that night in which they came out of *Egypt*, untill that morning when Chriſt roſe againe from the dead.

The Evangeliſts ſpeak of the diviſion of the day, according to the Romans computation.

The Evangeliſts when they ſpeake of the morning when Chriſt roſe, they ſpeake according to the reckoning of the Romans, and not according to the reckoning of the Iewes. The Iewes at this time had many cuſtomes of the Romans amongſt them, becauſe they were ſubject to them; the Iewes divided their night in three watches, the firſt they called *caput vigiliarum, the beginning of the watches, Lament.* 2. 19. then they had the middle watch. *Iudg.* 7. 17. and the morning watch. *Exod.* 14. 14. But after the manner of the Romans they divided their night into foure watches, *And he came to them in the fourth watch, Marc.* 6. 48. So they dated their yeeres according to the reigne of the Princes, who reigned over them, as *Luc.* 3. 1. *In the fifteenth yeare of the reigne of Tiberius Cæſar.* So the Prophets often times doe reckon by the heathen Kings. So when *Alexander* came to *Ieruſalem*, they reckoned their times from his comming, and they called it *Æra Alexandri*, and ſo, *Æra Seleucidarum Alexandri*: and ſo here they follow the Romans

mans in counting of their day. The Romans divided their day and night into sixteene parts, the first part was called *Diluculum*, 2 *Ortus solis*, 3 *Ascensio diei*, 4 *Antemedium diei* 5 *Meridies*, 6 *Pomeridianum tempus*, 7 *Declinatio diei*, 8 *Occasus solis*, 9 *Crepusculum*, 10 *Conticinium*, 11 *Ascensio noctis*, 12 *Ante medium noctis*, 13 *Intempestiva nox*, 14. *De media nocte*, 15 *Declinatio noctis*, 16 *Gallicinium* all this time *De media nocte*, untill the rising of the sunne is called the morning.

The Romans divided their day and night into sixteene parts.

Vide Rosini antiquitates

A Demonstration to show at what time the day began in the creation.

CHAP.

CHAP. III.

Of the Morall, Judiciall, and Ceremoniall part of the Sabbath day.

Commandement IV.

Nehem. 9. 14. And madeſt knowne unto them thy holy Sabbath, and commandedſt them precepts, ſtatutes, and lawes by the hand of Moſes thy ſervant.

That the firſt borne ſhoule have a double portion was both morall, iudiciall, and ceremoniall.

SOme of *Moſes* lawes are both moral, judiciall, and ceremoniall. Example, to give a double portion to the eldeſt, there is ſomething naturall in this law, to give a double portion to the eldeſt, becauſe he was his fathers ſtrength and firſt begotten: there was ſomething judicial in this law, he muſt have a double portion; becauſe he was to maintaine the prerogative of the firſt borne in *Iſrael*: and there was ſomething ceremoniall in this law, as he got a double portion; becauſe he was a type of Chriſt, *Who was the firſt borne amongſt many. Rom. 8. 29.*

The judiciall part of the law ceaſeth now, becauſe the commonwealth of *Iſrael* ſtandeth not now: The ceremonial part of the law is taken away, becauſe the eldeſt now is not a type of Chriſt the firſt borne: but the morall part of the law remaineth, that the eldeſt ſhould have a double portion, becauſe he is his fathers ſtrength.

Poſitivum { *Morale*, *Divinum*.

So in the law of the Sabbath, there is ſomething *morale poſitivum*, the morall poſitive part of the law; and ſecondly, ſomething *poſitivum divinum*, the divine poſitive part of the law, and both thoſe remaine ſtill.

Thirdly, there are ſomethings judiciall in this law, and ſomethings ceremoniall, and thoſe two are abrogated.

The

The morall positive part of this law, and the divine positive part doe remaine: the Schoolemen say well, *Cultus est à natura, modus a lege, & virtus a gratia*, worship or religion, is from nature, the manner of it is from the law, and the strength to performe it is from grace, *Cultus est a natura*, nature it selfe teacheth us that there must be a time given to the service of God, and this is *morale positivum*, the morall positive part of the law, *Remember that thou keepe the rest.* But to keepe the seventh day, *Modus est a lege*, this was the divine positive part: but the spirit of God teacheth us to sanctifie the Sabbath, and this is *a gratia*, from his grace.

What is *morale positivum* in the Sabbath,

What *divinum positivum*.

This is the morall positive part of the law, to have a time for the worship of God; therefore all people have appointed a certaine time for his worship, the *Mahumetans* keepe the sixt day of the weeke; the Iewes the seventh; the Christians the first day; and the Indians the fourth day.

All people have appointed a certaine time for the worship of God.

The divine positive part of the law is to keepe it within seven daies, this is the limitation of God himselfe, for nature would not teach us to keepe one of seven, more then one of eight.

How can this law bind us more than any other of *Moses* judiciall lawes; seeing it is not the morall positive part of the law?

Quest.

This divine positive part bindeth all men, because it was given to *Adam* before his fall, and hee represented all mankinde; therefore this divine positive law hath a greater force to binde us, then other of *Moses* positive lawes which did bind onely the Iewes in *Iudea*.

Answ.

This divine positive law bindeth us strictly, because it was given to *Adam* before his fall.

It may be said that cēremonies are changeable: but this keeping of the Sabbath is a ceremony; therefore &c.

Object.

Ceremonies of order appointed by the Church may be

Answ.

Ceremonies of order may be changed by the Church.

be changed, but this cannot be changed; for although it be not the naturall part of the law, yet it hath the properties of the naturall part; for that which is the morall and divine naturall part of the law, cannot be revoked without a ſtaine of the Lords holineſſe, as that adultery ſhould be no ſinne; but this circumſcription of the day might be altered to the fourth or fifth day without any ſtaine of Gods holineſſe; yet becauſe it is the divine poſitive part which God himſelfe hath ſet downe, and gave to *Adam* before his fall, therefore it cannot be altered or changed.

The morall divine naturall part of the law cannot be revoked without a ſtaine of Gods holineſſe.

The judiciall part of the Sabbath is the eaſe of man and beaſt.

The judiciall part of this law is the eaſe of man and beaſt. So in the ſeventh yeare the land was to reſt for the eaſe of man and beaſt. *Levit.* 25. 6. *for the ſtranger and for thy ſervant &c.* The Lord had a ſpeciall reſpect to his people as he was their governour, law-giver, and captaine, *Iudg.* 8. 23. And they were *Feudarij* his fewers who in a ſpeciall manner held their land of him, and in this reſpect eſpecially, hee gave them their judiciall lawes.

The ceremoniall part of this law of the Sabbath.

The ceremoniall part of this law conſiſted in the manner how they kept their ſabbath, they had a double ſacrifice for it, they might kindle no fire on it, *Exod.* 35. 3. They might dreſſe no meate that day, they were limited to a Sabbath daies journey, their Sabbath began in the evening and ended in the evening, and it was a type to them of all the benefits which they were to receive in Chriſt to come.

Not to kindle fire on the Sabbath was a ceremoniall law.

They might kindle no fire this day, this was a ceremoniall part of their ſervice; and it ſeemeth but to have continued as long as they were in the wilderneſſe. When Chriſt went to eate bread in the houſe of one of the chiefe Phariſees upon the Sabbath day, *Luke* 14. 1. is it probable that there was no fire that day to dreſſe the meate? Their Sabbath was a day of joy unto them

them, and they laid aside their sackcloth that day, and they had a feast that day, which was a part of their ceremoniall worship, *Iudith* 10.3.

The Iewes Sabbath was a day of ioy to them.

Whether are wee as strictly bound to keepe the Sabbath, as the Iewes were under the Law?

Quest.

We are not so strictly bound to the letter, as they were in the wildernesse; for wee may kindle fire upon the Sabbath, and dresse meate, providing that it bee done soberly, and without any hindrance to the divine worship; if we consider afterwards againe, how the Sabbath to them was a feast, wee have not such a liberty as that: for it was a part of their pedagogie under the law. When they made a feast that day, it was a remembrance to them of the benefits which they were to get in Christ to come, and therefore that occasion ceasing, we are not bound to it; we may fast upon the Sabbath, and humble our selves when occasion serveth, but wee are more bound to the morall rest than they were; the Lord saith, *Ioel* 2. 19. *Rent your hearts and not your garments*; the morall part of this law bindeth us more then it did binde the Iewes, in respect of the greater measure of knowledge which wee have now: but the literall part of the law did binde the Iewes, but it doth not binde us; for they were to rent their cloahes as well as their hearts in the day of humiliation.

Answ.

The Sabbath a part of the Iewes pedagogie. The Sabbath was a type to the Iewes of all the benefits which they were to receive in Christ.

Wee are more bound to the morall rest of the the Sabbath than the Iewes were.

They might goe no further that day than a Sabbath dayes journey; they measured their journey two wayes; the first was their common measure, and that was called [*Cibbrath haaretz*,] *diæta terræ*, *Gen.* 35.16. that is, as much ground as a man might goe from morning to breakefast, or from breakefast to dinner; the *Seventy* translate it ἐν τῇ ὁδῷ τῆς ἱπποδρόμου, that is, as much ground as a horse will runne in a carreare or a spurt: so farre was it betwixt *Bethlehem* and *Rama*. The second measure of their journey, was the measure for the Sabbath,

What a Sabbath dayes iourney was.

כברת הארץ

diæta terræ.

תחום שבת *Terminus Sabbathi.*

מיל *miliare.*

which was as farre distant as betwixt the uttermost tent and the tabernacle, which was *two thousand cubits*, *Iosh.* 3. 4. And this they called [*Tebhum Sabbath*] *terminus Sabbathi*; and so they call it [*mil*] *miliare*, that is, an *Italian mile:* The *Syriack* hath it, almost seaven furlongs: but when they came to *Canaan*, they might goe as farre upon the Sabbath as the space betwixt their houses and their Synagogues, every mans house was not so neere the Synagogue as mount *Olivet* was to *Ierusalem*; thus much ground of two thousand cubits kept still the name of a Sabbath days journey, although they might goe further upon the Sabbath then two thousand cubits. Some doe hold that a Sabbath dayes journey after that they came to *Canaan* was as much ground, as they might goe after the evening sacrifice was ended, but this would be a very uncertaine measure of ground, for then it might be longer or shorter, according to the length or shortnesse of the day.

How farre the Iewes might goe upon the Sabbath in Canaan.

This was a part of the ceremoniall Sabbath to begin at the evening, and end at the evening, *Nehem.* 13. 19. *And it came to passe, that when the gates of Ierusalem began to be darke, before the Sabbath I commanded the gates to be shut.*

This was ceremoniall in the Sabbath to begin at the evening.

Lastly, their Sabbath was a pledge to them of all the benefits which they were to receive in Christ to come; in the allegoricall signification, their Sabbath signified to them Christ resting in the grave; in the tropologicall signification, it signified to them their rest from their servile workes, and workes of the flesh: and in the anagogicall signification, it signified to them their eternall rest.

What the Sabbath signified allegorically, tropologically and anagogically.

Quest. But is not our Sabbath a type to us of our eternall rest?

Answ. It is an arbitrary type, but not a destinate type, for all types are ceased now to us; wee may say, as wee rest this

this day from our labours; so we shall rest one day in the heavens from our sinnes, but this is onely an arbitrary type. So the head and the body are but arbitrarie types of Christ and his Church: so the seaven golden candlestickes, *Revelat.* 1. 13. are but arbitrary types to the seaven Churches in *Asia*, and comparisons are borrowed from those.

Typus { *Destinatus.* / *Arbitrarius.*

Quest. How shall we discerne those things which are forbidden by a morall law, from these things which are forbidden by a ceremoniall law?

Answ. That which is forbidden by a ceremoniall law is forbidden at one time, and not at another. Example, to kindle fire upon the Sabbath is a ceremoniall law, because it was forbidden to them onely upon the Sabbath; they might kindle fire at the Pascha and the Pentecost. So abstinence from leaven, was but a ceremoniall law, because it was forbidden onely at the Pascha, and not at the rest of the feasts; but to buy and sell is forbidden in all their three feasts: therefore it is a morall precept, they might buy nothing upon the day of the Passeover, therefore they bought all necessaries the day before, *Iob* 13. 27. So that which is forbidden to some persons and not to all is a ceremoniall thing. Example, no *Nazaret* might drinke wine, and the Priest might not drinke wine when he entred into the Congregation, but other persons might drinke wine, therefore it is but a ceremoniall law. So for the place, *no man might carry a vessell through the temple*, *Marke* 11. 16. but out of that place, any man might carry a vessell, therefore it was but a ceremoniall law.

To know what things are forbidden by a ceremoniall, and what by a morall law.

Conclusion. The conclusion of this is, this law of the Sabbath hath something morall, judiciall, and something ceremoniall, therefore we must study to distinguish those three, that we may know what part of the Commandement bindeth us perpetually in this precept.

CHAP. IIII.

Of the difference betwixt the Sabbath and other feast daies.

Commandement IIII.

Exod. 31.15. *The seventh day is a Sabbath of Sabbaths unto the Lord.*

יום טוב *dies bonus.*

FIrst, the Sabbath day differed from *Iom Tobh*, a good day; Secondly, it differed from *Grazereth*, *dies interdicti*; Thirdly, from *Mognadim* their three great feasts.

Dies bonus, a good day what?

First, it differed from *dies bonus*, *a good day*. 1. *Sam.* 25.8. *a good day*, was a day wherein they met onely to bee merry, but they kepr no religious exercise that day.

The Chaldee paraprhast upon this saith, we are commanded to keepe the Sabbath and good dayes, that is, the feasts, and not to goe above two thousand cubites, but good dayes are not so taken in the scriptures as applied to their feasts: but to a day for banqueting onely. And it was *festum fori*, *non chori*, as the schoolemen speake; such a feast was that commemoration of *Pur*, it was commanded by *Mordechai* to bee kept in remembrance of the rest from their enemies; it is not called *Mogned*, as the rest of their feasts are, but [*Tzemim*] *tempus*, it is not called a Sabbath; it is said there that they rested from their enemies, the word is *Nuah*, but not *Shabbath* to rest, but not to rest as on the Sabbath or on their feasts. The dayes of *Pur* were but a polliticke cessation, and they were good dayes, but not holy dayes.

Festum { *Fori.* / *chori.*

Pur was a politicke cessation onely.

צמים *tempus.*
נוח *cessare.*
שבת *quiescere.*
Object.

But the Iewes have a liturgie appointed for this day, therefore it may seeme to bee a holy day; upon this day they

they read the booke of *Esther*, as may be seene in their Calendar.

The liturgie was not appointed by *Mordechai*, but by the Iewes afterward; the Iewes at this day upon the fourteenth and fifteenth of *Adar* read the history of *Esther*, and as often as mention is made of *Haman*, they knocke upon the table of the Synagogue, as though they would beate out his braines, and they cry, curſed be *Haman*, but bleſſed be *Mordechai*; curſed bee *Zereſh*, but bleſſed be *Esther*.

Anſw. The Iewes liturgie upon the dayes of *Pur*, was not appointed by *Mordechai*.

Vide Schinlerum in vo. Pur.

עצרת *dies interdicti*

Secondly, the Sabbath differed from *Gnazereth*, or *dies interdicti*. *Ioel.* 1. 13. they are called *Gnazereth*, or *dies intrrdicti*, becauſe the hands of men were ſhut up at theſe times from worke; and theſe were kept when ſome great and heavie judgement of God was upon the Church. Such was the faſt of the fourth moneth when *Ieruſalem* was taken. *Ier.* 29. 6. So the faſt of the fift moneth, the ſeventh day, for the burning of the temple, this faſt, *Ier.* 51. 12. it is ſaid to bee kept the ninth day, it ſeemeth then that this faſt was kept both the dayes, for the great deſolation that was then; their third faſt was kept in the ſeventh moneth *Tiſhri*, and this was for the ſlaughter of *Gedaliah*. 2. *King.* 25. 25. Their fourth faſt was in their tenth moneth *Tebheth*, when *Nebuchadnezzer* burnt *Ieruſalem*: theſe *Gnazereth* were but occaſionall, and not perpetuall as the Sabbath was, therefore *Zach.* 8. 19. The Lord promiſed to turne theſe faſts into joy and gladneſſe, and into cheareſull feaſts.

The Sabbath differed from *Gnazereth*.

Gnazereth or *dies interdicti* were appointed to bee kept for ſome great iudgement.

Thirdly, the Sabbath differed from the feſtivall dayes called *Mognadim*.

The Sabbath differed from their great feaſts.

The firſt difference betwixt thoſe feaſts and the Sabbath was this; theſe feaſts had no παρασκευὴ or preparation going before them, but the Sabbath had ſtill a preparation going before it, and it was called προσάββατον or *pervigilium Sabbathi*. The watching of the whole night before the Sabbath.

The feaſts had no preparation as the Sabbath had.

Object.

Answ.

It may be said, *Ioh.* 19. 14. *It was the preparation to the Passeover*; therefore the Passeover had a preparation as well as the Sabbath.

It is called the preparation to the Passeover, because the Sabbath and the Passeover fell both together, and then they transferred the Pascha to the Sabbath; and that is called *a great Sabbath. Ioh.* 19. 31. And the preparation was then in respect of the Sabbath, and not in respect of the festivall day; their other feasts besides the Sabbath needed no preparation.

The festivall dayes were transferred to the Sabbath, and why?

Secondly, the Sabbath and their festivall dayes differed in this, they used to transferre their festivall dayes to the Sabbath, but the Sabbath stood immoveable, and could never be removed to any of their feasts; they used as the Iewes say, to transferre their other holy daies to the Sabbath, *propter olera & mortuos*, that is, because their meats and dead bodies could not be kept from corruption two dayes together, and especially in *Tisri* answering to our Autumne: therefore they made the feast day a common day, & upon it they prepared their meat and buried their dead, and they transferred the religious exercises of that day to the Sabbath.

All the sacrifices of their feasts gave way to the Sabbath. *Talmud in tract. de paschate. cap.* 5.

So the sacrifices of all their feasts gave way to the Sabbath; their daily evening sacrifice was killed at eight of the clocke and an halfe, according to the Iewes counting of their houres, that is, halfe an houre before three, and offered at the ninth houre and an halfe, that is, halfe an houre after our three: but in the evening of the Passeover it was killed halfe an houre before seven, and offered halfe an houre before eight, that is, according to our calculation, it was killed halfe an houre after one, and offered halfe an houre after two of the clock; and this they did that they might rest the evening of the Sabbath.

Fouthly, the Sabbath had a double sacrifice appointed

pointed for it, whereas their feasts had their owne particular sacrifices.

The Sabbath had a double sacrifice.

Fiftly, the Sabbath was kept in the wilderneſſe and in the captivity, and he that brake the Sabbath in the wilderneſſe, was ſtoned to death, but thoſe feaſts were not kept in the captivitie, and the Paſſeover but once kept in the wilderneſſe. *Num.* 9.5.

The Sabbath was kept in the wilderneſſe.

Laſtly, the Sabbath and other feſtivall dayes differ in this, the whole weeke tooke the denomination from the Sabbath. *Luc.* 18.12. *I faſt twice in the Sabbath*, that is, in the weeke. So *Act.* 13.42. *The Gentiles beſought that theſe words might bee preached unto them*, εἰς μεταξὺ σαββάτου, that is, in the middle of the weeke.

The whole weeke took denomination from the Sabbath.

The difference betwixt the Sabbath, and the weeke dayes was this, every Sabbath day they came to heare the ſcriptures, read and expounded. *Marc.* 1.21. *Luc.* 4. 31. So *Act.* 14. 15. and 15. 21. but on the weeke dayes they met but occaſionally, as *Act.* 17.10. *Eſay* 58.2. *They ſeeke mee dayly to know my wayes*; they ſought the Lord dayly, but the Sabbath day was the appointed time to ſeeke.

The difference betwixt the Sabbath and weeke dayes.

The concluſion of this is, the Iewes had many Sabbaths, and now wee have but one, and therefore wee ſhould bee more carefull in obſerving of it; *nam vis unita fortior*. For as a river divided into many ſtreames runneth the more ſlowly, and united into one runneth the more ſtrongly, ſo the affections ſet upon moe objects are not ſo intended, as when they are ſet upon one.

Concluſion.

CHAP. V.

Of the sanctification of the Sabbath.

Commandement IIII.

Esay 58. 13. *If thou turne away thy foote from the Sabbath, from doing thy pleasure on my holy day, and call the Sabbath a delight, the holy of the Lord, honourable, and shalt honour him, &c. Then I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Iacob.*

God who made the creature, heth onely power to separate it for a holy use.

GOD sanctifieth his Sabbath, and man sanctifieth it, God sanctifieth the Sabbath because he made it; he that made the creature hath power to sanctifie it, and to separate it for a holy use: he that made the bread and the wine may set a new stampe upon these creatures, and appoint them for his sacrament. So hee that made the dayes may separate a day for his owne use and service, and this is *constitutiva sanctificatio*; but when man is said to sanctifie the Sabbath, it is but *invocativa sanctificatio*, that is, he desires of God that grace, that he may sanctifie it, and keepe it holy.

Sanctificatio { *Constitutiva.* *Invocativa.*

How the Lord is said to sanctifie the Sabbath

Againe, God is said to sanctifie it. *Ezek.* 20. 12. *I gave them my Sabbath to bee a signe betwixt mee and them, that they may know that I am the Lord who sanctifieth them*; the Lord sanctifieth this day when hee sanctifieth man to keepe it holy. A man is said to doe a thing when hee indeavours to doe it, although he doe it not, but the Lord giveth a man grace and sanctifies him.

Time is called holy improperly.

The Lord is said to sanctifie the Sabbath, because hee separateth it from a prophane use to a religious use; time in it selfe is not sanctified, it is but *numerus motus*; and

and it is called holy improperly onely, becauſe it is the meaſure of holy actions: ſo the Angel ſaid to *Sara, I will returne to thee at the time of life. Gen.* 18.14. Time in it ſelf doth not live, it is onely the meaſure of living things: ſo the Sabbath is ſanctified when it is made the meaſure of holy actions. Workes to bee done that day, are the workes of the ſoule eſpecially, all the weeke long *a mans travell is for his mouth. Eccleſ.* 6.7. and the Sabbath is for the ſoule, a noble day in reſpect of the weeke dayes; and he that exerciſeth himſelfe that day as hee ought, is the Lords freeman.

The Sabbath is the meaſure of holy actions

There are ſundry ſorts of people who ſanctifie not the Sabbath, ſome mocke the Sabbath and ſcorne it. *Lament.* 1.7. *The adverſaries ſaw her, and did mocke at her Sabbaths. Auguſtine* ſaith of *Seneca*, that hee mocked the Iewes, becauſe they ſpent the ſeventh part of their life in idleneſſe, and the heathen called the Iewes *Sabbatarij*, in deriſion.

Some are mockers of the Sabbath.

There is another ſort of people who thinke the Sabbath a burden to them. *Amos.* 8.6. *When will the new moone be gone, that we may ſell corne; and the Sabbath that we may ſet forth wheate?*

Some are weary of the Sabbath.

There are ſome who make the Sabbath their delight. *Eſay* 58.13. Some kept the Sabbath of the golden calfe; *Aaron* ſaid, *To morrow is a feaſt to the Lord. Exod.* 32.5. and how kept they this feaſt? *They ſate downe to eat and to drinke, and roſe to play, verſe* 6. Others keepe it as the ox keepeth the Sabbath, they reſt from labour, but they ſerve not the Lord that day, but they know not that *Sabbath a Sud*, that internall and ſecret reſt. There is a third ſort who begin the Sabbath, but continue not in the worſhip of God, they thinke that a part of it is ſufficient for God, and they make it *diem enterciſum*, a halfe holy day, and ſome will abſtaine from labour that day, but not from paſtime; but the ſanctification of the Sabbath

To ſome the Sabbath is a delight.

Three ſorts of men who doe not ſanctifie the Sabbath.

סוד שבת

arcanum ſecretum.

bath requireth both abſtinence from labour and paſtime, and that for theſe reaſons.

Reaſons proving abſtinence from labour and paſtime on the Sabbath.

Reaſon.

The Sabbath given to *Adam*, in which hee might meditate upon Gods worke.

The first is taken from the inſtitution of the Sabbath, the Sabbath was inſtituted in innocency, when man might have wrought without tediouſneſſe or ſweat of his browes, the Lord appointed not this reſt for any weariſomeneſſe or want of recreation; but a Sabbath was inſtituted, that hee might have a day to meditate upon Gods workes freely; in the wecke daies he was dreſſing the garden which would have brought ſome diſtraction to the minde; therefore the Lord would have a day ſet apart for himſelfe, that man might meditate upon him and his workes: Now if *Adam* who had no ſinne within him, or evill example without him, notwithſtanding of his well deſpoſed heart to Gods ſervice had neede of a day; what neede have we then of a day who are ſinners? This argument ſerveth againſt thoſe who thinke that the end of the Sabbath is, that men may refreſh themſelves, this could not befall *Adam* becauſe hee was not weary; reſt I grant is commanded here, but it is *ad aliud*, for holineſſe, and not for gaming.

The end of the Sabbath is not reſt chiefly.

Reaſ. 2.

The Sabbath not appointed for paſtime.

The ſecond reaſon is taken from the end of the inſtitution, the negation of labour is the poſition of holineſſe and ſanctification, the one is taken away that the other may be placed; but paſtime and gaming after publique ſervice are a let to the reſt of this day, for it is all alike holy. The Romans made a law *ne quis lanam Tarento eveheret*, that none ſhould carry wooll out of *Tarentum*, but ſome who carried ſheepe out of *Tarentum* were puniſhed as tranſgreſſors of the law; becauſe they who carried out ſheepe carried out wooll: *& quod una via prohibetur, ad id alia via perveniri non poteſt*, that which is forbidden one way, we cannot come to it by another way; to prophane the Sabbath by workes is forbidden, therefore it is forbben alſo to prophane it by paſtime.

No

No time hath any inherent holineſſe in it, for reaſonable creatures are onely the ſubject of holineſſe; altars, garments and veſſels had a typicall holineſſe, this was relative onely to the things ſignified by them, and not in the things themſelves; time then muſt bee called holy improperly, becauſe it is the meaſure of holy actions, but paſtimes and gaming cannot be called holy actions.

Reaſon 3. Reaſonable creatures are the ſubiect of holineſſe.

That which is moſt large and moſt permanent, is the principall and eſſentiall part of the commandement. But albeit *David* could not have acceſſe to the houſe of the Lord, as the ſwallowes and the ſparrowes had to the altar, yet hee was bound to keepe the Sabbath, and in the captivitie they were bound to keepe this day holy, as a man in priſon is bound to keepe it holy by private exerciſes; therefore Chriſt biddeth his Diſciples *pray that their flight be not on the Sabbath. Mat.* 24. This argument maketh againſt thoſe that thinke that we are bound to thinke upon divine ſervice no longer then wee are in the Church.

Raaſon 4. Men are bound to keepe the Sabbath by private exerciſes if they cannot keepe it publikely.

Small workes are forbidden that day; was it not a ſmall thing to goe out at their doores in the morning and to ſtoope downe and gather a little Manna betwixt five and ſixe of the clocke, yet the Lord ſaid, how long will ye breake my commandements? and *Mary Magdalene* would buie nothing for the annoynting of Chriſt untill the Sabbath was paſt. Seeing then the Lord forbiddeth ſuch ſmall things, wee cannot ſay that the Sabbath was inſtituted for refreſhing of our wearied bodies onely.

Reaſon 5. Small workes are forbidden on the Sabbath

Obiect. They ſay that the ſunne ſhineth in ſome places almoſt twenty and foure houres; ſhall a man keepe all this time holy? it is impoſſible.

Anſw. Put the caſe that wee dwell under the pole where the ſunne ſhineth halfe a yeare, the Sabbath day is not to be meaſured here by light and darkeneſſe, but by the revolution

Where the sunne shineth long, the Sabbath is to bee measured by the revolution of it to the same point.

revolution of the sunne to the same point, in a part of which time a man may sleepe and take his rest, as he that hath a night in that time.

Conclusion.

The conclusion of this is, God giveth us sixe whole dayes to our owne use, therefore wee should give him a whole for his Sabbath, or else wee have two measures in our bagge, a little to meet out with, and a great to receive in, which is abomination to the Lord.

CHAP. VI.

That man is commanded to labour sixe dayes.

Commandement IV.

Exod. 20.9. *Sixe dayes shalt thou labour and doe all that thou hast to doe.*

Whether is this a precept or permission.

Sixe dayes shalt thou labour; the Lord commandeth his people to labour sixe dayes, this is not a permission, but a precept, it is not left arbitrarie to them, as if hee should say, *Ye may labour*, but it is commanded, *Ye shall labour sixe dayes.* So *Act.* 1.22. *One shall be a witnesse with us of his resurrection*, that is, I command him to bee a witnesse, and not this way, it is free for him to bee a witnesse, or he may be a witnesse.

Object.

Then it may bee said that a man may not recreate himselfe upon the weeke dayes.

Answ.

The schoolemen say well, that affirmative precepts doe not so straightly binde a negatives doe: *Affirmativa ligant semper, sed non ad semper, negativa ligant semper & ad semper:* the affirmatives binde not simply without intermission, but the negative precepts binde without intermission.

They

They had their morning sacrifice when they entred to their worke, and their evening sacrifice when they ended their worke: they gave God the first part of the day and the last, although they were dayes appointed for worke. And *Iob* 23. 12. *I have esteemed the words of his mouth more then my necessary foode.* They would not omit this dutie for their meate, farre lesse for their labour: and they divided the day in three parts, the first *ad tephilla, orationem*, to prayer: the second *ad torah, legem*, for the reading of the law: and the third *ad malacha, opus*; for workes of their lawfull calling: although they were daies appointed for worke, yet they gave the Lord his part of them every day.

The Iewes gave a part of the worke dayes to the Lord.

Sixe dayes shalt thou labour. God hath given man sixe dayes, therefore it is good reason that hee give the Lord one: hee gave *Adam* leave to eate of the fruit of all the trees in paradise, except one; therefore hee should have reserved that one, for God. If the Lord had given but one day to man, and taken sixe to himselfe, yet hee was to obey; but now when he hath given him sixe, and taken but one to himselfe, how can any man refuse to give him this day? what if the Lord *had commanded thee some great thing, wouldest not thou have done it?* 2. *King.* 5. 13.

Great reason that God have one day seeing hee giveth sixe to man.

Sixe daies shalt thou labour, that thou mayest rest the seventh, a man should alwaies remember Gods service, and make it his last and principall end. 1. *Cor.* 10. 31. *Whether therefore yee eate or drinke, or whatsoever ye doe, doe all to the glory of God.* He should be diligent in his calling upon the weeke dayes, that hee may rest upon the Sabbath from the workes of his calling. Hee that is not faithfull in his calling, will never care to keepe the Sabbath; and he that keepeth the Sabbath will be diligent in his calling, those two are like the two cherubins whose faces looked one towards another.

To be diligent in their calling, and to keepe the Sabbath goe together.

There is a speciall note of remembrance set before the

the Sabbath as a phylactery to cause men to remember it; and this is a part of the phylactery, *Doe all that thou hast to doe*; doe the worke of thy calling upon the weeke dayes, that thou mayest keepe the Sabbath.

Quest. Whether may a man separate a weeke day for the service of God or not?

Answ. *Levit.*19. 23. When a man planted a vineyard, the Lord commanded that he should not eate of the fruite of it for three yeares, and all that time the trees should be uncircumcised; but the fourth yeare the fruite of it should be holy unto the Lord, and in the fift yeare they are bidden profane their vineyards, that is, to turne them to common uses; there was no man might use the fruite of the fourth yeare, but it was dedicated to God, and in the fift yeare they were commanded to make it common: so no man may profane the Sabbath appointed for Gods service, so neither may they separate any of the rest of the dayes of the weeke, to make them holy for Gods service as the Sabbath. When a man separateth a particular day for the worship of God, it maketh it not holy, as the Sabbath is. *Seir* the Casuist saith, *Ecclesia potest abolere dies festos, determinatio diei est a jure humano, & consuetudo plurimum potest in jure humano, sanctificatio est a lege divina*, the Church may abolish holy dayes, for the determination of them is but from man, and custome prevaileth much in the lawes of men; but the sanctification of a day is from God: God onely may sanctifie a Sabbath for himselfe, *tempus non est inter privata bona:* time is proper or peculiar to one man, but it is numbred among such things as are common to all, as the aire and water: *& quod divini juris est, nullius in bonis est*; therefore man cannot separate time as God doth for his service & their separation is but occasionall and alterable

A man cannot separate a day to make it holy.

Seirus lib.7. cap.13.

Conclusion. The conclusion of this is, God hath given man sixe dayes to labour and doe his owne worke, that hee may keepe

keepe the Sabbath, and have Gods blessing upon his travels; he must seeke a blessing upon the Sabbath to all his travels in the weeke dayes. For *Except the Lord build the house, they labour in vaine that build it, except the Lord keepe the City, the watchman watcheth but in vaine. Psal.* 127. So they labour in vaine who worke all the weeke, except the Lord blesse their travels; and the Sabbath is the day in which he blesseth the workes of his children, *He openeth his hand* every day *and satisfieth the desire of every living thing, Psal.* 144. 16. But he hath another storehouse which he openeth to his children upon the Sabbath.

CHAP. VII.

No worke to be done upon the Sabbath.

Commandement. IV.

Exod. 20. 10. *In it thou shalt not doe any worke, thou, nor thy sonne, nor thy daughter, nor thy manservant, nor thy maidservant, thy cattle, nor thy stranger that is within thy gates.*

THe interdiction is here set downe, not to breake the Sabbath, first the father is forbidden, the sonne and the daughter, the manservant and the maidservant who should religiously observe it, and the stranger is forbidden that he should not give offence to others, and thirdly the beast that he should not give an occasion to worke that day.

Reformation must begin at the head.

First, the father of the family is forbidden to doe any worke; Reformation must begin at the head first, as in a kingdome

kingdome; at the king. *Psal.* 101. this is his *gate*. So in a Magistrate, as in *Ioshua chap.24. I and my house will serve the Lord*; this is his *gate*. So the master of a private family. *Moses* before hee was a magistrate should have circumcised his sonne. When reformation beginneth at the head, then the Scripture saith, *Salvation is come to thee and to thine house*, *Luke* 19.9. because they are the meanes to instruct and informe their household: and even as the balme laid upon *Aarons* head ran downe to the hem of his garment, *Psal.* 133.2. So when the father of a family is religious, then religion descendeth from him to his children, to his manservant, and to his maidservant.

In matters of religion no difference betwixt male and female, bound or free.

Nor thy sonne, nor thy daughter, thy manservant nor thy maidservant. Observe that in matters of religion there is no difference betwixt bond and free, male and female, *Galat.* 3.28. betwixt bond and free; therefore the servant payed the halfe shekell as well as the master did, *Exod.* 30.15. betwixt male and female; therefore the daughters in *Canaan* might succeede to their fathers inheritance as well as the males, *Num.* 36.

Necessitas obedientiæ non excusat servum, sed necessitas coactionis excusat servum.
Seirus lib.7. cap.28. in casibus.

Thy manservant, and thy maidservant. Some hold that servants may worke upon the Sabbath day at their masters commandement, and that the commandement is onely given to the master, and that the sinne lyeth upon him if hee cause his servant to worke, and not upon his servant: but the Lords commandement forbiddeth all equally, whether they be masters or servants, the meanest servant is within the covenant, as well as their master who commandeth. *Nehemiah* did contest with his servants for breaking of the Sabbath, *Hee saw some treading winepresses upon the Sabbath day, and bringing in sheaves, and loading asses, and also wine, grapes and figges, and all manner of burdens which they brought into Ierusalem upon the Sabbath, Nehe.* 13.15. the most part of these were

servants

servants, and why did *Nehemiah* contest with them, if servants were not bound to keepe the Sabbath as well as their masters?

And the stranger that is within thy gates. There were two sorts of strangers amongst them, the first was *advena justitia*, and the second *advena portæ*. *Advena justitiæ* was he that was a proselyte and converted, and he was either [*Toshebh*] *inhabitans*, who was converted and had dwelt long amongst them; the seventy translate πάροικος, a parishoner: Or *Ger* who was newly converted, the *Seventy* translate him προσήλυτης proselite. Such proselites were *Arauna* the *Iebusite*, *Vriah* the *Hittite*, *Ebed-melech*, *Iethro* and such. *David* maketh mention of these strangers, *Psal.* 135. 19. *Blesse the Lord O house of Israel; Blesse the Lord O house of Aaron; Blesse the Lord O house of Levi: ye that feare the Lord blesse the Lord: ye that feare the Lord*, that is, all strangers converted, and proselytes who were joyned to *Israel* and *Aaron*. *Esay* 65. 3. *Let not the stranger say, the Lord hath separated me.* They might eate the passeover with the rest of the *Israelites*, *Exod.* 13. 48. and of these strangers it is not meant here, for the charge is directly given to them as to the *Israelites*, that they should do no manner of worke; but it is meant of that stranger that was *advena portæ*, such strangers as dwelt amongst them occasionally, but were not converted, or become *Proselytes*, those were bound to rest from their labours upon the Sabbath, that they should not give offence to the people of God; Such were that mixed multitude that came out of *Eygpt*, *Exod.* 12. 38. *Num* 11. 4. *And an hundred and fifty three thousand and sixe hundreth in Salomons time*, 2 *Chron.* 2. 17. And those strangers, if they continued any while amongst the Iewes, they were to learne the seven precepts of *Noah*; and this way they were to be brought peece and peece to the truth, untill they came to be proselites.

Advena { *Iustitiæ.* / *Portæ.*

תּוֹשָׁב *Inhabitans.*

πάροικος.

גֵּר *Externus.*

προσήλυτης.

Strangers that were not converted are meant here.

The beast is not the proper subject of this law.

Now the beast is commanded to rest upon the Sabbath, the beast here is not the proper subject of this law. The Schoolemen say well, *quando finis præcepti particularis alius est à re præcepta in genere, tunc non cadit sub præceptum:* When the end of the particular precept is different from the generall precept, then it falleth not under the generall precept. The end of the law is, that God should be worshipped upon the Sabbath; the reason why the beast should not worke, is, because if the beast should worke, the man must worke with the best: the Lord saith, *Thou shalt not muzzle the mouth of the Oxe &c. hath God regard of Oxen?* 1 *Cor.* 9.6. The Lord gave this law, not for the oxe cause, but for mans cause: so here when he biddeth the beasts rest upon the Sabbath, it is not for the beasts sake, but for mans sake; the beasts because they have laboured for man all the weeke long, they should rest; but this is a duty required in the sixt Commandement, *The mercifull man hath pitty upon his beast, Prov.* 12.10. Piety is the subject of the first table, and mercy of the second.

Why the beast should not worke.

Conclusion.

The conclusion of this is, that all must be within the covenant, from the highest to the lowest none is excepted. *Deut.* 29.10. *You stand this day all of you before the Lord your God: your Captaines of your tribes, your elders, and your officers: with all the men of Israel, your little ones, your wives, and the stranger that is in thy campe, from the hewer of the wood unto the drawer of the water, that thou shouldest enter in covenant with the Lord thy God this day.*

CHAP.

CHAP. VIII.

Whether the Sabbath was from the beginning or not.

Commandement IV.

Exod. 20. 11. *For in sixe dayes the Lord made heaven and earth, the sea and all that in them is, and rested the seventh day.*

WE have shewne who should rest upon the Sabbath, the next thing to be considered, is, the reason why wee should rest upon the Sabbath, because God rested from all his workes; the reason why the Iewes did keepe the Sabbath upon the seventh day from the creation, was, because God rested that day from all his workes, which reason bindeth not us Christians now directly, because God rested not from all his workes upon our Sabbath; but because Christ rested from all his workes upon our Sabbath, triumphed over death and hell, therefore we should keepe it.

The reason why we keepe the first day of the weeke.

The *seventy* translate these words thus, *God rested from his workes the sixt day*; and they give the reason why they translate it the sixt day, and not the seventh, lest king *Ptolomie* should have asked them; did God worke any thing upon the seventh day before hee rested? but it should not be translated, he rested from all his workes *quæ fecit, sed quæ fecerat*, that is, he rested from all his workes the seventh day which he had made the sixt day, and where it is sayd, *he rested from all his workes*, it is to be understood (as the Schoolemen say) hee ceased *a novis speciebus perfectis creandis, sed non ab imperfectis*, from creating of new kinds which were perfect, but not from creating these kinds which are imperfect, when he createth

Why the seventy translate it, God rested the sixt day.

God rested from creating of new kindes that are perfect.

teth dayly soules of men, these are not *perfectæ speciei*, for the body is begotten by generation, and the soule is onely created of nothing. *Psal.* 102. 18. *The people that shall be created, &c.* this is meant of their soules, and not of their bodies: for their bodies are begotten by generation. When the beasts are begotten it is a worke of generation, but not of creation: and the Lord ceased not from ruling and preserving those creatures which he had made: therefore *Prov.* 8. 30. it is said, *I was as a nurse with him:* and even as great men commit their children to nurses, so the Lord after that he created the world, committed the care of it to his providence, as to a nurse.

אמן *Nutrix ab* אמן *fidelem esse.*

God rested not from the workes of his providence and preservation.

God rested from all his workes; therefore he would have us to rest from our workes.

Foure sorts of rest.

There are foure sorts of rest, the first is a naturall rest, as when Christ sat downe at the well to rest him. *Ioh.* 4. 6. Secondly, a rest from sinne; thirdly, a typicall rest, *Heb.* 4. 9. fourthly, that eternall rest in heaven, *Esay* 66. 23. Sinne is our most proper labour, and most wearisome labour, to worke in bricke and clay in *Egypt* was not like it, it is called πονηρία ἀ πονὸς, *labor*, and it is like quicksilver, *Habet principium motus in se, sed non quietis*, still trembling, but never at rest. We must rest also from the workes of our callings, in our callings *There is much vexation of spirit, Eccles.* 1. 14.

Sinne is the most wearisome labour.

Rest is the habit, and moving a privation; when a man resteth that he may labour againe, that is not a perfect rest; when a man is carried contrary to nature, then the motion is violent, and the rest is comfortable: the motion is contrary to nature, therefore the rest from sinne must bee comfortable; they who rest not from sinne here, shall not rest in the life to come, *Revel.* 14. 11. *They that worship the beast shall never rest, neither day nor night.*

The motion of sinne is contrary to nature.

God sets downe his example for imitation.

The Lord setteth downe his example for imitation to

to us becauſe he reſted that day, and ſo we may learne that the inſtitution of the Sabbath was from the beginning, which is contrary to thoſe who hold that the Sabbath was not ordained to be kept, till after the Lord had rained down Manna, *Exod.*16. And they ſay that theſe words(*The Lord reſted from all his workes the ſeventh day*) were a reaſon added to *Moſes* Sabbath, when the law was given, but not to *Adams* Sabbath before the fall.

Object.

But we anſwere, in the reaſon of the commands there is ſomething naturall from the beginning, and ſome thing added by *Moſes*: in the reaſon of the fift commandement, this was *juris naturæ* the naturall part of the law, given to *Adam* and all his poſterity before the fall, *Honour thy father and thy mother that thy dayes may be long*, that is, that thou mayeſt live a long time happily here, and then to be tranſlated to another life; but this was *juris Moſaici* the ceremoniall part of the law, *That thy dayes may be long in the land whither thou art to goe.* So this was *juris naturæ* in the reaſon added to the Sabbath, thou ſhalt reſt from all thy workes, becauſe God reſted from his workes, but this is onely *juris Moſaici*, that the Sabbath ſhould be a ſigne betwixt God and them; and belongeth not to *Adams* Sabbath, *Ezek.*20.10. *I brought them out of Egypt and gave them my Sabbaths, that they might be a ſigne betwixt me and them*: The Sabbath was a particular ſigne to them of their bringing out of *Egypt*, and they ſhould alwayes remember to keepe it; becauſe the Lord brought them out of *Egypt*; the Sabbath was from the beginning, but it was acceſſory to the Iewiſh Church that it was made a ſigne, as the rainebow was from the beginning; (the reflexe of the ſunne in a cloud) but it was not a ſigne to the world untill after the deluge.

Anſw.

Something in the Sabbath naturall from the beginning, and ſomething added by *Moſes*.

To reſt upon the Sabbath was naturall to it from the beginning; but that it ſhould be a ſigne betwixt God and the people was acceſſorie to it in *Moſes* time.

Object.

But they ſay, we read nothing in the whole hiſtory of *Geneſis* of the Sabbath, or that any of the Patriarches kept it.

We read nothing that the adulterous or inceſtuous perſons were put to death before *Iudahs* time, did the Patriarches ſuffer this ſinne to bee unpuniſhed all this time? and is it probable that the holy men of God who ſacrificed to the Lord and worſhipped him, had not a certaine time for his worſhip determinate to them? the Lord ſanctified his Sabbath as ſoone as he reſted from his workes, and he ſet up the ſunne and the moone *Lemognadim*, (which is the word uſed afterwards in the law for their holy conventions) *ad ſtatuta tempora* for ſeaſons. What appointed times were then for his worſhip, if not the Sabbath? for as yet they had none of their anniverſary feaſts.

The Patriarches had an appointed time for Gods worſhip.

לְמוֹעֲדִים

In ſtatuta tempora.

Obiect. Againe they ſay that the words ſet downe in the law; *that thou maieſt reſt, and thy ſervant may reſt*, belonged not to *Adams* Sabbath, for *Adam* before the fall was not wearied, and there ſhould have beene no ſervile ſubjection before the fall; therefore theſe words belong only to *Moſes* Sabbath.

Anſw. Although *Adam* ſhould not have beene wearied in dreſſing of the garden, yet he behoved to reſt, that he might exerciſe himſelfe onely in the worſhip of God; and although ſervile ſubjection came in after ſinne, yet if man had not fallen, there ſhould have beene degrees of ſuperiority and inferiority, and there ſhould have beene a diſtinction of ages, ſexes, and dignities.

Albeit man had ſtood in innocency, yet there ſhould have beene diſtinctions of ſuperiority, degrees and ſexes.

Obiect. *Ioh.* 7. 22. Chriſt maketh an oppoſition betwixt two lawes, one of circumciſion, and another of the Sabbath; and he ſaith circumciſion is kept, not becauſe *Moſes* inſtituted circumciſion, but becauſe it was from the fathers; and becauſe *Moſes* law of the Sabbath was given after the law of circumciſion; therefore it is that infants are circumciſed upon the Sabbath, and yet the Sabbath is not broken.

Anſw. The Sabbath was given after circumciſion with the reſt

rest of the ceremonies belonging to it, which Christ especially meaneth of here; but the morall part was given to *Adam* before his fall; he maketh but opposition here betwixt the ceremonie of circumcision, and the ceremonie of the Sabbath; the lesse necessarie ceremonie gave place to the greater, and the Iewes say, when a childe was to be circumcised; upon the Sabbath, yet the morning sacrifice behoved to be offered first before the child was circumcised; and then all the rest of the ceremoniall worship in the Sabbath gave place to circumcision.

Christ maketh an opposition betwixt the ceremony of the Sabbath and the ceremony of circumcision.

And where they urge us, that there is no example of the Patriarches who kept the Sabbath before the Manna was sent downe. It may seeme out of *Iob* that they kept the Sabbath in his time (which was before the law was given.) It is said that *Iob* had seaven sonnes, *and they went and feasted in their houses every one his day*; and then it is subjoyned, *Iob* 1. 6. *That there was a day when the sonnes of God came to present themselves before the Lord.* Now who were the sonnes of God here? but *Iobs* children who assembled themselves to worship God upon the seaventh day?

Object.

Answ.

Iobs children kept the Sabbath.

Pineda in Iobum.

They say that these words, *God rested the seventh day and sanctified the Sabbath*, are set downe προλήπτικως, by way of anticipation, because God promised to sanctifie that day afterward: this carrieth no probability with it, that God is said to sanctifie it, because he was purposed to sanctifie it afterwards; for then he might be said to sanctifie the mount *Moriah* when he created it, because afterwards he was to build the temple there, and to sanctifie the Pascha and the Pentecost, because afterwards he was to appoint them for holy uses.

The sanctification of the Sabbath was not set downe by way of anticipation.

The conclusion of this is, we live not by examples, but by rules, but Gods example was a rule to the Iewes, and Christs example should bee an example to us to

Conclusion.

keep the Sabbath: God rested from the beginning upon that day, and the law had first respect to *Adams* Sabbath, and not to *Moses* Sabbath.

CHAP. IX.

Of the change of the Sabbath to the first day of the weeke.

Commandement. IV.

Revelat. 1. 10. *I was in the Spirit on the Lords day.*

Christ teacheth both by word and deed.

CHrist when he rose he changed the Iewish Sabbath into his day, and called it the Lords day; Christ is set downe as an example of imitation to us, and he teacheth us two wayes, by his doing and by his teaching. *Act.* 1. . *Of all that Iesus began both to doe and to teach.* The Apostles followed him because hee rose that day, and kept that day, therefore they called it his day, *Iohn was ravished in the spirit,* ἐν τῇ ἡμέρᾳ κυριακῇ, he setteth the article τῇ before it, as if he would say, that Lords day; all dayes are the Lords dayes, but this day is emphatically called the Lords day; because he, as Lord of the Sabbath, changed it; and *Beatus Renanus* commenting upon *Tertullian* observeth well, that it was the manner in the Apostles dayes, to call things rather the Lords than Christs, as *the Lords Supper, the Lords Table,* so *the Lords day*; because he instituted all these.

The Sabbath is called the Lords day emphatically.

Things called the Lords rather than Christs.

Secondly, *Christ hath ceased from his owne workes, as God did from his, Heb.* 4. 10. Here foure things are to bee considered. First, God had a rest, and Christ had a rest; God rested after the creation, and Christ rested after the

the redemption; God rested when hee had made the world, and Christ when he made the new world. 2 *Cor.* 15.17. *Old things are past away, behold all things are become new.* Secondly, God is set for an example to the Iewes in the creation, and by like consequence Christ rested that day from all his labours; So should Christians rest upon this Sabbath from all their labours. And this example of Christ bindeth Christians as forcibly to keepe this Sabbath, as the example of God did binde the Iewes to keepe their Sabbath.

Gods rest upon the Sabbath, and Christs rest upon his Sabbath compared together.

Thirdly, the Apostle 1 *Cor.* 16. 2. commanded that upon the first day of the weeke *a collection bee made for the Saints*, and he speaketh of this day not as a new day, but as a day well knowne among the Christians; for this Epistle to the *Corinthians* was written in the fiftieth and seventh yeare of Christ, that is, twenty three yeares after his death.

The Apostles kept this first day of the weeke.

The Lord changed the Priest-hood from the first borne to the Leviticall priesthood; So when the people of *Israel* came out of *Egypt*, he changed their account; whereas before they reckoned from *Tishri*, now hee commanded them to reckon fron *Nisan*, because of the great benefit of their deliverance out of *Egypt*: So now he will have the Sabbath to be reckoned from his resurrection, and not as the Iewes reckoned.

Vpon this day the Lord created the heaven and the earth; this day the Angels were created, this day the Lord gave Manna to the *Israelites*, this day the Spirit came downe upon the Apostles, and upon this day circumcision was instituted; as *Chrysostome* observeth; because Christ who rose this day was to circumcise the heart.

Many notable things done this day.

When the Lord changed the Sabbath day, what sort of change was this?

Quest.

There are foure sorts of changes in religion: First, when

Answ.

Foure ſorts of changes in religion.

when the eſſence and ſubſtance of religion is changed. Secondly, when the ſtate of religion is changed: Thirdly, when the eſſence is changed in part: Fourthly, when the rites in religion are changed.

The change of the eſſence.

The firſt change is when the eſſence of religion is changed, as when a Turke becommeth a Chriſtian, this is as when a man is raiſed from death to life.

The change of the ſtate of a thing.

The ſecond change is, when the ſtate is changed, as when Chriſt changed the Sabbath into the Lords day; this is as when a boy becommeth a man.

The chhage of the eſſence in part.

The third change is, when the eſſence is changed in part; as when one profeſſeth the truth, but in ſome point he is hereticall; he is converted in this point, here the eſſence is changed in part; this is, as when a man who is ſicke becommeth whole.

The change of the rites.

The fourth change is, when the rites are changed, this is like the change of a mans cloathes: the change here of the Sabbath into the Lords day, was but a change in the ſtate and in the rites, but not in the eſſence; neither in the whole nor part.

Concluſion.

The concluſion of this is; Chriſt *who is Lord of the Sabbath. Mat.* 12. 8. hath power to change the Sabbath.

Foure memorable changes which Chriſt made.

There are foure memorable changes which Chriſt made, the firſt is his miraculous change, as when hee changed water into wine; the ſecond was the changing of the ordinances, he changed the ceremonies of the law into the goſpell; and the Sabbath from the ſeaventh day to the firſt day of the weeke; the third is when he changeth man from nature to grace; and the fourth is when he changeth men from grace to glory, and in all theſe he goeth from the more imperfect to the more perfect.

CHAP.

CHAP. X.

That workes of neceſsity doe not violate or profane the Sabbath.

Commandement IIII.

*Mat.*12. 11. *What man ſhall there be amongſt you that ſhall have one ſheepe, and if it fall into a pit upon the Sabbath day, will not hold on it and lift it out?*

God alloweth ſuch ſervile workes as belong to his worſhip to bee done upon the Sabbath.

ALthough the Lord had diſcharged ſervile workes to be done upon the Sabbath, yet he alloweth ſuch workes to be done upon it which ſerve for his owne worſhip. To circumciſe was a ſervile worke, yet becauſe it ſerved for his worſhip; therefore he allowed it. So the killing of beaſts was a ſervile worke, yet becauſe it ſerved for his worſhip the Lord approved it.

Workes of charity may be done upon the Sabbath.

Secondly, workes of charity are the workes of the Sabbath, as to cloath the naked and to feed the hungry, yet all workes of charity are not to be done that day, eſpecially *Ea quæ ſola intentione operantis ad miſericordiam diriguntur*, theſe which are workes of mercy according to the intention of him that doth them. Example, a man upon the Sabbath buildeth a bridge, this worke he propoſeth to himſelfe as a worke of charity, yet this is a ſervile worke and may not be done that day, but in caſe of great neceſſity.

Neceſſitas { *Inevitabilis* / *Contracta*,

Workes of neceſſity may be done that day; there is a double neceſſity, inevitable neceſſity, and contracted neceſſity: Inevitable neceſſity is ſuch that wee can no wayes eſchew it, ſee it, nor helpe it; as when fire upon a ſuddaine commeth upon a houſe on the Sabbath day; this inevitable neceſſity breaketh not the Sabbath. The ſecond ſort of neceſſity is a contracted neceſſity, when men

Inevitable neceſsity profaneth not the Sabbath.

men doe not diſpoſe of their affaires all the weeke long, they draw upon themſelves a neceſſity to breake the Sabbath.

Neceſsitas { *Imminens.* / *Præſens.*

Againe, wee muſt diſtinguiſh betwixt danger imminent, and danger preſent; if the danger be not imminent, that ſort of neceſſity profaneth the Sabbath. Example, the weather is like to be ſtormie, therefore a man may cut downe his corne, or leade it home upon the Sabbath; this ſort of neceſſity breaketh the Sabbath, but if the danger be preſent, that ſort of neceſſity breaketh not the Sabbath. Example if a floud ſhould carry away the corne, in that caſe a man may goe and ſave the corne, and that neceſſity doth not violate the Sabbath; and in this caſe wee profane the Sabbath unleſſe we profane it.

Preſent neceſsity profaneth not the Sabbath.

Queſt.

What if a poore tradeſman cannot earne as much all the weeke as will intertaine his wife and family, whether may he worke upon the Sabbath day to intertaine them, or not?

Anſw.

Neteſſitas non habet legem ſed ſibi legem facit.

Non licet ſumere lucrum hoc die, niſi mera neceſſitas cogat, ſi principaliter ob lucrum fiat tunc eſt opus ſervile.

There is a twofold neceſſity, firſt; a pinching neceſſity, ſecondly, an extreame neceſſity: if hee and his family be onely pinched, for that ſort of neceſſity he muſt not breake the Sabbath; but if his neceſſity be an extreame neceſſity, then albeit he worke upon the Sabbath he profaneth it not, but the Lord alloweth it.

Extreame neceſſity profaneth not the Sabbath.

As workes of neceſſity profane not the Sabbath, ſo the commandement of the ſuperior profaneth it not. God commanded the Iewes to doe no ſervile worke upon the Sabbath, yet he commandeth them to compaſſe the walls of *Ierecho* ſeaven dayes; here the Iewes might ſafely breake the Sabbath at the commandement of their ſuperiour.

The Commandement of God the ſuperior, breaketh not the Sabbath.

Servile workes are forbidden that day, but the Romiſh Caſuiſts grant too much liberty to the people in teaching them what are ſervile workes, and what are

The Caſuiſts grant too much liberty to the people in doing ſervile workes.

not

not. Example, they say that windemills, and water mils may grind that day, because they require no great worke, nor toyle or labour, but they say, If a man should grinde at a man-mill that were a servile worke: So they hold that fishes comming but once in the yeare, as hering, that it is lawfull for the fishers to fish that day: likewise they hold that men may make merchandise that day, providing that it be of things on which a certaine price is set downe. So they held that workes of the minde are not servile workes, and that they may be done on the Sabbath, if they be not bodily workes; as a lawyer may informe his client: so such workes as are common to the master with the servant; as to write, they hold them no servile workes.

Vide Azpilcetam de violatione festorum.

The Iewes were profane violaters of the Sabbath, as we may see in the dayes of *Esay*, and *Icremie*, and so continued on till the dayes of *Nehemiah*; but afterward they fell into another extremitie in the dayes of the *Macchabes*, and then they became superstitious observers of the Sabbath, 1 *Macch.*2.36. *They fled into a City upon the Sabbath, neither threw they stones at them who pursued them; but said let us dye in our innocencie; heaven and earth shall testifie for us, that yee put us to death wrongfully. So they rose up against them upon the Sabbath, and slew them with their wives and children, to the number of a thousand people.* but *Matthias* verse 41. made this decree, *If it fall out upon the Sabbath that our enemies invade us, we will defend our selves that there may be a people left upon the Sabbath to keepe the Sabbath.*

Seyrus de festis.

The superstition of the Iewes in keeping of the Sabbath.

They would not fight to defend them upon the Sabbath.

Philo in his second booke of the life of *Moses* saith, *Sabbatum quietem adferre, non tantum mancipijs, sed etiam arboribus & stirpibus*, that the Sabbath not only brought rest to the servants and slaves, but also to the trees and plants. Therefore *Mat.*12. and *Luc.*6. When the Disciples pulled the eares of corn upon the Sabbath; they said that

The Phariſees extent in ſuperſtitious obſerving of the Sabbath.

The precept.
The Phariſees extent.
The precept.
The Phariſees extent.

Cyneſius apud Euoptium

The precept.
The Phariſees extent.

The Phariſees extent.

that the Diſciples *did that which was not lawfull upon the Sabbath.* They would bury no body upon the Sabbath, therefore the body of Chriſt was taken downe from the croſſe before the ſunne ſet. The Lord commonded, *Ier.* 17. that they ſhould carry no burdens upon the Sabbath, but the Phariſies extended it thus farre, that it is not lawfull for the ſicke man to take up his bed upon the Sabbath. *Ioh.* 5. They might make no journey upon the Sabbath, but the Phariſies extended it thus farre (as *Origen* teſtifieth of thoſe who were called *Doſithæi*) that they would not ſtirre out of the place where they ſate upon the Sabbath; and *Cyneſius* reporteth of a Iew, who was at the helme of the ſhip before the Sabbath, but ſo ſoone as the ſunne ſet, he left the helme of the ſhip and caſt himſelfe along in the ſhip, and read all that night, and the day following upon the booke of the law: and although they threatned him with death, yet he would not take the helme in his hand to guide the ſhip againe: yet Chriſt and his Diſciples went through the corne upon the Sabbath.

Workes of neceſſity may bee done that day, but the Iewes hold, that they might not bury the dead that day; this is a worke of piety, and oftentimes of neceſſity, therefore it might be performed that day. A phyſitian mey goe to viſit his patient that day, and the midwife may goe to helpe a woman in childbirth that day, and a ſmith may ſhoe a poſt-horſe that day, providing that he be about the buſineſſe that concerneth the eſtate.

The ſuperſtitious Iewes will ſuffer their beaſts to carry no more upon them then their haltar or bridle; they will not ſaddle their horſe that day; whereas the *Shunamitiſh* woman deſired one of the aſſes to be made ready, and a ſervant to be ſent, that ſhe might goe to the man of God; her husband ſaid, *Wherefore wilt thou goe to him to day, it is neither new moone nor Sabbath.* 2 *King.* 4. 22, 23.

22. 23. It was their custome to doe so on the Sabbath and new moones. In the dayes of Christ they would have pulled out their sheepe or oxe out of a pit upon the Sabbath, *Mat.* 12.13. but afterward they would let the beast lye still untill the morrow; but if it was a marish place or deepe ditch wherein the beast was in present danger, then they used to hire some poore Christian for a trifle to pull out the beast for them. They hold that it is not lawfull for the blinde to leane upon a staffe that day, but for the lame it is lawfull; because the blinde may want the staffe, but not the lame. They teach, that if a man be wounded a day before the Sabbath, and the plaster be laid to his wound, he may suffer that day to lye still at the wound, but if he take it away, he may not lay a new plaster that day. They hold that if a flea bite a man that day, he may take it, but not kill it; and if a thorne pricke him in a foote that day, he may not pull it out. And last, they hold that a Tailor may not carry a needle, farre lesse a sword.

The precept,

The Pharisees extent,

Schichardus de Sabbatho ex Tal.

The Pharisees extent.

The Pharisees extent.

Men runne into extremities in religion, *Peter* will not have Christ to wash his feete at the first, but then he falleth into the other extremitie, *Not my feete onely, but also my hands and my head, Ioh.* 13.9. So here they were profane breakers of the Sabbath, and then they became superstitious observers of it: but we should keepe the golden mediocrity, and *turne neither to the right hand nor to the left, Deut.* 5.32.

Men oftentimes run into extremities in religion.

The conclusion of this is, The Sabbath was made for man, and not man for the Sabbath, and therefore in necessity man is Lord of the Sabbath (albeit not the supreme Lord) and may breake it, but he must take heede that he draw not on this necessitie; for then he shall bee answerable to him who is the great and supreame Lord of the Sabbath, and shall be holden guilty as transgressor of his law.

Conclusion 1.

Secondly,

Secondly: if we ſanctifie the Lord in this life, we ſhall keepe that eternall Sabbath with him in the heavens; the ſanctification of the Sabbath in this life is but the firſt fruites, and the full harveſt ſhall be in the life come. When the foundation of the ſecond temple was laid, *all the people ſhouted for joy, Ezra* 3. 11. In hope that the temple ſhould be finiſhed: ſo if we lay the foundation of the ſanctifying of the Sabbath in this life, we may rejoyce, becauſe it ſhall be finiſhed in the life to come.

Concluſ. 2. It is ſaid of all the reſt of the dayes, *The evening and the morning were the firſt day, the ſecond day; the third day &c,* but it is not ſaid, that the evening and the morning were the ſeventh day; to put us in remembrance that our Sabbath ſhall be an eternall Sabbath, and never have an end.

Of the puniſhment for the breach of the Sabbath.

Why they were put to death under the Law who brake the Sabbath. Thoſe who brake the Sabbath under the law were to be put to death *Exod.* 21. and *Levit.* 24. the reaſon of this was, becauſe their Sabbath was a pledge to them of all the benefits which they were to receive in Chriſt to come. So the prieſts daughter was to be burnt quick if ſhe defiled her ſelfe by committing whoredome, the reaſon was becauſe her father was a type of Chriſt to come: if a preachers daughter now ſhould commit whoredome, ſhe ſhould not bee burnt quicke for it, becauſe her father is not a type now of Chriſt to come; I grant ſhe ſhould be more ſeverely puniſhed in reſpect of her offence, then any other woman; the breach of the Sabbath now is not to be puniſhed with death: but otherwaies at the magiſtrates arbitrement.

Why the Prieſts daughter was burnt quicke.

Queſt. Why did he put him in priſon who gathered ſtickes upon the Sabbath, doubting whether he ſhould be put to death or not, ſeeing it expreſſely commands, *Exod.*

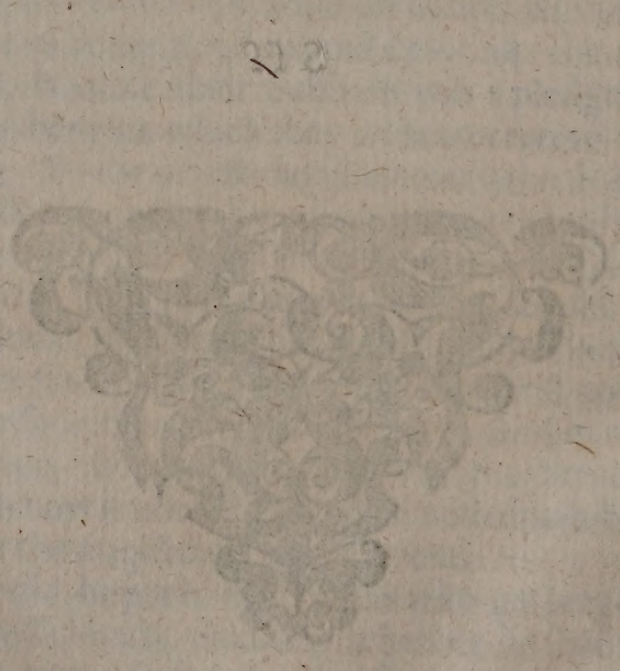
21. that he who breaketh the Sabbath should be put to death.

Answ.

They knew not that this which seemed but a small fault to them, should be punished with death. Secondly, they knew not what sort of death he should be put too; and therefore they put him in prison to know the minde of the Lord.

Augustinus lib. 15. de Trin. cap. vlt.

Domine Deus, quæcunque dixi de tuo, agnoscant & tui; si qua de meo, & tu ignosce & tui.



ADDITIONS.

Pag. 14. *line* 7.

SVch a place of pointing we have. 2 *Sam.* 8. 13. *And David got him a name when he returned from ſmiting the Syrians in the valley of ſalt, being eighteene thouſand men.* There was a great diſtance betwixt the valley of ſalt, and *Syria*, therefore the place muſt be read by the diſtinction of the point *Tarcha*; *he got him a name when hee returned from Syria.* Here is the diſtinction, and he ſlew the eighteene thouſand men in the valley of ſalt, ſuch pointings as theſe would be marked.

The pointing of places is to be obſerved.

Pag. 56. *l.* 23.

1 *Ioh.* 2. 16. *For all that is in the world, the luſt of the fleſh, the luſt of the eyes, and the pride of life, is not of the father, but of the world:* theſe were the tentations of the devill to *Evah*, *Gen.* 3. Firſt, *The tree was good for food*, this was *the luſt of the fleſh:* then *it was pleaſant to behold*, this was *the luſt of the eyes*; and thirdly, *ye ſhall be like gods*, this is *the pride of life:* and ſo ye ſhall ſee theſe three in the temptations which he uſed to tempt Chriſt, *Mat.* 4. firſt he ſayd, *Command that theſe ſtones be made bread*, this was *the luſt of the fleſh:* ſecondly, *he ſhewed him all the kingdomes of the world and the glory of them*, this was *the luſt of the eyes*: thirdly, when he would have Chriſt to caſt himſelfe downe from the pinacle of the Temple, and when he ſaid, *That the Lord would give his Angels charge over him*, this was *The pride of life.*

The devill tempts Eve with three temptations.

Pag. 70. *l.* 6.

Queſt. What are we to thinke of the *Teraphim* which *Micol* put in *Davids* bed, was this an idoll or not?

Anſw. If *Iacob* purged his houſe of *Teraphim*, and would not ſuffer them, but buried them under an oake tree, would *David* then that religious King (who purged his houſe

of other sinnes, *Psal.* 101.) have suffered an idol in his house, it was an image made then in the similitude of a man, and she put the goats haire upon the head of it, that it might resemble the haire of a man: it was such an image as they carry at burials: the *seventy* translate it κενοταφιον.

Pag. 75 *l.* 22.

The people at the giving of the law saw no visible shape.

Deut. 4. 12. *And the Lord spake unto you out of the midst of the fire: ye heard the voyce of the words, but saw no similitude, onely ye heard a voyce.* And when the Lord appeared to them, he appeared in a cloud. *Psal.* 18. 11.

Pag. 87. *l.* 8.

The idols have great force to draw idolaters after them. *Ier.* 8. 2. *They loved them, they served them, they walked after them, sought after them, and worshipped them.*

Idolaters are more earnest in the service of their Idols, than the godly in the service of their God.

Observe the five words set downe here to note the earnestnesse of idolaters to follow their idols. First, *They loved them* in their heart. Secondly, *They served them*, there was never a slave that served so servilely, as they served their idols. Thirdly, *They walked after them*, seeking their responses from them, and trusting in them. Fourthly, *They sought after them* from *Sihor* to *Euphrates*. Fiftly, *They worshiped them*, giving all the glory that was due to God unto them.

Ye shall not finde in all the Scriptures, such an earnest desire to please God, ye will finde in the Scriptures these things spoken severally of the children of God, and Gods worship; but ye shall not finde them joyned all together, as they are here when they are joyntly spoken of worshiping Idols. First, for the love of God, *Ye that love the Lord hate evill* *Psal.* 97. 10. here is the love of God, but none of the rest. Secondly, the service of God, *and the people served the Lord all the dayes of Ioshua, Iud.* 2. 7. Thirdly, for walking after the Lord as *Noah walked with God, Gen.* 6. 9. Fourthly, to seeke him,

This

This is the generation of them that seeke him, that seeke thy face. Psal. 24, 6. Lastly, to worship him. *O come let us worship and bow downe, let us kneele before the Lord our maker.*

This idolatry looseth all naturall bonds; against the fift commandement. *They say to the stocke thou art my father, and to the stone thou hast begotten me. Ier.* 2. 27. It maketh them not onely to forget their duty towards God, but all their duty towards their parents, and as the superstitious Pharisees if they had vowed any thing, they would have suffered their parents to starve, rather than they would have broken their superstitious vow, *Mat.* 15. 5. So the idolater rather or he will omit any duty to his idoll, he will suffer his parents to sterve.

The idolaters breake all the bonds of nature.

They breake the fift Commandement.

Against the sixt Commandement; most cruell and barbarous were they when they sacrificed their children to *Moloch* in the valley of *Topheth* which the Prophet *Jeremiah* calleth *the valley of slaughter. Ier.* 7. 32. and the *Seventy* translate it πολυάνδριον. It might justly be called *Aceldama, the field of blood*; and see how the Lord justly revenged this sinne upon their idolatrous Kings, hee suffered their dead bodies to be taken out of the graves and hung up before the sunne. *Ier.* 8. 2. and especially the bones of *Manasseh* and *Ammon* who were the chiefe idolaters, and were buried together. *King.* 21. 18. *They were buried in the garden of their owne house, in the garden of Vzziah*; whereas the body of *David* who was a true worshipper of the Lord, was safe and untouched. *Act.* 2. 29. *His sepulchre is with us unto this day.*

They sinne grievously against the sixt.

Because Idolaters worshiped the Sun, the Lord caused their dead bones to be hung up against the Sunne.

Against the seaventh Commandement; it procureth men to be given over to unnaturall lust. *Rom.* 1. 26.

Against the seventh Commandement.

Against the eight Commandement; they tooke the Lords wine, and his woll, and his flaxe, and gave it to *Baal Hos.* 2. 8. Hee but lent them that corne, and that

Against the eight commandement.

wine, and they bestowed it upon the Idoll *Baal*.

Ye were carried away after dumbe Idols.

The *Moabites* worshipped *Baal-Peor*, and the *Israelites* worshipped that, *Num.*25.3.

The *Ammonites* worshipped *Chemosh*. *Iudg.*11. 24. and *Moloch*, 1 *King.* 11. 33. and the *Israelites* worshipped them.

Thirdly, the *Sydonians* worshipped *Ashtaroth*. 2 *King* 23.14. and the *Israelites* worshipped that. 2 *King.* 11. 33.

The *Philistims* worshipped *Dagon*, but we read not that they worshipped that God.

The *Babylonians* god was *Bel* or *Bagnal*, they worshipped that.

They worshiped the *Egyptians* calfe.

They worshiped *Adonis*. *Ezek.* 8. and *the queene of heaven. Ier.* 7. 18. and *Priapus*, 1 *King.* 15.13. and the *hoast of heaven.* 2 *King.* 21. 5. all these they worshiped. Were not they then *carried after dumbe Idols?*

Pag. 91. l. 24.

A comparison betwixt Israel and Iudah in their idolatrie, and which of their idolatrie was greatest.

The idolatrie of *Iudah* was greater than the idolatrie of *Israel.*

FIrst, *Iudahs* sinne was greater than the sinne of *Israel*, although *Israel* sinned continually without interruption, yet *Iudahs* idolatrie was greater when he fell to it.

Secondly, *Iudah* committed idolatrie in the temple of the Lord. *Ezek.* 8. *Israel* did no so.

Thirdly, *Iudah* had the true Priests, the true Prophets, and some good Kings, and the true temple; *Israel* had none of these.

Fourthly, all the promises of Christ to come were made

made to *Iudah* and not to *Israel*; therefore *Iudah* did iustifie *Samariah* in all her sinnes, the one was *aversatrix*, and the other was *prævaricatrix*.

A comparison betwixt Judah and the idolaters now.

THe *Israelites* worshiped the golden calfe in *Horeb*, or in *Sinai*; but they bragge that they dwell in *Sion*, and yet worship idols.

Secondly, the Iewes worshiped a calfe when Christ dwelt but in the bush, cloud, and pillar; but they worship idols now when Christ hath taken on our flesh upon him.

They worshiped God in the likenesse of an oxe; but now they worship him in the likenesse of a man, more dangerous idolatrie; for a man is capable of civill worship which a beast is not, which hath some resemblance with spirituall worship; and as *Absalom* in the noonetide of the day lay with his fathers concubines: so doe they now in the sunne-shine of the Gospell, when they might have beene cured and would not.

Idolatrie now is more dangerous than the idolatrie of *Iudah* or *Israel*.

Lastly, they have refined all the shifts and excuses of the heathen, so they justifie all their idolatries; and as *Caligula* when he brought the image of *Iupiter Olympus*, he broke off the head of it, and set on his owne image upon it: so they have broken off the old shifts of idolaters, and brought in their owne new shifts in place of them, and their idolatry is refined idolatrie.

Suetonius lib. 6 cap. 22.

Pag. 93. l. 6.

A comparison betwixt the waters of Sihor and the waters of Euphrates.

THe scriptures expresseth idolatry by the tërme of *drinking of water*, so bodily whoredome is expressed

Idolatry compared to the waters of *Sihor*.

sed this wayes, *aquam alienam haurit.*

First, let us obserue what resemblance is betwixt *Nilus* and idolatrie; no man can tell directly whence *Nilus* proceedeth, it hath so many springs; so no man can tell directly the beginning of idolatry, it hath so many springs.

Secondly the water of *Nilus* is blacke and troubled, therefore it is called *Sihor* blackenesse: so is idolatry troubled water.

Thirdly, *Nilus* is unwholesome water for drinke, so is idolatrie.

Fourthly, *Nilus* parteth it selfe in seaven branches: so did the idolatry of *Egypt* part it selfe in many branches.

Then for *Euphrates*. *Iosh.* 24. 2. *Your fathers dwelt on the other side of the floud in old time, even Terah the father of Abraham, and the father of Nachor; and they served other Gods.* So when they were carried to *Babylon*, when they sate by the river *Euphrates*, then they did sollicite them to worship their idols, *Psal.* 137.

Iudah, because he participated with the Kings of the North, and the South, therefore he was plagued by them both.

Iudah stood betwixt *Euphrates* and *Nilus*, he should have participated with neither of them; but because hee did, he was both plagued with the king of the North, and the king of the South.

Babylon stood upon *Euphrates*, and *Ieremiah* commanded *Seraiah* to binde a stone to the booke, and cast it in the midst of *Euphrates*; *And thou shalt say, thus shall Babylon sinke, and shall not rise from the evill that I will bring upon her. Ier.* 51. 63. As the *Egyptians* sunke in the red sea *like a stone*, *Exod.* 15. and *Babylon* sunke as the stone did sinke in *Euphrates*: So shall spirituall *Babylon be throwne into the sea like a great milstone, and shall be found no more at all, Revel.* 18. 21.

Pag. 119. l. 2.

I am a jealous God. See how farre the Lord submitteth himselfe

himselfe to our capacity: First, to take our naturall infirmities upon him, as hunger. *Psal.* 50. 12. *If I were hungry I will not tell thee.* So to take our passions as our anger, griefe, sadnesse, fury, wrath, jealousie, and that which seemeth to come nearer to our sinfull passions, as to be froward. *Psa.*18.26.*With the froward thou wilt shew thy selfe froward.* Whatsoever is spoken of God, it is good in it selfe, although it exceed and become sinfull in us.

God taketh upon him as it were our naturall infirmities and our naturall passions for our capacity.

Pag. 150. l. 35.

Of Jeremiah and Job cursing the day of their birth.

THese who hold that *Ieremiah* sinned not in those imprecations and curses alledge first, that *Ieremiah* before he began to curse, he praised God. *Ier.* 20. 12. *Sing unto the Lord, praise ye the Lord; for he hath delivered the soule of the poore from the hand of evill doers,* and then he addeth, *Cursed be the day wherein I was borne:* this cannot be a sinfull cursing, *Doth the fountaine send forth at the same place sweete water and bitter water.* *Iam.* 3. 11. Can out of the mouth proceed both blessing and cursing?

Some bring reasons to prove that *Ieremie* sinned not in cursing the day of his birth.

Secondly, when he useth these curses, God giveth him a comfortable answere; as *Cap.*15.10. *Woe is me my mother that thou hast borne me a man of strife, and a man of contention to the whole earth.* The Lord answereth him, *Verse.*11. *Verily it shall be well with thy remnant: verily I will cause the enemie to entreate thee well in the time of evill, and in the time of affliction,* God saith, *it shall bee well with thy remnant,* that is, the rest of thy dayes.

And they that justifie *Iob* say, that *for seaven dayes Iob. did hold his peace;* and then *he opened his mouth and spake,* *Cap.* 3. 1. which phrase the scripture useth, when men speake deliberately and advisedly. As *Act.* 10.34. *Then Peter opened his mouth and sayd.*

Some say that *Iob* sinned not in cursing the day of his birth.

To *open the mouth and speake*, in the scriptures is to speake deliberately and with advicement.

Secondly, they say, would *Iob* or *Ieremiah* curse their mother who bare them? then that woe should have befallen them with the Prophet *Esay* speaketh of; *Cap.* 45. 10. *Woe be to him that saith to his father, what begettest thou? or to the woman, what hast thou brought forth?*

Thirdly, would *Ieremiah* use a sinfull curse against the day of his nativity, who was sanctified from his mothers wombe? *Ier.* 1. 5.

Fourthly, how could he curse that day which was past?

Afflictions are not good in themselves, but as they are sanctified of the Lord.

And where it is objected that we should rejoyce in tribulation, and that *Ieremiah* fretted in tribulation. They answere that simply, tribulations and afflictions are not good in themselves, but they are the wages of sinne; but it is onely the Lord that sanctifieth them, and turnes them to the good of his children.

And they say, that he cursed not the day it selfe, but the miseries that followed that day, as *David* cursed not the mountaines of *Gilboa* directly; but the blood shed there, which made the mountaines barren; and so it was not the man who brought the newes, whom he cursed, but the miseries themselves, which befell him after that time; and in effect they say it was but such a complaint as *Pauls* was: *O wretched man that I am, who shall deliver me from this body of death? Rom.* 7. 24. and he said, *better is the day of death, than the day of ones birth. Eccles* 7. 1. *Pereat dies mortalitatis, ut erumpat dies æternitatis.*

The fathers generally stand to justifie him in this, that it was not a sinfull cursing, as *Hierome, Theodoret, Clemens Alexandrinus, Gregorius Nissenus, Cyrillus, Alexandrinus, Origen, Gregorius Magnus.*

Ieremie and *Iob* not altogether free from sinne in cursing the day of their nativity.

But *Elias was a man subject to the same passions as we are. Iam.* 5. 17. and so were *Ieremiah* and *Iob*; therefore it may seeme that they spake not here without sinne, although the Lord pardoned them.

Pag. 191. l. 20.

He will not hold him guiltlesse, that is, he will punish him.

We pray dayly that God would pardon us the guilt of our sinnes, and there is no guilt that we are more liable unto, than to the guilt of our idle speeches and swearing.

How God punisheth the guilt, and how he pardoneth it.

Now that we may be freed of this guilt, wee must consider first, how God punisheth this guilt; secondly, how he pardoneth this guilt: he punisheth the guilt when he imputeth the sinne to the offender, hee pardoneth the guilt when he transferreth it upon another.

What the materiall and what the formall part in sinne.

When he transferreth it upon another, the sinne remaineth, but the guilt is taken away; and some call this concupiscence which remaineth, *materiale in peccato*, but that which is taken away is *formale*, as the land-marke cast out of the land, it ceaseth to be a land-marke any more, but it ceaseth not to be a stone: and some say the guilt is taken from the person, although not from the sinne it selfe.

Quest.

How can the sinne bee transferred upon an innocent person to make him undergoe the punishment, who is not guilty?

Answ.

The innocent person because he giveth his word for the guilty, and willingly undergoeth the punishment for him. *Psal.* 119. 122. *Sponde pro servo tuo, be surety for thy servant.* So *Heb.* 7. 22. *Iesus made a surety of a better Testament*, therefore he is punished for us.

Christ is punished for us, because he gave his word for us.

And that we may take up this the better, marke how a Iudge proceedeth either according to the rigour of the law, or the mitigation of the law, or contrary to the law, or above the law. According to the rigour of the law, when he imputeth the guilt to all; contrary to the law, if hee should impute the guilt to none; according to the mittigation of the law when he speareth some

How a Iudge proceedeth in executing justice.

some, but this is above the law, that his Son Iesus Christ should undergoe the punishment for us, this commeth of the clemency of the high Iudge.

David according to the Law executed *Ioab*, contrary to the law killed *Vrijah*, according to the mitigation of the law confined *Shemi*, whereas he might have caused him to be executed; and *Salomon* out of his clemency he spared *Adonijah*.

All that was in Christs condemnation was in our absolution.

Iesus Christ the just, in whose mouth was found no guile, who was a perfect man in word, for our cause was condemned for blasphemie, to absolve us from the guilt of that sinne; for whatsoever was in Christs condemnation, is in our absolution.

FINIS.

AN EXPOSITION OF THE SECOND TABLE OF THE MORALL LAVV.

VVherein is contained an explanation of diverse Questions and Positions for the right understanding thereof.

Together with an explication of these Scriptures which depend upon, or belong unto every one of the Commandements.

All which are cleared out of the originall Language, the customes of the Iewes, and the distinctions of the Schoolemen.

את האלהים ירא ואת מציהו שמור
כי זה כל האדם.

Deum ipsum reverere, & præcepta ejus observa, quia hoc est totum hominis.

By *Iohn Weemse*, of *Lathocker* in *Scotland*, Preacher of Christs Gospel.

LONDON,
Printed by *T.C.* for *Iohn Bellamie*, and are to be sold at his shop at the signe of the three Golden *Lyons* in *Cornehill*, neere the *Royall Exchange*, 1636.

AN EXPOSITION OF THE SECOND TABLE OF THE MORAL LAW.

TO THE RIGHT HONORABLE, WILLIAM VISCOVNT OF STERLINE, LORD ALEXANDER of *Tullibody*, principall Secretary for the Kingdome of *Scotland*, and one of his Majesties most Honourable Privy Councell of both the Kingdomes.

RIGHT HONOVRABLE,

SALOMON the wisest King, writ three severall bookes, and in those three severall bookes hee taketh three severall Epithetes and Stiles unto himselfe: In the *Proverbes* hee calleth himselfe *Salomon* the sonne of *David*, King of *Israel*; In *Ecclesiastes*, he calleth himselfe the Preacher, sonne of *David*, King of *Ierusalem*; And in the *canticles*, hee calleth himselfe *Salomon* onely. In the first booke hee giveth directions to all

all men, and as a King hee speaketh to all; in his second booke, hee as a Preacher speaketh to *Jerusalem* below where, hee speaketh not to all here as King of *Israel*; In his third booke, hee speaketh onely to the Church above. So the Lord when hee giveth his Lawes, hee giveth some Lawes to all, as King of the Nations, and some Lawes hee giveth to the *Jewes*, his peculiar people, and the Gospel he giveth as to the Church above; the law which hee gave to all Nations, was the law of Nature manifested to *Adam* before the fall, and this Law was repeated againe to *Noah* in seaven Precepts, as not to commit Idolatry, Fornication, to abstaine from things strangled, and from blood; those Lawes were morall Precepts, I will set my face against him that eateth blood, this is not the ceremoniall part of the Law, but in detestation of cruelty it is forbidden to take a member from a living creature, and to eate the blood while the life is in it; but to eate things strangled, or cold blood, was but the ceremoniall part; thirdly, the Lord renued this same Law againe upon Mount *Sinai*, to all Nations, but he added to it his judiciall, and ceremoniall Lawes as peculiar to his owne people the *Jewes*, and in this respect it is called their Law, is it not written in your

Act. 15. 20.
Levit. 17. 10.

Ioh. 8 17.

your Law, because this Law was directed to them after a speciall manner, and therefore they are called his people, he came to his owne, and his owne knew him not. These ceremoniall Lawes did not binde other people, as they did the *Jewes*; therefore when *Jonah* came and preached to the *Ninevites*, hee spake nothing to them of the ceremonies of the Law; so when *Daniel* spake to *Nebuchadnezzar*, he spake nothing of the ceremoniall Law. So when *Elisha* spake to *Naaman* the *Syrian*, he spake not a word of this Law to him. So when the Prophets spake to *Tyrus*, *Sydon*, and to the Nations round about, they spake nothing of those ceremonies to them, these belonged onely to the *Jewes*, they are forbidden to eate things strangled, or a beast that dyed of it selfe, but yet the *Gentiles* might eate of such. And here we may marke a difference betwixt circumcision and the rest of the ceremonies of the Law, for many that were not of the Church of the *Jewes* used circumcision, as *Herodotus*, *Strabo*, and *Epiphanius* testifie, for circumcision was given to *Abraham* and his posterity, not onely to *Abrahams* posterity who lived within the Church, but to those also who came of *Ismael*, *Esau*, *Keturah*, &c. and howsoever

Ioh. 1. 11.

Deut. 24. 21.

those did circumcise rather by imitation, than for conscience, yet it was a Law given to all *Abrahams* posteritie; but the rest of the ceremonies did no wayes binde them; but the morall part of this Law bindeth them all. It was a great mercy of God, that when man had fallen from him, that he giveth him a law againe, and doth not suffer him to wander as a Lambe in a large pasture, and like an untamed Heifer which knoweth not the Yoke, and that one should not devoure another, as the Fishes in the Sea; but giveth him a Law to hedge him in, and keepe him within the bounds. Man hath a threefold life, his spirituall life, his naturall life, and his civill life; the Lord in his Law had regard to all these sorts of lives; first, his spirituall life, which is called the life of God, and he taketh order with this in the first Table; Secondly, his naturall life, that hee be not killed, nor his blood shed; and thirdly, for his civill life, that he may have the meanes to live comfortably, which is called a mans life, in the Scripture. Other Lawes of Men are but concerning circumstances, and they are but the application of this Law, to this or that particular people, and they stand not unmoveable, as this Law of God doth, but upon occasions

they

they may bee altered and changed; therefore the *Persians* that made their Lawes which could not be changed, incroached too farre upon the LORD and his priviledges, and all other Lawes are to bee rectified by this Law, and the farther that they goe from this, they are the more imperfect; Men set the Dyall by the Sunne, and their Watch by the Dyall, The Dyall commeth neerer to the Sunne than the Watch; so when men reduce their Lawes to this Law, then they set the Dyall to the Sunne, but when they rectifie their Lawes by any other Law, they set but their watch to their Dyall. Many have written already upon those Commandements, to whom wee are much beholden, and the *Hebrewes* Proverbe is true of them, *nisi ipsi elevassent lapidem non inventa fuisset sub eo hæc Margarita*, but yet there is something left to be cleared, and as there was oyle enough so long as there were Vessels in the Widdowes house; So there shall be matter enough for all those who are to intreate of this Subject: and my intention especially is here to cleare these things out of the phrase of the Originall Tongues, and the custome of the people of God, and although there be things handled already

by others set downe here, yet when ye find these things, count them not as *ortícam inter myrtos*, but as *myrta inter myrtos*, for both come from him who is the Author of Truth.

It may please your Lordship to accept of these my Travels, as a signification of the honourable respect I carry to your Lordship, whose vertue and learning hath brought you to this eminent place. *Laertius* writeth of one *Crates*, that bestowed his gifts very foolishly, for he gave to his Flatterer tenne Talents, to his Whore a Talent, to his Cooke ten *Mnas*, to his Physitian a Drachme, to his Philosopher three halfe pennies, to his Counsellor *fumum*, smoake; foolish men value the baseſt things at the higheſt rate, and the higheſt things at the baseſt rate. But I know, my Lord, that you weigh things in the balance of the Sanctuary, and thinke more of those heavenly things, than of those base and sinfull pleasures, which the world are so much taken up with; The grace of God be with your Lordship, and keepe and preserve you for ever.

Your Lordships in all
christians duties,

Iohn Weemes

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AN EXPLICATION OF THE MORALL LAW;

The second Booke, containing sundrie Questions for the understanding of the second table of the Morall Law.

CHAP. I.

How the second table is like unto the first.

Matt. 22.39. *The second is like unto the first, Thou shalt love thy neighbour as thy selfe.*

THe Lord hath reduced all his Commandements to ten, as to δεκάχορδον, an instrument of tenne strings to play upon; he reduced them to two, which the Hebrewes call [*calolim gadolim*] *universalia magna* two chiefe universall precepts, and the two poles upon which the commandements are turned; and at last he reduced them to one, *Rom.* 13.10.

כְּלָלִים גְּדוֹלִים
Universalia magna.

The first and the second table are said to be one, they

Vnum { *Simplicitate indivisibili.* *Vnitate subordinationis.*

are not one *simplicitate indivisibili*, by an indivisible unity, as the soule is one; but they are one *unitate subordinationis*, by the unity of subordination, as the husband and the wife are one.

Duties of the first table helpe the performance of the duties of the second.

The second is like unto the first. The duties of the first table helpe the performance of the duties of the second; and therefore yee shall see that the *feare of God*, a duty of the first table, is added many times with the duties of the second table, for *By the feare of the Lord men depart from evill. Prov.16.6.* And *Nehemiah* blaming cruelty in the Iewes towards their brethren, said, *Ought ye not to walke in the feare of our God, Nehe.5.9.*

The duties of the second table have respect to the duties of the first.

So the duties of the second table alwayes have respect to the duties of the first, 1 *Cor.* 10. 31. *Whether therefore yee eate or drinke, or whatsoever ye doe, doe all to the glory of God.* Therefore the Divines say, that the Commandements of the second table must be practised in and with the Commandements of the first table; and the Hebrewes expresse this after their manner, *Qui amat infra, amatur supra*, he that loveth below here shall be loved above; and so he that loveth his neighbour below will love God above.

He who breaketh one Commandement breaketh them all.

Secondly, the first and second are like, *because he that breaketh one breaketh all, Iam.2.10.* For there is such an harmony amongst the Commandements, that one is not broken without the breach of another; for *He who saith, doe not commit adultery, said also do not kill, Iam. 2. 11.* And by the transgression of any of these Commandements, the authority of the Lawgiver is contemned, whose authority should move us to keepe his Commandements. In every sinne there is *aversio à Deo, quod est formale in omni peccato*; it is the turning from God, which is the formall part of all sinne; and every sinne faileth against charity which is the summe of the Law; therefore he who breaketh one, breaketh all.

Then

Then it may be said that all sinnes are equall, as the Stoicks held.

Object.

This followeth not, for although all sinnes turne men from God, and make them guilty of eternall death: yet all sinnes turne not men from God alike, neither make they men guilty alike of eternall damnation.

Answ.
All sinnes turne men from God, yet not all alike.

Although he that breaketh one breaketh all, yet there is a nearer breach betwixt some Commandements than betwixt others. *Gregory* illustrateth the matter by a fit comparison; as those who tune the strings of an instrument, do it so cunningly, that when they touch one string, yet they touch not the string that is neareſt to it, but that which is upon the same concord and note; and although they touch not the rest of the strings, yet they all tremble, but that which is upon the same note giveth the sound: so we commit no sin but we breake all the Commandements, and make them all to tremble, as it were: but yet there is a nearer breach betwixt some of the commandements than others, to wit, those who stand upon the same note. And as in the campe the souldiers who make warre, although they serve in the whole campe, yet they are bound especially to serve under some standard, and there are speciall bonds betwixt them and their own company. So although there be an affinity amongst all sinnes, yet there is a greater affinity betwixt some sinnes then others, as those which serve (as it were) under one standard. Example, *Prov.* 30. Give me not poverty, least I steale and take the name of God in vaine; there is a greater affinity betwixt the eight commandement, and the third, then betwixt the eighth and the fourth; for men when they steale, care litle to take the name of God in vaine to hide their theft. So, *Give me not* too much *lest I be full and deny thee, and say who is the Lord?* Satiety of plenty, and worldly meanes, and contempt of God, goe usually together, the breach of the eighth and the first

Simile.

Greater affinity betwixt some Commandement than others.

Simile.

Greater affinity betwixt some sinnes then others.

Commandement. So gluttony and idolatry, *Deut.* 13.20. So fornication and spirituall adultery, as wee see in the *Israelites*, committing fornication with the daughters of *Moab*, they fell to worship Idols also, *Num.* 25. 1. So fornication and profaneness, as *Esau was a fornicator and profane person*, *Heb.* 12. 16. and there are some sinnes which are not to be referred as a breach of any one Commandement, but are a breach of all the Commandements; as, drunkenness; it is a sinne which breaketh all the Commandements, because it depriveth man of reason, which is the chiefest faculty in the soule, and in which obedience to God is wrought first, and the performance of all duties to our neighbours. If then there were not a great affinity amongst the Commandements, one sinne could not breake all the Commandements.

Some sins are a breach of all the Commandements and cannot bee referred to one.

Seing he who breaketh one breaketh all, then let us remember that saying of *David*, *Psalm.* 119.6. *I shall not be ashamed when I have respect to all thy Commandements.* So *verse.* 128. *Therefore I esteeme all thy precepts concerning all things to be right*, that is, he approveth all the Commandements of the Lord in all things, not as some men doe, who like of one Commandement and reject another: And the Hebrewes double the word *Col* when they will have all things observed, as *Ezek.* 44. 30. *Vereshith col biccure col vecol terumath col miccol terumothechem lecohanim ijhjeh*, that is, *And the first of all the first fruits of all things, and every oblation of all of every sort shall be the Priests.* And the Iewes say, *Merces præcepti est præceptum, vel præceptum trahit præceptum*, that is, hee that studieth to keepe one of the Commandements, the Lord giveth him grace and inableth him to walke in the rest. And they say, *Merces peccati peccatum est, & delictum trahit delictum*, the reward of sinne is sinne, and one sinne draweth another after it.

The Hebrewes when they will have all things observed, repeate the word *Col* to signifie that nothing is to be omitted.

וְרֵאשִׁית כָּל
בִּכּוּרֵי כָל וכל
תְּרוּמַת כֹּל מִכֹּל
תְּרוּמֹתֵיכֶם
לַכֹּהֲנִים יִהְיֶה׃

Et præcipuum omnium primitiarum ex omnibus, & omnis oblationis omnium ex omnibus oblationibus vestris Sacerdotum est.

Our obedience should be copulative, therefore the Com-

Commandements are set downe with a copulative conjunction, Thou shalt not commit adultery, and thou shalt not steale, &c. And as they are distinguished by a full point; so they are lightly distinguished by a comma; which kinde of distinction, is not found elsewhere in the old Testament, and they are thus distinguished, to shew their coherence and connexion.

Why the Commandements in the Hebrew are otherwise distinguished then any other part of the Scripture.

The second is like unto the first, they are like in quality but not in equality, and we must alwayes remember to make an equall comparison in degrees when wee compare them, the greatest of the first, with the greatest of the second; then the breaches of the first will be greater than the breaches of the second: but if we make not an equall comparison, then the breaches of some of the second table is greater than some of the first: as the Lord saith, *I will have mercy and not sacrifice, Mat.9.* 13. God doth not preferre here the duties of the second table to the morall worship of the first table simply, for spirituall duties are more excellent than corporall duties, as the spirit is more excellent than the body; if a man be like to starve for hunger, then it is better to feed him than to teach him, but simply it is better to teach him than to feed him: if we compare the lesser duties of the first table with the greater of the second table, then we must preferre the second to the first; therefore *Ahimelech* the Priest gave *David* the shew bread, and the sword of *Goliah* in his necessitity, because hee judged it better to arme the Magistrate in his necessity than to observe the ceremony.

The second table of the law is like the first in quality.

Comparing the greatest with the greatest, and the least with the least, the duties of the first table are to be preferred to the second.

Seeing the Lord will have mercy and not sacrifice, what was the reason that *Eliazer* chose rather to die, then eate swines flesh, 2 *Macchab.6.19.*

Quest.

If he had eaten swines flesh at that time, it had beene to him the renouncing of the whole morall law; and therefore he chose rather to die.

Answ.
Why *Eleazer* refused to eate swines flesh.

Queſt. Whether it is a greater ſinne to be perjured, or to kill a man; the one is a breach of the firſt, and the other of the ſecond table.

Whether perjury or murther be a greater ſinne.

If we make an equall compariſon, then perjury will be found a greater ſinne than murther; but if a man through feare perjure himſelf, and with a high hand kill his neighbour, then murther is a greater ſinne than perjury; but comparing the greateſt with the greateſt, and the leaſt with the leaſt, then perjury is a greater ſin than murther.

Object. To ſweare the truth is not ſo good an act as to ſave a mans life; therefore it might ſeeme that perjury is not ſo great a ſinne as murther is.

Anſw. To ſweare the truth for the glory of God, is an act of Religion; but to ſave a mans life, is but an act of charitie: ſo making an equall compariſon, the breach of the Commandements in the firſt table ſhall be found alwayes greater than the breach of the ſecond.

Who are our neighbours.

Thou ſhalt love thy neighbour as thy ſelfe. Chriſt ſheweth who are our neighbours, *Luc.* 10. Hee is the beſt neighbour who loveth beſt: ſome contract this word neighbour very neare, for *vicinus*, or their doore neighbour, *proximus mihi ratione loci, & proximus meus ratione affectionis*, that is, he is neere unto mee by reaſon of the place, and he is my neighbour in affection; others take neighbour onely for their friends, and wellwillers, and hence the Phariſees gathered, that they might hate their enemies: but the Apoſtle, *Rom.* 13. 3. extendeth it to all men calling our neighbour τὸν ἕτερον any man whoſoever if he *be our fleſh*, *Eſay* 41. or *our bloud*, *Act.* 17. When *Moſes* ſaw two *Iſraelites* ſtrive together, he ſaid, ye are brethren why ſhould ye ſtrive, *Exod.* 2. 13. So *Let every man borrow of his neighbour*, *Exod.* 11. 2. The *Egyptians* were neither neighbours nor friends to the *Iſraelites* in their judgement.

The Phariſees tooke this word neighbour for their friends.

Neighbour ſometimes is taken for our deareſt friend, and ſometime for our adverſary.

Thy neighbour, ſometimes it ſignifieth a ſpeciall friend, as

as *Deut.13.6.Thine neighbour which is as thine owne soule.* So *Iob 2.11.* but sometimes it is taken for an adversary: as *Prov. He that is first in his owne cause seemeth just, but his neighbour commeth and searcheth him. Prov.18.17.*

A man should love his enemies.

A man is bound to love his enemy, this is a principle ingraft in nature, *Natura primo quærit conservationem speciei suæ*, nature seeketh first the preservation of its owne kinde, as if a dogge be hounded at a heard of swine, they will runne all together to defend themselves; so if two men were going to fight together, a Lyon in the meane time commeth to devour one of them, both of them set themselves against the Lyon; the first instinct here is to seeke the preservation of their kinde, and the second is to seeke the preservation of themselves.

Nature seeketh the preservation of it selfe.

Amor { *Naturalis.* / *Supernaturalis.*

There are two sorts of love, the first is naturall and humane, the second is divine and supernaturall.

This naturall love againe is twofold, the first is *amor concupiscentiæ*, and the second is *amor amicitiæ*, sensuall love, and love of friendship: *amor concupiscentiæ* is this, when we love our neighbour for our owne profit and commodity onely, as *Laban* loved *Iacob*, onely for his owne commoditie; the second is the love of friendship when we love our neighbour chiefely for his owne good. Spirituall and supernaturall love is this, when wee love our neighbour for Gods cause; for although the object of our love be our neighbour, yet the reason why wee love him is God.

Amor { *Concupiscentiæ.* / *Amicitiæ.*

Spirituall love what?

The measure of our love to our neighbour.

As thy selfe, the measure of this love is, to love our neighbour as our selfe: a man is bound as farre as he can to imitate God: but in God *idem est amans & amatum*, he that loveth, and the thing loved, is one and the same, and he loveth himselfe most; therefore a man is bound chiefely to love himselfe, *quisque sibi proximus est, & in amore similitudo eminenter includitur*, every man is neareſt to himselfe, and in love the similitude is included after

the moſt eminent forme and excellent manner.

A man loveth himſelf three wayes.

A man muſt know firſt to love himſelfe; *diligere ſe ut ſe*, to love himſelfe as he is in himſelfe, that is no good love: ſecondly, *diligere ſe ut principalem finem*, to love himſelfe as the principall and chiefe end of his love, that is not right love: thirdly, *diligere ſe in ordine ad Deum*, to love himſelfe for God and out of a reſpect to him, that is to love himſelfe truely.

A good man onely loveth himſelfe.

A good man can onely love himſelfe; for this is onely true love which reſpecteth the moſt excellent part, the minde, and he ſtudieth moſt to beautifie it with graces, and to make the ſenſuall appetite ſubject to reaſon; it is he that agreeth beſt with himſelfe; it is hee who hath greateſt joy within himſelfe; *& nunquam minus eſt ſolus quam cum ſolus*, and he is never leſſe ſolitary than when he is alone: the wicked man againe cannot love himſelfe, becauſe he ſtudieth not for the right gifts of the minde to beautifie the ſoule; he laboureth onely for things which hurt a man more than they do him good; that which his reaſon biddeth him do, his ſenſuall appetite draweth him from it, and when he is merry in his ſenſual appetite, then his reaſonable faculty is ſad, *Pro.* 14. 13. *Even in laughter the heart is ſorrowfull, and the end of that mirth is heavineſſe.* Therefore he deſireth not to be alone, but ſeeketh for the company of voluptuous libertines to ſpend the time with them, and as he who hath a ſcold for his wife at home, is glad to ſeeke abroad for company to make him merry: ſo the wicked man finding no peace of conſcience at home within himſelfe, but great jarres, is glad to ſeeke abroad for mirth to drive away his melancholious fits; *Seneca* ſaid well, *Omnis ſtultitia laborat faſtidio ſui*, all ſort of fooliſhneſſe is weariſomneſſe to it ſelfe. The ſenſuall man loveth not his owne life and health, but rather hateth it by his intemperate diet, haſting his owne death; this is corrupt ſelfe-love, and not that true love which

A wicked man cannot love himſelfe and why.

God

God placed in man from the beginning, it is now turned into that ἀπάτην when a man pleaseth and flattereth himselfe, and this tendeth to his destruction.

A wicked man hateth his owne life, therefore cannot love his brother.

The rule to love others, must be to love our selves: The Schoolemen make three sorts of measures, the first is *mensura excellentiæ*: the second is *mensura reduplicationis*: and the third is *mensura æqualitatis*.

Mensura { *Excellentiæ.* *Reduplicationis* *Æqualitatis.*

Mensura equalitatis, the measure of equality is that measure when the measure and the thing measured are just equall, as time and things below here, they began with time and shall end with time.

The measure of equality what.

Secondly, there is *mensura reduplicationis*, the measure of reduplication, as when wee lay a yard to a web of cloath, wee measure the cloath by often applying the selfe-same yard.

The mesure of reduplication what.

Thirdly *mensura excellentiæ* the measure of excellency is that which excelleth all other measures in excellencie, and the nearer that any thing draweth to it, the more excellent it is: as gold is the measure of excellencie amongst the mettals, and silver draweth neerest to gold in excellency. So justice is the measure of excellency to all vertues; and in this sense, God is the measure of excellency to all things. Now what sort of measure is man to his neighbour, when he measureth his neighbour by himself? he is not *mensura excellentiæ*, for that belongeth onely to God, he is not *mensura reduplicationis*, but he is properly *mensura æqualitatis*. Those who falsifie their measures are abominable before the Lord, when they have a short measure and a long: the Pharisees measure and yard reached no further but to their wel-willers and kinsmen, the Politicians reacheth only to his countrey, but a Christian mans measure reacheth to any man, τὸν ἕτερον, *Rom.* 13. 3.

The measure of excellencie what.

The love of a mans selfe is the measure of equality to the love of his neighbour.

Queest. Whether is a man bound more to wish riches to himselfe, or to his neighbour?

Answ. If thou be rich, and thy neighbour poore, then thou art more

When a man is to wish more riches to himselfe than to his neighbour.

more bound to wish riches to thy friend than to thy selfe.

Quest. What if thou and thy neighbour be of equall estate and condition, what art thou to doe then?

Answ. If it be *bonum honestum*, good that is honest, then thou art bound rather to wish it to thy self than to thy neighbour; but if it be profit or pleasure, then thou art more bound to wish it to thy neighbour, providing that honesty may arise to thee by wishing that to him; we have an example of this in *Abraham* and the King of *Sodome*, *Gen.*14. When *Abraham* left the goods to the King of *Sodome*, and wished onely the lives of men, it could not be objected to *Abraham* that he was seeking any thing for his owne profit, this tended to his credit.

Quest. But what if no honesty redound to thee by that action?

Answ. Then thou art simply to choose that which is profitable for thy selfe.

Two motives which make us to love our neighbour.

There are two motives which make us to love our neighbour; the first is grounded in nature, and the second in grace, *But how much more unto thee, both in the flesh and in the Lord*, *Philem.* 16. and the nearer that they draw to those two fountaines, the more we are to love them. Example, *Bathshabe Salomons* mother had foure sonnes, 1 *Chron.*3. yet she loved *Salomon* more than all the rest, because she saw him draw neareſt to the Lord in grace; therefore he saith, I was the onely sonne of my mother, that is, I was her best beloved sonne, *Prov.*4.3.

Where there is most grace, there we should love most.

How *Salomon* is said to be his mothers onely sonne.

Simile. Example 2. Christ had moe cosen-germans then *Iohn*; as *Ioseph*, *Iames*, yet *Iohn* was his best *beloved Disciple*; because he had moe eminent graces than the rest. Where there is an equality in the flesh, where thou seest most grace, love them best. A center out of which issue many lines, the farther that they are extended from the center, they are the more disunited amongst themselves; and the nearer that they approach to the center, the more they are united amongst themselves: So the nearer that

our

our friends draw to God, and resemble him, the more we should love them; and the farther that they are removed from God, the lesse wee should love them: but when men are alike in grace, wee should love them best who are neerest to us in nature, *Rom.*15.11. *Salute Herodian my kinsman*: There were many as neere in grace to *Paul* as *Herodian* was, yet because *Herodian* was his kinsman, this moved him to love him.

How we should love them that are alike in grace.

Whether did Christ love them best who were neerest to him in the flesh and in the Lord?

Quest.

As man, he loved them best who were neerest to him in the flesh, and in the Lord; but as Mediator he loved them onely best who were neerest to him in the Lord: when they told him that his brethren and kinsmen stood without; he said, *Who are my brethren and my kinsmen? Those that doe the will of my father which is in heaven, the same is my brother, and sister, and mother*, Mat.12.50. he respected only those who drew neerest to him in the Lord. When *Judas* place was void, two stood for it, *Matthias* and *Ioseph*, *Act.*1.23. *Ioseph* was our Lords kinsman, and was surnamed *the just*; yet the lot fell upon *Matthias*, to teach us, that Christ in his spirituall kingdome hath not this respect to flesh and bloud; hence we may see the folly of those who thinke that Christ is commanded by his mother now: but these obligations cease in the life to come.

Answ.

Whether Christ loved them best who were his kinsmen.

Why the lot fell upon *Matthias*, and not upon *Ioseph* Christs kinsman.

We are bound by degrees to love our neighbours, the parents are more bound to love their children, then the children their parents, 2 *Cor.*12.14. *For children ought not to lay up for the parents, but the parents for the children*: and we say, that one father will provide better for nine children, than nine children will provide for one father.

We must love our neighbours by degrees.

What if a mans father and his sonne be cast in prison for debt, which of the debts is he bound to pay first?

Quest.

He is bound no doubt to pay the old debt first, to satisfie

Answ.

Whether a man is bound to relieve his father or his ſonne firſt. The order of loving amongſt brethren and ſiſters.

tisfie for his fathers debt, but ordinarily wee are to provide for our children rather than for our parents, but in great neceſſity we are more bound to our parents.

Brethren and ſiſters are to love others better than ſtrangers; the brothers to love the ſiſters, *Should he deale with our ſiſter as with an harlot. Gen.*34.31. Siſters are to love their ſiſters more than their brethren, becauſe of the neere ſimilitude: therefore *Exod.* 26.17. when the curtaines are joyned together, for their ſimilitude they are ſaid to be joyned *quælibet ad ſororem ſuam, every one to her ſiſter.*

Brethren are to love other beſt.

So brothers are to love brethren moſt, they are begotten of the ſame parents, they are bred up together in the ſame houſe, and they reſemble others more then ſiſters doe; and therefore they are to love others better: *frater* is called *fere alter*, almoſt another, and one eye is not ſo like another, as one brother ſhould be like another: God hath made many things two in the body, as two eares, two feet, two hands: one eye picketh not out another, when one legge ſtumbleth the other helpeth it, *A friend loveth at all times, and a brother is borne for adverſity, Prov.* 17. 17. Wherefore hee that caſteth away his brother, and maketh choice of another, is like unto him who cutting away his naturall legge taketh to him a legge of wood; the firſt ſtile which the Primitive Church tooke, they were called brethren, *Heb.* 13.1. 1 *Cor.*7.12. and Chriſt calleth himſelfe the *brother of his Spouſe, Cant.* 8.1. but the greateſt love amongſt brethren turneth oftentimes to hatred, *Prov.*18. 19. *A brother offended is harder to winne then a ſtrong citie, and their contentions are like the barres of a caſtle.* The firſt bloud that ever watered the ground was the bloud of *Abel*, ſhed by his brother *Cain, Gen.* 4. There is a curſe pronounced againſt *Edom*, *Amos* 1.11. *Becauſe hee did purſue his brethren with the ſword, and caſt off all pittie:*

The love of brethren turneth oftentimes to hatred.

in

in the Hebrew it is, *because he did corrupt his compassions.* The Prophet *Obadiah* describeth unnaturall friends, *Verse* 7. First, those that were *viri fœderis*, that seemed to be in league with *Edom*, should deceive him; *viri pacis*, that is, who made a shew to live peaceably with him; thirdly, *viri panis*, that is, those who eate familiarly with him, yet they shall thrust the *Edomites* out of their land; if it was unnaturall for those who were but *viri fœderis, pacis & panis*, how much more for those who are *viri fœderis, panis, pacis, sanguinis & uteri*, men that are in covenant, men that are at peace, men who live and breake bread together, men who are one bloud, yea, that are bred in one wombe, what great sinne it is for them to hate one another.

וְשִׁחֵת רַחֲמָיו
& erumpit miserationes suas.

Viri { *Fœderis.* *Pacis.* *Panis.* *Uteri.*

In the familie againe, we are to loue those who are borne at home more than those who are borne abroad, *Levit.* 18.9 those are said to be borne at home; who are begotten of one father, those are said to be borne abroad, who are borne of one mother, but not begotten of one father. The children who are mothers children raised not up seed to their eldest brother, because *familia matris non vocatur familia*, the familie of the mother, is not counted a family. Those who are begotten of one father the Greekes call them ὁμοπάτριοι, those who are born of one mother they called them ὁμομήτριοι *uterini.*

Who are said to bee borne at home, and who abroad.

ὁμοπάτριοι from ὁμὸς *frater, semen* & γινόσκω.

But those who are fathers children and mothers children, wee are to love them best, *Gen.* 45.22. Fathers children and mothers children are to love others most; *Ioseph gave to all of his brethren each man changes of raiment, but to Benjamin he gave five changes of raiment:* why did hee give five changes of raiment to *Benjamin?* because he was his brother both by father and mother, and the holy Ghost exaggerateth the wrong done to such a brother, *Psal.* 50.20. *Thou sittest and speakest against thy brother: thou slandereſt thine owne mothers sonne.*

Lastly,

A man is bound to love his wife better than father or children.

Lastly, in the family a man is bound to leave father and mother and cleave unto his wife, and he is bound to love her *better than ten sonnes*, and so should the wife love the husband, 1 *Sam.* 1.9.

There is but one measure of our love to our neighbour under the Law and under the Gospell.

As thy selfe. Some hold that this is not the measure of love under the Gospel, to love our neighbour as our selves; but wee should love him under the Gospel as Christ loved us: but this cannot stand that there should be one measure of love under the Law, and another under the Gospel; for the Gospel abolisheth not the Law, and there is one rule for all.

If this should be the rule to love our neighbour as our selfe under the Gospel, then some should have done workes of supererogation, as *Paul* who loved the Iewes better than himselfe.

He did nothing here but that which the Law required of him, therefore he could not supererogate, for neither the Law nor the Gospel requireth of any man to love another mans salvation better than his owne.

Object. *But we ought to lay downe our lives for the brethren,* 1 *Ioh.* 3.16. *And the good shepheard giveth his life for his sheepe,* *Iohn* 10.

Answ. That is but his temporarie life, but not his spirituall life.

Object. But it may be said, that *wee should love one another as Christ loved us,* *Ioh.* 13.34.

Answ. Καθὼς is not a note of equalitie here, but of similitude, as Christ loved us freely, so should we love our neighbours; as Christ loved us to the end, so should we love our neighbours constantly; as Christ gave his life for us, so a man is bound in some cases to give his life for some persons; and Christ suffered the paines of hell for us, but no man is bound to give his soule for another, to undergoe the wrath of God for another: wherefore καθὼς here is onely a note of similitude, and Christ saith, *a new commandement I give you, that ye may love one another,*

As is not a note of equalitie here.

ther, Ioh. 13.33. It is called a new commandement, because it is more fully expressed, to love our neighbour as Christ loved us: then to love our neighbour as our selfe, is not a new commandement in substance, but new in forme; and *new* is put here for *more excellent*, as *Mat.* 9. 17. *new wine*: So *Rev.*5.9. *A new song*, that is, excellent wine, an excellent song.

Novum sumitur pro excellenti sæpissime.

The conclusion of this is, wee are not bound neither *affectu* nor *effectu*, to love all our neighbours alike.

Conclusion.

Commandement. V.

CHAP. I.

Of the duties of the wife to the husband.

*Ephes.*5.22. *Wives submit your selves unto your husbands as unto the Lord.*

THere are sundry combinations in the which the inferiours are bound to give honour to their superiours: First in the family, and next in the politie. In the family, first betwixt the wife and the husband. The wife is bound to honour her husband, and the man is bound to honour his wife, 1 *Pet.*3,7. because this is the gentlest sort of commandement, therefore hee is bound to honour her, as shee is bound to honour him.

Sundry combinations in the family.

The man is bound to honour his wife.

The second combination is betwixt the children and the parents, and the third combination in the familie is betwixt the master and the servant; and because every thing is best seene in the smallest partitions, therefore we will unfold this in the familie first.

The

Three degrees of the wife to the husband.

The woman shall bee subject to the man by order of creation.

Miriam prius nominatur quia peccati author fuit.

The woman fell first therefore ought to be subject.

The vaile a token of subjection.

The duties of the wife to the husband, are subjection, obedience, and reverence.

First, the woman oweth subjection to the man by the order of creation: *The woman was made for the man, and not man for the woman,* 1 *Cor.* 11. 8. and as the *Sabbath was made for the man, and not the man for the Sabbath, Marke* 2. 23. therefore *he is Lord of the Sabbath.* So the woman was made for the man: therefore he is Lord over the woman.

So *they two shall be one flesh*; it is, οἱ δύο in the masculine gender, and not αἱ in the feminine, because the man is the more excellent sexe; but when the woman is chiefe in the transgression, then the woman is put first, *Obloquutæ sunt Miriam & Aaron, Miriam and Aaron spake against Moses, Num.* 12. 1.

Secondly, as the order of creation proveth this, so doth the fall prove it: *The woman was first in the transgression and not the man,* 1. *Tim.* 2. 14. The woman was last in good, and created but for the man. First, in evill, last, in good; therefore she is justly subject to the man.

Thirdly, the Apostles order proveth this subjection, 1 *Cor.* 7. 1. God is Christs head, Christ is the mans head, and the man is the womans head; if yee will respect order in policie, the man is the image of God above the woman, and he is more the glory of God then the woman: if the woman will not subject her selfe to her husband, but usurpe soveraignity over him, as shee seeketh soveraignty over her husband, so if shee could, shee would pull Christ out of his place, and God out of his place.

Fourthly, the vaile that was put upon the womans head on the day of her marriage, testifies her subjection to her husband: therefore she is said to have *power upon her head,* 1 *Cor.* 10. 10. *The woman ought to have power over her head,* that is, a vaile, which was a signe of her sub-

subjection and of her husbands power over her, *Num.* 2. When the husband was jealous of his wife, shee stood bareheaded all the time before the Priest, as not being under her husbands subjection untill she was cleared of that suspition.

Gen. 30. 16. *And unto Sarah hee said, Behold I have given thy brother a thousand peeces of silver: behold hee is to thee a covering of the eyes unto all that are with thee, and with all other*; that is, I have given thy husband money to buy thee a vaile to cover thy face, that all may know with home thou dost converse; that thou art a mans wife, and so they shall not commit adultery with thee, taking thee to be an unmarried woman. The woman was subject to her husband, the bill of divorce, *Matt.* 5. 31. is called in the Syriack *Libellus diminutionis*, the bill of diminution, and she was *diminuto capite*, shee wanted her head, when she wanted her husband; the man is the glory of the woman, and when she wanteth her husband she wanteth her glory.

The vaile a token of subjection to her husband.

The bill of divorce why called the bill of diminution.

רָלַל *Attenuari.*

Lastly, the woman in token of her subjection when she was married, shee changed her name and was called after her husband: to impose a name was a signe of authority: *Adam* was called *Ish*, and *Eva* was called *Isha*, and *Salomons* spouse is called *Shulamite*, *Cant.* 6. 13. and the Romans said *Quando ego ero Caius tu eris Caia*, when I shall be *Gaius* thou shalt be *Gaia*, *Esay* 4. 1. *Onely let us be called after thy name.*

The woman called after her husbands name.

אִישׁ *Vir.*

אִשָּׁה *Fœmina.*

שְׁלוֹמִית

שׁוּלַמִּית

This subjection of the wife to the husband, differeth farre from servile subjection, for hee that is servilly subject, worketh for another, but the wife worketh not for another, but for her selfe, for shee and her husband are one. This subjection of the woman to the man in the beginning was a more free and willing subjection then since the fall, *Gen.* 3. *Et ad maritum tuum erit appetitus tuus*, thy desire shall be to thy husband; the *seventy* transl-

The subjection of the wife to the husband is not servile subjection.

late it ἀποστροφὴ, *conversio tua*, thy turning shall be to him: the same phrase is used to expresse the subjection of the younger brother to the elder, *Appetitus illius erga te, and thou shalt rule over him*, *Gen.* 4. He shall be subject unto thee, because thou art his elder brother: so the woman should be subject to the man, because she was created after him, and for him, and she is the weaker vessell. When the husbands desire is said to be towards his wife, then it signifieth love, *Cant.* 7.10. *I am my beloved, and his desire is towards me*, that is, he loveth me most intirely; but the womans desire towards the man, implyeth both love and subjection.

The desire of the husband towards the wife is love, but her desire to the husband is both subjection and love.

If the woman had not falne, the Lord would not have given out this that her appetite should have beene towards husband, *The Law is not made for a righteous man*, 1 *Tim.* 1.9. After the fall yee shall see that man and woman carried the punishment of their sinne: In naturall things, the woman bringeth forth her children with paine, and the man eateth his bread in the sweat of his browes. Secondly, in morall duties there is some reluctation, and the woman is more hardly subject to her husband, then before. But in spirituall duties and subjection to God there is greatest rebellion of all, *Rom.* 7. 23. *I finde another law in my members rebelling against the law of my minde.*

If the woman had not falne, her appetite had not beene towards her husband.

Since the fall man and woman carry the punishment of their sinnes in naturall, morall, and spirituall things.

The second duty of the wife to the husband is obedience, *All the wives shall give honour to their husbands*, *Esth.* 1.20. [*Hannashim, ijttenu jekar,*] the verbe here is put in the masculine gender, although he be speaking of women, to signifie their voluntary subjection and obedience: for it is the manner of the Hebrewes when they speake in the praise of women, they put them in the masculine gender, *Ruth.* 1.8. So 1 *Sam.* 25. 27. *Prov.* 31.13. *Esay* 34.14. *Eccles.* 12.4. these the Greekes call ἀνδραγαθίζομένας, when women behave themselves like men,

הנשים יתנו יקר
Fœmina tribuent honorem maritis.
Nomina masculina iuncta fœminis.

ἀνδραγαθίζομαι. *Fortem virum me præsto hic de fœminis dicitur.*

men, *Esth.* 1.22. *Assheuerus* made a law, *That every man should beare rule in his owne house, and that it should be published in the language of every people*, in the originall it is, *Loquetur lingua populi sui*, to speake the language of their owne people, and it seemeth to be a proverbiall speech, that is, to keepe their wives in subjection, as the *Persians* did.

Loquì lingua populi sui apud Persas quid.

Quest. Whether did *Vashti* refuse lawfully or not to come to the King at the feast?

Answ. Some answer that she justly refused, for the *Persians* had a law, that their wives should not be seene by any others but by their husbands; and *Macrobius* saith, that it was onely given to concubines and harlots, to come pnblikely in the sight of men at their feasts, and publick meetings But for answer to this, some of the Persian lawes were altogether unlawfull: *Cambyses* asked of his counsellers, whether there was any such law amongst the *Persians* that the king might marry his owne sister? they answered, not: but there was another law, that the kings of *Persia* might doe what they would: this law is altogether unjust: so this law, that the lawes of the *Medes* and *Persians* could not be revoked, was not just; for all positive lawes of men upon better considerations may be altered; this is proper here only to the Law of God not to be altered. And they had some lawes which proceeded onely of jealousie, as this: now this law being a law so defective it did not bind, whereas the king himselfe commanded her to come, and here his wife was not to interpret the statute, but to give simple obedience to her husband.

Macrob lib. 7 Saturnal.

Whether *Vasti* did justly refuse to come at the commandement of the King.

Many of the Persian lawes unlawfull.

Vasti should have given obedience to the King.

The third thing which the wife oweth to the husband is reverence; *Bagnal* is called both lord and husband: So *Sarah honoured Abraham and called him Lord.* 1 *Pet.* 3.6. So the wife calleth her husband *Isshi, my man*, *Hosea.* 2. as the name of greatest familiarity and love;

בעל *Dominus Vir.*

But the harlot saith, *Prov.* 7. 19. [*ish,*] *the man is gone abroad, and not* [*isshi*] *my man*: and the Lord after he disclaimed the word *bagnal*, yet he would be called *ish*, *Hos.* 2. 16. Contrary to this is, when wives count basely of their husbands, *Iob* 19. 17. *My breath is strange to my wife.*

The conclusion of this is, as the Church subjecteth her selfe to Christ, who is her head, so should the wife to the husband who is her head; and this subjection should be done cherefully, readily and constantly.

CHAP. III.

Of the husbands duty to the wife.

Commandement. V.

1 *Pet* 3.7 *Husbands* give *honour to your wives as to the weaker vessels.*

How the husbands duty to his wife is expressed.

THe husbands duty is expressed in the creation thus, *They two shall be one flesh*: the man and the woman that were two, are made one; they are *unum principium generationis*, one beginning of generation, therefore the man should love his wife and not hate her, because she is his owne flesh.

Things said to be one foure wayes.

They are made one flesh. Sundry wayes things are made one, there is *unum naturale*, a thing that is one naturally, as the soule and the body make one man naturally: *unum artificiale*, a thing that is one artificially, as stones and timber make the house: *Vnum mysticè*, a thing that is one mystically, as Christ and his Church; and this union in marriage is partly morall, and partly naturall.

Secondly, the husbands dutie to the wife is expressed in the creation, thus; *He shall leave father and mother, and shall cleave unto his wife*, *Gen.* 2. 24. When the woman went

went out of her fathers house to her husbands, shee was said ἐκπορεύεσθαι as *Acsaph* when shee went from her father *Caleb*, *Iosh.* 15. 18. this was called ἔξοδος, her going out, but when she came in into the house of *Othniel* her husband, that was called εἴσοδος, her going in to her husband; and *Isaac* brought *Rebecca into his mother Sarahs tent*, *Gen.* 24. 67. to signifie that he would have her in place of a mother, and that he would leave father and mother for her.

The second part of the husbands duty is to cleave to his wife, which Christ expoundeth, *Matth.* 19. 5. προσκολληθήσεται, to be glued to his wife: the Lord to expresse his love to his Church, compareth her to a girdle cleaving to his loines, *Ier.* 13. 11. *As the girdle cleaveth to the loines of a man, so have I caused to cleave to me the whole house of Israel, and the whole house of Iuda, saith the Lord*; Now he saith, he made her to cleave to him, as a girdle to his loines, but the *seventy* translate it, *He glued her to his loines*, and why was she glued to his loines? becaus the reines which are the seat of love, are in the loines: *My reines doe teach me in the night season*, *Psalm.* 16. 7. Therefore hee carried his Church girded about his loines: hee that would honour his wife should be glued to her in affection: a thing that is glued, will breake sooner in any part then where it is glued.

προσκολλάομαι agglutinor, glutinamentis adjungor, metaphorice adhæresco, a κόλλα gluten.

Amor est in corde tanquam in sede, & in renibus tanquam instrumento.

The man when hee is married, is said to spread the lap of his garment over his wife, *Ruth.* 3. 9. *Spread thy skirt over thine handmaid.* And the holy Ghost alluding to this, in more comelinesse and decencie is said to overshadow the Virgin *Mary*, *Luc.* 1. 35. *The power of the highest shall overshadow thee.*

To spread the lap of the garment, and to overshadow the woman, signifie protection and love.

Allusion.

Moses more particularly setteth downe those things which the husband owes to his wife, *Exod.* 21. 10. First he oweth her meat; secondly cloathing; thirdly, cohabitation, the fourth thing which the husband oweth to

The husband owes five things to his wife.

his wife, is *Debitum tempus*, and the fifth thing which he oweth to her is honour.

The firſt thing that hee oweth to his wife is meat, *She eate of his morſels, and dranke of his cup*, 2 *Sam.* 12. 3. *Exod.* 21. 10. *If he take another hee ſhall not diminiſh her food*; in the originall it is *Sheerah*, fleſh; for the Hebrewes put *fleſh* for all things neceſſary for the maintenance of our life, as well as they doe bread, *Pſalm.* 78. 10. *Can hee prepare fleſh for his people in the wilderneſſe? Targum*, paraphraſeth it, *alimentum ejus*; and the *ſeventy* tranſlate it τὰ δέοντα, things neceſſary for them.

שארה caro eius. Fleſh put for all neceſſary food.

The ſecond thing is *indumentum*, [*keſuth*] her raiment, the vertuous woman cloatheth her husband that he may be knowne in the gates of the city: and the Hebrewes ſay, that the good woman cloatheth her ſervants, and the good husband cloatheth his wife, and God cloatheth all; the wife is ſaid to cloath her husband, when ſhe prepareth that which he bringeth in to her.

כסות Indumentum.

The third thing which he oweth to his wife is cohabitation (*Tabhoth eleah*) the *ſeventy* tranſlat it συνοικοῦσας *viri cohabitantes*; the Polygamiſts could not performe this duty to their wives to dwell with them. The Kings of *Perſia* had many wives, when the King made choiſe of them, before they came unto him, they ſtayed in a chamber called παρθενῶνιον, the virgins chamber: and after they were married, they ſtayed in a chamber called γυναικεῖον, the wives chamber; this was contrarie to this cohabitation that a man is bound to dwell with his wife.

תבות אליה

The fourth thing which the husband owes to his wife is *debitum tempus* [*gnonatha*] which comes from *gnanath*, *reſpondere*; the *ſeventy* tranſlate it ὁμιλίαν, *vel conſuetudinem*, and the Apoſtle calleth it due benevolence, 1 *Cor.* 7. 3.

עונתה Debitum tempus a ענה reſpondere.

The fifth thing which the husband oweth to his wife

is

is *Cabhod*, *honor*, when they were married he said, *Esto mihi in uxorem secundum legem Mosis & Israel, & ego secundum verbum Dei, colam te, honorabo te, alam te, & regam te, juxta morem eorum qui colunt, honorant, alunt, & regunt uxores suas fideliter.*

כָּבוֹד *Honor.*

The husband is the wives head; the head excelleth the rest of the members: 1. *Eminentia*, it is more eminent; 2. *Perfectione*, in perfection; 3. *Influentia*, it giveth influence; 4. *Conformitate cum cæteris membris*, in conformity betwixt it and the rest of the members.

The properties of the head.

First it excelleth the rest of the body *eminentia*, although it be superiour to the rest of the body, yet it must not αὐθέντειν or καταχυρίευειν, that is, carry a Lordly dominion over them, but onely *Mashal*, gently to command her.

מָשַׁל

Secondly, the head excelleth all the rest of the members in perfection: so should the man excell the woman in gifts; although the man excell the woman in gifts, yet hee should not despise her, thinking her no fit match for him: the Hebrewes have an apologue fit for this purpose, The Sunne said upon a time that the Moone could not be a fit match for him, for he giveth light and heat to all things, and in the body hee ruleth the heart, and in the mettals, the gold, and for time he ruleth both the day and the yeare. But the Moone replyed, If ye rule the yeare, I rule the moneth; if ye rule the day, I rule the night; if ye rule the heart, I rule the braine; and if ye rule the gold, I rule the silver; wherefore there is no such inequalitie but that I may match with you. Many men have a high conceit of themselves that they are like the Cedar of *Lebanon*, and women are like the thistle of *Lebanon*, 2 *King*. 14. 9.

The man should excell the wife in gifts.

An apologue of the Sun and the Moone.

Thirdly, the head giveth influence to the body, so should a man teach and rule his wife. If that vision of *Ioseph*, the Moone and the Starres fell downe before him

A man should teach and rule his wife.

him, the Sunne was his father, the Moone his mother, and the Starres his brethren: and as the Sunne giveth light to the Moone and Starres, so should the husband to the wife.

There should be a conformity betwixt the man and the wife.

The last thing is conformity betwixt the head and the rest of the members; this conformity should make a man to cherish his wife, *She slept in his bosome*, 2 *Sam.* 12.3. Those things which are most deare unto us, wee keepe them in our bosome, *Esay* 40.11. and *Iohn* leaned in Christs bosome, aud the reason subjoyned, because he loved him best, *Iohn* 13.23. Mothers keepe their young ones in their bosomes, and if it were possible they would take them into their very bowels againe, *Portatur in sinu infans, recumbit in sinu dilectus, & cubat in sinu uxor*, that is, the child is carried in the bosome, he that is beloved leaneth in the bosome, but the wife lieth and sleepeth in the bosome of her husband.

CHAP. IV.

Of the duties of children to their parents.

Commandement. V.

Exod, 20. *Honour thy father and thy mother*, *Levit.* 19.3. *Ye shall feare every man his mother and his father.*

CReated goodnesse hath some similitude with that eternall goodnesse which is in God; Gods attributes are his power, his wisedome and his goodnesse, and they who have these by participation them wee are bound to honour, whether they participate with him in his power, wisedome or goodnesse: in his power, as our parents *circa esse naturale*, about our naturall being, who are the instruments of our being, and beget us: and then *circa esse spirituale*, about our spirituall being, as pastors

pastors who beget us in Iesus Christ, and maketh us resemble the Lord, 1 *Cor.* 4. 15. And thirdly, *quoad esse temporale* about our temporall being, the similitude of Gods goodnesse appeareth more in Princes preserving and protecting us, all these we are bound to honour and reverence.

The children owē to their parents three things, reverence, obedience, and gratitude:

Duties of children to their parents.

First they owe reverence; for honour, the father is set before the mother; and for feare, the mother is set before the father, *Levit.* 19. 3. to teach us that we should honour and feare, as well our mother as our father. *Moses* saith, *He who curseth his father and his mother, let him die the death, Levit.* 20. 9. but *Marc.* 7. 10, *Hee who curseth his father or his mother*: and *Prov.* 15. 20. *A foolish man despiseth his mother, Exod.* 21. 17. *Hee who curseth his father or his mother*: but *Deut* 27. 16. *He who setteth light by his parents:* [*Calal*] and [*Calah*] *Calal est maledicere*, to curse, *and Calah est vilipendere*, to set light by, opposite to *Cabhad honorare*, to honour and reverence them, *Prov.* 30. 27. What is that to set light by them? who thinke little thing of them, and give not all due respects unto them, and helpe them not in their necessity; then they are said to set light by their parents: what is this feare (saith the Hebrewes) which is required of children towards their parents? First, that they sit not in their place, *Pro.* 30. 28. *Her children rise up and call her blessed. Nec destruunt verba eorum*, that is, they carpe not at their words: and they say farther, that children are not to call their parents neither living nor dead by their proper names, but to call their father sir. Example, *Mat.* 12. 30. *I goe sir*, and to call them mother. As 1 *King.* 2. 20. *And Salomon said aske on my mother*, and to entertaine this due reverence and respect in their hearts, they were not to looke upon their fathers naked-

Why the mother is put before the father.

כלל *maledixit.*
בלה *vilipendit.*
כבד *honoravit.*

What feare is required of children to their parents.

nesse,

Children may not testifie against their parents in judgement.

nesse, *Gen.9.* And lastly they might not testifie against their parents in judgement, although they were guilty, except onely in matters of idolatrie and treason. Example, *Deut.33.9. Of Levi, who said unto his father and to his mother, I have not seene him, neither did he acknowledge his brethren, nor know his owne children; for they have observed thy word and kept thy covenant.* They preferred the glory of God to the honour of their earthly parents, and spared them not when they committed idolatry. So in the case of treason, the child is bound to testifie against his father to discover the treason, but after the treason is committed, he is not bound to testifie, or give any evidence against his father.

אבי ואמי

The children called their father *Abbi*, and their mother *Immi*; *My father and my mother*, *Esay* 8.4. Servants amongst the Hebrewes might not call their masters *Abba*, nor their mistris *Immi*, but when their masters adopted them, then they might call him *Abb*, and the Apostle alludeth to this forme, *Rom.*8.15. *Ye have not received the spirit of bondage againe to feare, but yee have received the spirit of adoption, whereby we cry Abba father.* And the Apostle of purpose keepeth the Syriack word *Abba*, and translateth it not, that he may shew the allusion more clearely.

Allusion.

Children owe obedience to their parents.

The second thing which children owe to their parents is obedience; the *Rechabites* are a notable example of obedience to their father *Ionadab*, their father commanded them that they should not dwell in houses, nor sow fields, nor plant vineyards, nor drinke wine, *Ier.35.6.* this was but a humane precept, as ye may see by the opposition made betwixt it and Gods commandement, and yet they kept it for three hundred yeares; *Ionadab* lived in the dayes of *Iehu*, and his sonnes in the dayes of *Iehojachim*, and yet they thought they were bound to obey their fathers commandement, which obedience the Lord

The *Rbechabites*, an example of obedience.

Lord rewarded, *Ier.* 35. 18. and hee taketh an example from them to convict the Iewes who would not obey the Lord. Children must not be ἀναποτάκτοι, unruly, or untamed, like beasts which know not the yoke, these are the sonnes of *Belial*, without a yoke; these the Poets call *intacta cervice*, that is, that have not felt the yoke, contrary to these are obedient, υἱοὶ ὑπακοῆς, *filij obedientiæ*, 1 *Pet.* 1. 14.

ἀναποτάκτοι.

בלי עול

absque iugo

υἱοὶ ὑπακοῆς.

The speciall part of Childrens obedience towards their parents, is to be directed by them in their mariage. So *Sampson* sought the consent of his parents to his marriage, *Iudg.* 14. 2.

Quest. Whether is the consent of parents necessary for children to be had in their marriage or not?

Answ. There is a two fold necessity, a naturall necessity, and a morall necessity, a naturall necessity is that without the which the marriage cannot consist, as the consent of the parties to those who are to be married; a morall necessitie is that, without the which the marriage cannot be well done; when *Esau* married the daughters of *Heth*; *Gen.* 27. 46 He had not the consent of his parents, it was a marriage, but a bad marriage.

Necessitas { *Naturalis.* / *Moralis.*

Whether the consent of the parents be necessary in the marriage of their children.

There is one exception, if the mother be a common harlot, then the child ought the lesse reverence to her. *Hos.* 2. 2. *Plead with your mother, plead: for shee is not my wife, neither am I her husband*; and *Vers.* 4. *Her children be the children of whoredomes.*

The third thing which children owe to their parents is maintenance: we have a notable example of this, *Gen.* 47. 12. *And Ioseph nourished his father and his brethren*, in the originall it is, hee nourished him as mothers doe their little children by putting meat into their mouth, *Lepi Hataph*, so Christ had a care to leave his mother to *Iohn* to be intertained, *Iohn* 19. 27. There are two beasts set downe in the Scripture, who teach the

Children should give maintenance to their parents.

לפי הטף

the parents the dutie towards their children, and children their dutie towards their parents; the first, is the Wolfe, the second is the Lyon; the Wolfe teacheth parents to provide for their children, when hee hunteth for his prey in the morning hee divideth it among his young ones in the evening: So parents should provide for their children, and give every one their portions: *Benjamin* is compared to this Wolfe, *Gen.* 49. Secondly, the Lyon teacheth children to provide for their parents, and to maintaine them; the young Lyon when he hunteth for his prey and catcheth it, hee roareth and calleth the old Lyon to the prey, who is not able of himselfe to hunt or catch the prey, and *Amos* alludeth to this, *Cap.* 3.4. *Will the Lyon roare unles he have catched his prey*: and so the fowle which teacheth children to provide for their parents, is the Storke, shee is called Storke from στοργὴ naturall affection, becauſe she provideth for the old, and she is called πελαργὸς, hence commeth ἀντιπελάργειν, when the children studie to requite their parents; and in the Hebrew she is called *Hhasidah, benignitas*, 1 *Tim.* 5.4. If a widow have children let them learne to requite their parents, in the Syriack it is, *rependere fœnus parentibus*, to pay interest to the parents for that which they had in loane. A man divideth his goods in three parts; First, so much hee spendeth upon himselfe his wife and family; Secondly, so much he giveth to the poore; Thirdly, so much he lendeth to his children looking for interest back againe; and the Hebrewes say, that children should give to their parents meate, drinke, and cloathes, and that they should lead them in and lead them out; and they adde further that they should honour the Lord with their substance if they have any, but they are to honour their parents whether they have substance or not; if they have not, they are to begge for their parents; but with this condition, the child is bound to maintaine his father in his

στοργὴ.
πελαργὸς.
ἀντιπελάργειν
חסידה
ἀμοιβὰς.

h is old agé, if his father had brought him up in ſome lawfull calling when he was young, whereby he might gaine his living, otherwiſe if he had no care of his education, he was not bound to performe this duty to his parents.

So the child is bound to bury his father, *Luke* 9. 59. Hence commeth that word amongſt the Latines *parentare*, to doe the laſt dutie to their parents in burying them decently, and *parentalia* the duty it ſelfe.

The children are bound to bury their parents honeſtly.

The ſuperſtitious and avaritious Iewes taught that children were not bound to relieve their fathers neceſſitie, if they had made a vow, *Mat.* 23. they band their vowes by an oath, that ſuch and ſuch a man ſhould have no profit by them; and the oath was by the gift, and ſo they were inſtructed, that if any man ſwore by the altar, it was nothing; but if hee ſwore by the gift which was upon the altar, then he was a debter; when hee ſaid, by this gift thou ſhalt have no profit by me, then in no caſe they might helpe their parents.

The Iewes taught their children not to helpe their parents if they had vowed the contrary.

Amongſt the Hebrewes (as the *Talmud* ſaith) there was [*Muddir*] *devovens*, and [*Muddar*,] *devotum*, that which they call *Muddar* was of two ſorts, the firſt was *Muddar Hanaah*, the ſecond was *Muddar Ahohhel*; the firſt they called *votum nihili*, the ſecond they called *votum commeſtionis*, when they made the firſt ſort of vow, they might give them nothing nor help them at all; when they made the ſecond ſort of vow, they might lend them any thing that pertained not to the dreſſing of meate, as cloathes, jewels, or rings, but they might lend them nothing to dreſſe their meate with, as pannes, pots, or ſuch, when they taught their children here, *Mat.* 23. to vow ſuch vowes, there *votum* was *votum nihili*, that is, they might lend them nothing, nor helpe them; *By the gift if ye have any profit by me*, they meant, they ſhould have no profit by them, and they underſtood the curſe to light upon them, if they helped them.

Talmud. tractatu de votis.

מֻדִּיר *devovens.*

מוּדָּר *votum.*

מוּדַּר הֲנָאָה *votum nihili.*

מוּדַּר הֶאֳחֵל *votum commeeſtionis.*

CHAP.

CHAP. V.

Of the Parents dutie to their children.

Commandement V.

Deut. 6. 7. Thou ſhalt teach them diligently to thy children, &c.

PArents duty towards their children is, firſt, to inſtruct them as ſoone as they are capable, *Thou ſhalt teach theſe words diligently to thy children: Veſhinnantem Lebbanecha*, thou ſhalt ſharpen the inſtructions to thy children, as one would ſharpen the point of a ſtake when hee driveth it into the ground, *Abrahams* example is to be marked, *Gen.* 14. 14. *Hee armed all his trained ſervants*, but in the originall it is, [*Hhanichau*] *his chatechized ſervants*; not onely trained in the diſcipline of warre, but alſo catechized in the principles of Religion. So *Gen.* 12.5. *Abraham tooke all the ſoules which hee had gotten in Haran*, the Chaldee Paraphraſt paraphraſeth it this wayes, *omnes animas quas ſubjecerat legi*, all the ſoules whom he had brought up in the law: and the Hebrewes ſay, that *Abraham* taught the men, and *Sarai* the women. *Gen.* 33. 17. *And Iacob journeyed to Succoth and built him an houſe, and made booths for his cattle, therefore the name of that place is called Succoth.* The Chaldees call *Iacob*, *miniſtrum eruditionis*, a teacher or inſtructor; but why call they him ſo? they allude by an anticipation *ad* σκήνην μαρτυρίου *Exod.* 33.7. becauſe the tabernacle was the place where the Lord taught his people; and the Chaldees tranſlate it, *Beth Olphana*, the houſe of learning. This tabernacle was a type both of the Temple, and Synagogue,

וְשִׁנַּנְתָּם לְבָנֶיךָ *exacues ea filiis.*

חֲנִיכָיו *armati vel* κατηχήμενοι.

חָנִיךְ *Catechiſmus.*

בֵּית אִלְפָּנָא *domus doctrinæ.*

nagogue, therefore they ſay, that *Iacob* taught his familie in this tabernacle. *Philo vertit,* ὅπου ἡ αὐλὴ τοῦ κυρίου, the Houſe or Court of the Lord. So *Exod.*31.8. *Thou ſhalt ſhew it to thy ſonne in that day*; and this was called *nox annuntiationis,* when the father taught his ſonne what every thing meant in the Paſcall Lambe, when they enquired what meaneth this bread? what meane theſe ſowre herbes? &c. And the Apoſtle alludeth to this, *annunciate donec venerit, ſhew the Lords death untill he come againe,* 1 *Cor.*11.26. So *Prov.*4.1. *Hearken yee children to the inſtruction of a father, and attend to knowledge and underſtanding; I was my fathers ſonne, tender and onely beloved in the ſight of my mother, hee taught me alſo and ſaid unto me, let thy heart retaine my words.* Who taught me? my father *David*; for the word in the originall is in the maſculine gender *Vajoreni,* and he addeth, *Let my words ſtay thine heart, or uphold thine heart,* the words are borrowed from husbandmen, *ut agricolæ ſtirpibus pedimenta apponunt,* as the husbandmen put ſtayes to the trees which they plant: So the precepts of the fathers ſtay and uphold the children. *Bathſheba* uſed likewiſe to inſtruct her ſonne, *Prov.*30. Which Chapter is ſet downe by way of alphabet, that *Salomon* her child might learne her precepts with his A. B. C. And becauſe the fathers taught their children firſt, therefore this name *father,* was given to teachers and Doctors. *Iudg.*18.19. *That thou mayſt be a father and a Prieſt to us.* So 2.*Sam.*2.6.

וַיְרִינִי
Simile.

The mothers uſed to inſtruct the children.

The name father is given to teachers.

The parents muſt inſtruct their children according to their capacity, *Prov.*22.6. *Hhanoch lanagnar gnal pi,* teach the child according to their capacity, even as wee feed children with ſuch meate as they are able to digeſt, there ſhould be ſet downe to them μόρφωσιν a *plaine forme of doctrine, Rom.*2.20. and the rule of *Eſay* would be followed here, *Eſay* 28.10. *Adde line unto line, here a little*

חֲנֹךְ לַנַּעַר עַל פִּי
inſtrue vel initiare puerum ad os.

Children ſhould be taught according to their capacity.

Simile.

little, and there a little; for as a builder ſtretcheth forth his line, and then buildeth a little; and then he ſtretcheth forth his line againe, and then he buildeth a little: ſo ſhould children peece and peece be taught.

The manner how the Iewes taught their children.

The manner of the Iewes in inſtructing of their children was this, when their ſonnes were five yeares old, they ſet them [*Lemikra*] to the text of the Law; and when they were tenne yeares old, they ſet them [*Lemiſhna*] to the text of the *Talmud*, and when he is thirteene yeares old then he is [*Bar mitzvath*] *filius præcepti, & jugo legis ſubÿcitur*, then hee is ſubject to the Law as to keepe the Paſcha, and the Sabbath, and the reſt of the ceremonies; and when he is fifteene yeares old, they ſet him [*Legemara*] to the explication of the text in the *Talmud*. So when children are five or ſixe yeares old, the parents are bound to teach them the firſt principles of Religion plainely, and when they are ten yeares old, to teach them to read the hiſtory of the Bible; and when they are thirteene yeares old, to fit them for the Sacrament; and when they are fifteene yeares old, to cauſe them to read the harder places of the Scripture, and ſo by degrees from the leſſe to the more, to traine them up in Religion. When a Gentill is turned to Iudaiſme, firſt, they aske him this queſtion; What maketh thee deſire to be circumciſed? doſt thou not know that the Iewes of all people are the moſt hated? and if hee anſwer and ſay, I know, then they propound to him ſome of the lighter preceps of the law of *Moſes*, which they cal [*Mitzvath calloth*] *præcepta levia*, ſome light precepts, as *Levit.19.9. When thou reapeſt thy harveſt, thou ſhalt not reape the corners of thy field.* So that law, *Yee ſhall not kill the dame ſitting upon her young ones, Deut.22.6.* Then they came *ad* [*Mitzvah camuroth*] *præcepta gravia*, weighty precepts, and they tell them more concerning the puniſhments and tranſgreſſion of the law, and they ſay,

Children ſhould be taught by degrees.

The Iewes propound queſtions to the Gentils that embrace their Religion.

præcepta levia.

præcepta gravia.

say, before this time thou mighteſt have ſafely eaten the fat, or the bloud, or broken the Sabbath; but now when thou art entred within the covenant, if thou eate the fat, or the bloud, then thou deſerveſt to be cut off from the people of God, and if thou breake the Sabbath, to be ſtoned to death. And thou muſt know moreover, there is a time to come, and that all good is not rewarded in this life, nor all evill puniſhed here; and thus by degrees they initiate their proſelytes, as is ſet downe at large in their Talmud.

But many men do initiate and offer their children to the devill: They who offered their children to *Moloch*, firſt they carried them round about the fire, and theſe were called ἀμφιδρόμοι, and it was called ἀμφιδρομία. Secondly, *They cauſed their children to paſſe through the fire*, 2 *King.* 17.17. and this was called *luſtratio*. And thirdly, they put them in the belly of *Moloch* and burnt them quick. So many parents firſt initiate their children to the devill when they correct them not; this is to make them run about the fire. Secondly, when by their evill example they teach them villany, even as the yong lion learneth from the old lion to catch the prey, *Ezek.* 19.6. thus they make them paſſe through the fire. Thirdly, they not onely teach them evill by their evill example, but they applaud them and allow them in their wickedneſſe, *Rom.* 1.32. then they put them into the armes of the devill.

There is a great neceſſity of this duty that parents inſtruct their children; for by nature we are borne blinde and ignorant, therefore parents ſhould take paines to bring their children to knowledge. The Beares when they bring forth their young ones they are an evill favoured lumpe, and a maſſe without ſhape; but by continuall licking of them, they bring them to ſome ſhape and forme: ſo thy child who is by nature the child of wrath, by continuall inſtruction and good education

The manner how they uſed their children who offered them to *Moloch*.

Many parents offer their children and initiate them in the devils ſervice.

συνευδοκοῦσι.

The neceſſity of correcting children.

Simile.

By good education children are brought to ſome good faſhion.

may be brought to some good forme and fashion, that he may see and understand the principles of Religion. And as the midwifes when the child is borne, setteth the joints of the child right, and swadleth him that hee be not *vacius* (therefore they are called *gnolole tippuchim*, *Lam.* 2. 20. *Infantes palmarum*, the infants of a span long, not because they are but a span in length, but because the midwife, when they are new borne, setteth her joints with her hands, that they may be the more streight afterwards, so should the parents teach their children when they are young, and frame their minds aright: It is a great judgement *Quando moritur anima in adolescentia*, as *Iob* speaketh, *Chap.* 36. 14. They die in their youth, that is, in their foolishnesse, then the sinnes of their youth lie downe in the dust with them.

Simile.

עוללי טפחים

Cur dicuntur infantes palmarum apud Hebræos.

Mori in pueritia quid?

Morietur in pueritia anima ipsorum, id est, in stoliditate & insipientia.

The Lord accounteth highly of this, when the parents begin to teach their children in their tender yeares, children are the seed-corne of the Church and commonwealth, and if they be corrupted in the family, what hope is there of them when they come to the Church, and policie: the physitian saith, that *vitium primæ concoctionis non corrigitur in secunda*, the faults of the first digestion are not helped in the second: so errours committed in youth for lacke of education, can hardly be helped in old age.

Adam the father of this life, and Christ the father of the life to come.

When the Prophet *Esay* speaketh of Christ, he calleth him *Pater futuri sæculi*, the everlasting father, *Cap.* 9. 6. *Adam* was the father of all the children of this life, and Christ the second *Adam* is the father of the life to come: when they beget their children, they beget them onely for this life; but when they instruct them, they may be called *Patres futuri sæculi*, fathers of the life to come.

When children are young they are fittest to be taught.

The youngest yeares are the fittest yeares to teach children, *Prov.* 20. 11. *A child is knowne by his doings whether his workes be cleane and right*; the boyes that mocked

mocked *Elias* were devoured by the Beares, 2 *King* 2. 24. and the Hebrewes ſay that there are skuls of all ſiſes in *Golgotha*: the tree which the Lord made choice of *Ier.* 1.11. was the almond tree; why made hee choice of the almond tree? becauſe it bloſſometh firſt: ſo the Lord made choice of *Ieremiah* from his infancie; the Lord liketh children when they begin to flouriſh in their young yeares, the Lord liketh not of theſe *autumnales arbores Iud.* 13. which begin to bud about the latter end of harveſt; the Church ſaith *omnes fructus ſervavi tibi tam veteres quam novos*, all manner of pleaſant fruits new and old I have laid up for thee, *Cant.* 7.13. it is a happy thing when both the firſt and the latter fruits are reſerved for the Lord.

δένδρα φθεροτωρία.

Many have a care to gather riches for their children, but no care to traine them up well.

Crates the Philoſopher ſaid that hee would goe up to the higheſt place of the city, and cry in the audience of all the people: O men whether goe yee? why take yee ſuch paines to ſcrape riches together for your children, and have no care to traine them up who ſhould enjoy them? And *Plutarch* ſaid, hee would adde but this one word, that ſuch men as theſe are very like to them who are very carefull for the ſhooe, but have no care for the foote.

Simile.

Parents ſhould make choiſe of good maſters to their children.

Laſtly, as parents ſhould have a care to teach their children, ſo ſhould they make choiſe of good maſters to inſtruct them; *Pharaohs* daughter cauſed *Moſes* to be brought up in all the ſciences of *Egypt*, *Act.* 7. *Iehoaſh* had *Iehoiada* for his maſter, 2 *Kings* 12.2. And wee ſee what care *Theodoſius* had to make choice of good maſters for his ſonnes, *Arcadius* and *Honorius*. And what care had *Conſtantine* of a tutor to his ſonne *Chriſpus*. Amongſt the cauſes of *Iulians* apoſtaſie, the hiſtory ſheweth us, that this is one; that he had two heatheniſh maſters, who taught him, *Libanius* and *Iamblichus*, from whom hee dranke in great profaneneſſe.

Nicephorus lib. 3. *c.* 23.

CHAP. VI.

That Parents ſhould correct their children.

Commandement V.

Prov.22.15. Fooliſhneſſe is bound in the heart of a child, but the rod of correction ſhall drive it farre from him.

Simile.

AS parents ought to inſtruct their children, ſo they are bound to correct them: and as it is not enough to plant a vine, unleſſe wee prune it and dreſſe it: ſo it is not enough to beget children, but we muſt alſo teach them and correct them. The beſt example that parents can ſet before them how to correct their children, is the example of God himſelfe; God correcteth all his children, and hee correcteth them in love, he is angry with them when hee doth correct them, but hee doth not hate them; and his corrections are with moderation.

God the beſt patterne for correction.

The Lord correcteth in love.

שֵׁבֶט בְּנִי

Virga filij mei.

First he correcteth his children, this rod hee calleth [*ſhebhat veni*] *the rod of my ſonne, Ezek.21.10.* for as the father hath a rod which he keepes for his children to make them ſtand in feare of him: ſo hath the Lord a rod for his Church; and *as a father chaſteneth his ſonne, ſo doth the Lord thy God chaſten thee, Deut.8.5. The Lord chaſteneth every ſonne whom hee loveth, Heb.12.7.* It is otherwiſe in the Church then it was amongſt the Romans; for none who was free borne might be whipt among the Romans. *Act.22.25.* But the Lord thinketh them but baſtards whom he doth not correct, *Heb.12.8.* in the Church, *Hee correcteth every child whom hee loveth*; ſo ſhould fathers eſteeme thoſe children but

The Romans might not whip a free man, but it is not ſo in the Church.

baſtards

bastards whom they correct not. *They send out their litle ones like a flocke, and their children dance*, *Iob* 21.21. this sheweth the little care they had to bring up their children, but sufferred them to wander at their pleasure, and never corrected them.

Secondly the Lord correcteth his children in love; he is angry with their sinnes, but loveth their persons: he is not like doting fathers who thinke that every blemish in their children is a vertue, hee can both love them and be angry at their sinne; fond parents are lukewarme at the offences of their children: It is said of *David*, 1 *King.* 1.6. *That he never displeased Adonijah at any time*; and of *Eli*, 1 *Sam* 3.13. *When his sonnes made themselves vile, he restrained them not*: in the originall it is, *licet maledictionem inferrent sibi liberi, non corrugavit tamen in eos frontem*, although they brought a curse upon themselves, or cursed themselves, yet he never frowned upon them: there is a twofold curse, as there is a twofold blessing, a verball curse and a reall curse, they really cursed themselves by their lewd lives, and in the meane time, *Eli non corrugavit frontem in eos*, hee did not so much as frowne upon them for their sins, but said unto them, *Why doe ye such things my sonnes?* *Bernard* said well, *Quia ira Eli tepuit in filios, ira Dei exarcit in illum*, because the anger of *Eli* was lukewarme towards his children, therfore the wrath of God waxed hot against him. *Brutus*, when his sonnes plaied the traitors, he executed them with his owne hands, being Consull; therefore the history said of him, *Exuit patrem ut iudueret consulem*: so should a Christian father lay aside fond compassion, and as a Christian, correct his child: he that will not beat a child with his rod at the commandement of God, will never take a knife to cut his throat, as *Abraham* would have done at the commandement of the Lord.

God correcteth his children in love.

Elies fault in not correcting his children.

מְקַלְלִים לְהֶם בְּנַיִּ
וְלֹא כִּחַד בָּהֶם

Brutus executeth his owne sonnes.

Thirdly, when God correcteth his children he moderateth

God moderateth his correction.

rateth his correction; when he puniſheth the wicked, he puniſheth them in wrath, *Nah.* 1. 9. *Non ſurget bis afflictio*, that is, the wicked ſhall totally and finally be conſumed at once; So *Eſay* 30. 32. *And in every place where the grounded ſtaffe ſhall paſſe*; the Lords rod of correction paſſeth over his children, and lieth not long upon them; but it is a grounded ſtaffe upon the wicked, and overthroweth them.

Gods rod paſſeth over his children, but it lyeth upon the wicked.

When God correcteth his children, *In the midſt of his anger he remembreth mercy*, *Hab.* 3. 2. and *Lament.* 2. 4. *Hee ſtood with his right hand as an adverſary*: God is but like an adverſary, hee is not an adverſary. When the *Ephah* was carried to *Shinar*, *Zach.* 5. 8. 9. it was carried by women having the wings of a ſtorke: why carried they it upon the wings of a ſtorke? becauſe the ſtorke is called *chaſidah*, *benignitie*; to teach them, that in the mids of his anger he remembreth mercy, 2 *Sam.* 7. 11. *I will correct him with rods of men*, but in the originall it is more ſignificative, *Baſhebhat anaſhim*, with the rods of old or weake men; for even as a ſilly feeble old man layeth on but a weake blow: ſo doth the Lord correct his children but with a faint blow: and hee correcteth them with the ſtripes of men, that is, which men are able to beare, *Ier.* 46. 28. *Caſtigabo te in judicio, & non evacuabo te*, *I will correct thee in meaſure, yet not utterly cut thee off*; or *I will not leave thee wholy unpuniſhed.* So parents when they correct their children, in the midſt of their anger they ſhould remember mercy; *A bridle for the aſſe, a whip for the horſe, and a rod for the fooles backe*, *Prov.* 26. 3. Scourge not thy ſonne upon the backe like the foole, there ſhould be neither *livor*, *tumor*, nor *ſanguis*, blewneſſe of the wound, ſwelling, nor bloud, except the offence be very great, *Prov.* 20. 30. it ſhould not be *virga furoris*, or *virga exactoris*, *Eſay* 9. 4. and 10. 5. as thoſe who were the task-maſters of *Egypt*, whipt the

חֶסֶד *benignitas.*

בְּשִׁבְטֵי אֲנָשִׁים *virga ſenum, vel hominum debilium.*

The rods of men what.

Parents in correcting their children ſhould moderate their corrections.

poore

poore *Israelites* with many stripes; the fathers rod should not be ἀικισμὸς, *contumeliosa verberatio*, a spitefull beating, God corrected his children in measure, *Psal.*78.50. [*jephalles natibh leappo*] *He weigheth a path for his wrath*; in correcting hee doth all things *In pondere, numero & mensura*, in weight, number, and measure; there is a threefold measure, the first is *mensura mensurans*, the measure it selfe which measureth; the second is *mensura mensurata*, the measure that is measured; and the third is *quantitas mensuræ*, the quantity of the measure, as *pondus*. In that vision of *Zachariah*, *Chap.*8.9, ye may see all these three, first *mensura mensurans*, the sinnes of the Iews was the Ephah, the punishment was *mensura mensurata*, which was measured, and the weight of their iniquity was the talent of lead.

This correction should be with instruction, and therefore the Hebrewes marke that *musar* is called both instruction and correction; and *correctio* is called *disciplina pacis*. [*Musar shelomenu.*] *The chastisements of our peace was upon him*, *Esay* 53.5. That is, the chastisements which brought our peace; and so when we are chastised, *It bringeth forth the quiet fruit of righteousnesse*, *Heb.* 12. this is the comfortable fruit of correction.

ἀικισμὸς ab αικία iniuria.

יפלסנתיב לאפו
Liberavit semitam iræ suæ.

Threefold measure.

מוסר { *Disciplina.* / *castigatio.*

מוסר שלומנו
Disciplina pacis.

CHAP. VII.

Of provision for the eldest sonne.

Commandement V.

*Deut.*21.17. *He shall acknowledge the first borne by giving him a double portion of all that he hath.*

THe parents are bound to provide for the children, but especially for the first begotten, a child in Israel was

Foure sorts of children in Israel.

was sometimes πρωτότοκος, but not πρωτογενὴς, and sometimes hee was πρωτογενὴς, but not πρωτότοκος, and sometimes hee was πρωτογενὴς and πρωτότοκος; and sometimes hee was πρωτότοκος πρωτογενὴς, and μονογενὴς.

Hee was πρωτότοκος who opened the wombe first; *Iacob* had more wives, the son which he begot first was his πρωτογενὴς, but the sonne which *Zelpah* bare first was her πρωτότοκος, but not his πρωτογενὴς; hee who was πρωτότοκος was dedicated to the Lord, but he who was πρωτογενὴς, onely got the double portion, but if he were πρωτότοκος πρωτογενὴς and μονογενὴς, then must justly the double portion of all that his father had belonged unto him. Christ was πρωτότοκος borne of the virgin *Mary*, and he was πρωτογενὴς the first borne amongst many brethren; and thirdly he was μονογενὴς the onely begotten sonne of his father, and therefore the inheritance justly belongeth unto him.

The mans first borne got the double portion.

The mans first borne in *Israel* got the double portion of his fathers goods but not of his mothers, for they were equally divided amongst the rest, and hee got the whole inheritance. *Ruben* for committing incest lost the dignitie of the Priesthood. Secondly, of the princely government. And thirdly, the double portion. *Iudah* got the dignity, *Levi* got the Priesthood, and *Ioseph* got the double portion, 1 *Chron.* 5. 1.

Why the eldest got the double portion.

There were three reasons why the eldest got the double portion in *Israel*: first a naturall reason, because *hee was his fathers strength*, *Deut.* 21. 17. So *Psal.* 78. 51. *Hee smote all the first borne in Egypt, the chiefe of their strength, in the tabernacle of Ham.* So *Psalm.* 105. 36.

The eldest was his fathers strength.

He kept the tribes distinguished.

Secondly, there was a politicke reason to keepe the family in its owne dignity, and the tribes distinguished.

Hee was a type of Christ.

Thirdly, a ceremoniall reason, because hee was a type of Christ, who was first borne amongst many brethren.

The

The eldest sonne was begotten in his fathers strength, hence is that allusion, *Iob* 18, 13. *Primogenitus mortis*, that is, *a strong death*, and *Esay* 14.13. *Primogeniti pauperum, id est, pauperrimi*, very poore; so the first borne was the most honourable: hence is that allusion, *Heb.*12.23. *Yee are come to the Church of the first borne.* The first borne got the double portion, therefore Christ the first borne among many brethren was annointed *with the oyle of gladnesse above his fellowes*, *Psal.*45.7.

Allusion.

Allusion.

This double portion which was given to the eldest was called *Pi shenaïm*, 1 *Sam.*1.5 and 1. *King.* 2. 29. and the Chaldee paraphrast calleth it *Teren Hhuullakin*, *duplam portionem*, and the *seventy* call it διπλὴ χάρις that is, a worthy or a double portion, and *Cajetan* calleth it a portion which serveth for two mouthes.

פִּי שְׁנַיִם
תְּרֵין חֻלָּקִין
διπλὴ χάρις.

If a man had three sonnes in *Israel*, his goods were divided in foure parts, and the eldest got two parts; if hee had two sonnes, his goods were divided in three parts, and the eldest got two; and *Elisha* alludeth to this forme when he said, *I pray thee, let a double portion of thy spirit be upon me*, 2 *King.* 2.9. becaus he was the eldest scholler in *Elias* schoole, therefore he desireth a double portion; hee desired not to have twise so many gifts as his master *Elias* had; as if *Elias* had eight, that he should have had sixteene: (*for the disciple is not above his master*, *Mat*, 10.24.) but twise so much as any of the rest of his fellowes, as if *Elias* spirit had beene divided into three parts, he desireth but two parts; and the Apostle alludeth to this, let the elders that rule well be counted worthy of double honour, 1 *Tim.* 5.17.

How the goods were divided amongst the children.

Allusion.
How *Elisha* required the double portion of the spirit.

Now that we may understand the better how the eldest got the double portion, we must know first, that the tribes were divided into families; these families were like to our kinreds in *Scotland*, as *Grahames*, *Murrayes*,

rayes, which *Buchanan* fitly termeth *familias*; and the families againe were divided into houſholds, this diviſion we ſee, *Ioſh.* 7. When *Achans* theft was diſcovered the lot lighted firſt upon the tribe, ſecondly upon the family, and thirdly upon the houſhould, and fourthly upon the perſon. The land was firſt divided into tribes, and that diviſion remained ſtill, and the tribes got more or leſſe aſſigned unto them, according to their number.

שבט *tribus.*

משפחה *familia.*

The ſecond diviſion was the diviſion in the familes, and this word family is taken three wayes in the Scripture: Firſt, for the whole tribe, *Iudg.* 13. 12. *There was a certaine man of Zerah, of the familie of the Danites*, that is, of the tribe of *Dan*; Secondly, family is taken for the whole kinred deſcending of one ſtocke, *Iudg.* 6. 15. *Behold my familie is poore in Manaſſeh*, in the originall it is [*Alphi hadal,*] *my thouſand is the meaneſt in Manaſſeh*; in theſe families there were many, *Iudg.* 18. 2. *The children of Dan ſent five men of the chiefe of their families*; becauſe there was but five families or kinreds in *Dan.* Thirdly, familie is taken for the chiefe houſe in the familie, this chiefe houſe in the familie had a greater portion of land, then other houſholds had; and therefore their land might ſuffer diviſion. Example, in the familie of *Elimelech*, *Ruth* 4. the land was divided betwixt *Elimelech* and his brother *N.* and it got the denomination from the eldeſt brother, for it was called the family of *Elimelech.* This *Elimelech* the eldeſt ſon got the double portion of his fathers goods, but he got not the double portion of the land in his fathers inheritance, for *N.* and *Boaz* got an equall part with him.

The word familie taken three wayes.

אלפי הדל

How the land was divided in the familie.

בית *domus.*

Thoſe who were of the houſhold, a leſſe portion of ground was allotted to them, and the eldeſt got the whole, as alſo the double portion of his fathers goods; the reſt got but their ſhare of the goods, and went out of the houſe. *Ieſſe Davids* father had ſeven ſonnes, the

The diviſion of the goods in the houſe.

portion

portion of land that was allotted to his house, it was so little that it could not suffer division amongst them. So *Naboths* vineyard, it could not have beene divided, it was the portion that belonged to one household. When *Mathlon* and *Chilion* died, *N.* refused to raise up seed to them, *Boaz* did the part of a kinsman, and married *Ruth*, and raised up seed to him, *Ruth* 4. therefore the double portion of the inheritance befell to *Boaz*; Now if the whole had fallen to *Boaz*, he might have divided it into three parts as it was at the first, betwixt *Elimelech*, *N.* and *Boaz*: and if he had had three sonnes, he might have divided it amongst them; but if he had had foure, he might not have divided it in foure parts.

But one in the Gospell came to Christ to desire him to divide the inheritance betwixt him and his brother, *Luc.* 12.13. *Object.*

This division is meant of the division in the familie, and not of the division in the household. So *Prov.* 17. 2. *A wise servant shall have a part of the inheritauce amongst the brethren*, or as the Chaldee paraphrast hath it, *Hee shall divide the inheritance amongst the brethren*; this division was meant of the chiefe house in the family, and not of any division in the household. By this we may understand also, that division which is spokē of in that parable of the forlorne sonne; the eldest abode at home in the house with his father, and got all his fathers inheritance; but the youngest got a portion of his fathers goods, and went his way. *Answ.*

Whether did the first of the kings sonnes succeed to the kingdome or not? *Quest.*

By the law of Nations, the first borne did succeed, *Exod.* 11.5. *From the first borne of Pharaoh who sitteth upon the throne*, and so amongst the *Edomites*; *He tooke the eldest sonne who should have reigned in his stead, and offered him for a burnt offering upon the wall*, 2 *King.* 3. 27. *Answ.* The first borne of kings succeeded by the law of Nations.

So

So 1 *King.* 2.15. *Thou knoweſt that the kingdome was mine, and that all Iſrael ſet their faces upon me.* And if we ſhall looke before the law was written amongſt the Patriarches; we ſhall ſee, that the firſt borne had alwayes this dignitie, *Gen.* 49.3. *Ruben thou art my firſt borne, my might, and the beginning of my ſtrength, the excellencie of dignity and the excellency of power,* which the Chaldee paraphraſeth this wayes. *Te decebat ut acciperes tres partes, primogenituram, ſacerdotium, & regnum*: It became thee to have three parts, the birthright, Prieſthood, and kingdome.

God ſometimes made choiſe of others than the firſt borne to ſucceed the kingdome.

Although the kingdome went by ſucceſſion, and by right it befell to the eldeſt, yet it pleaſed God to alter this. When *Rubens* inheritance was divided, 1 *Chron.*5 *Ioſeph* got the double portion, *Levi* got the Prieſthood, and *Iudah* got the kingdome; here it went not by ſucceſſion, but by free election: So *David* was the yongeſt of his fathers ſonnes, yet it pleaſed God to make choiſe of him to the kingdome; and ſo *Salomon* extraordinarily ſucceeded to the kingdome.

Concluſion.

The concluſion of this is; he that was the firſt borne of the houſhold in *Iſrael* got all the inheritance, and the double portion of the goods, and the younger brethren were ſecluded from the inheritance, they got onely the portion of the goods; but in our ſpirituall inheritance, although our elder brother Chriſt hath gotten the double portion (*being annoynted with oyle of gladneſſe above his fellowes, Pſal.*45.7.) and the inheritance; yet we who are his younger brethren are not ſecluced from the inheritance, but we *are coheires with Chriſt, Rom.*8.

We are all kings and coheires with Chriſt in the ſpirituall kingdome.

CHAP.

CHAP. VIII.

Of the provision for the daughters.

Commandement. V.

*Numb.*27.8. *If a man die and have no sonne, then yee shall cause his inheritance to passe unto his daughter.*

THe Iewes say that in *Israel* there was a mutuall succession and transmission of the inheritance; Secondly, that there was transmission, but not a succession, and thirdly, that there was succession, but not a transmission; and fourthly, that there was neither transmission, nor succession.

Maimonides de primogenitura.

First, there was a mutuall succession betwixt the father and the son, when the child succeeded to his father, if his sonne died without children, he transmitted the inheritance backe to his father again, although hee were dead; and then the inheritance descended to the next brethren from the father, and so to the daughters if there were no brethren; and they succeeded not here as brothers to their brother who was dead, but as children to their father, as if he had beene a live; and the inheritance was transmitted upward, although it were even to *Adam*; therefore the Iewes say, that no man wanted an heire in *Israel*.

Secondly, the inheritance was transmitted, but there was no mutuall succession. Example, the woman might transmit to her husband all which were hers, but shee could not succeed to her husband.

Thirdly, there was a succession but not a transmission, as the sonne succeeded to his mother, but he could not transmit his right to her.

Fourthly,

Fourthly, there was neither ſucceſſion nor tranſmiſſion, as theſe who were *uterini*, borne of one mother, but not begotten of one father; they did neither ſucceed to their brethren, nor yet was there any tranſmiſſion.

If there were no males to ſucceed, then the daughters ſucceeded.

The inheritance deſcended to the males, and if they had no males, then it came to the daughters; and if the child was an Hermaphrodite, of whom they doubted whether he was male or female, then the inheritance fell not to this Hermaphrodite, but hee was reckoned amongſt the daughters onely, and got his portion amongſt them.

Children continue the name and memory of the familie.

The promiſe was made at the firſt to *Abraham* and to his ſeed; by *ſeed* here is chiefely meant the males, and therefore the Lord commanded them to be circumciſed, and to carrie the badge of the covenant in their fleſh: the inheritance was firſt promiſed to the males, becauſe the males kept the memory of the family; *Zacar* is called *Mas*, and *Zecer* is called *memoria*, therefore *Euripides* ſaid of the males φύλοι γὰρ δικαι παίδες ἄρσενες, *columna familiarum ſunt mares*, male children are the pillars of the family. A *Sonne* is called *Nin* from *Nun filiare*, which the *Seventy* tranſlate διαμένειν, *permanere*, becauſe by ſonnes the name is continued: *Abſolon* ſaid, 2 *Sam.* 18.18. *I have no ſonne to preſerve my name.* The daughters againe are called *Naſh in a Naſh*, *oblitus fuit*, to forget, becauſe the name of the family is forgotten in them: hence amongſt the Greekes ἀτεκνία, is called *oblivio*, forgetfulneſſe, becauſe when men want children, their name is forgotten.

זָכָר *mas.*
זִכָּרוֹן *memoria.*

Eſay 50. 10. בְּנוֹ נִכְ֑ *elegans paranomaſia.*
נִין *filius a* נוּן *filiare ſeptuag.* διαμένειν.
נָשִׁין *filiæ a* נָשָׁה *oblitus eſt* ἀτεκνία *oblivio.*
τέκνα *liberi.*

The Lord commanded in his Law, *Deut.* 25.5. If a man die without children, and *Mat.* 24. 24. τέκνα commonly is tranſlated *filii*, but not well, for the daughters ſucceeded likewiſe to the inheritance when there were no ſonnes, and therefore it ſhould be rather tranſlated

liberi,

liberi, which comprehendeth both the males and the females, for the word *Zerang* comprehendeth both.

The daughters raised up seed to the parents as well as the males did, *Ruth* 4. 11. for the woman built up the house.

The daughters raised up seed to their fathers.

When the daughters married within their owne tribe they continued their fathers name; but this is understood onely of the daughters who were heretrixes in *Israel*, and had no brethren; they were bound to marry within their owne familie and tribe, *Num.* 36. 8. but the males might marry in any tribe, because the inheritance followed them, as *David* married *Michol Sauls* daughter of the tribe of *Benjamin*, and *Ahinoam* the *Iezreeliteſſe*, of the tribe of *Iſſachar*, 2 *Sam.* 3. So the females might marry with any tribe when they were not heretrixes. So *Saul* gave his daughter to *Hadriel* the *Ephramite*, and his second daughter to *David* who was of the tribe of *Iudah*; and then to *Phalti* who was of the tribe of *Benjdmin*; and *Caleb* offered his daughter to any that would smite *Kiriath-Sepher*, and the rest of the tribes swore that they would not give their daughters to the tribe of *Benjamin*, which sheweth that it was usuall to the tribes to marry together.

What daughters raised up seed.

The heretrixes were to marry in their owne tribes.

The men might marrie in any tribe.

Those who were not heretrixes might marry in any tribe, therefore the vulgar translation translateth it not well. *Num.* 36. Every man shall marry a wife in his owne tribe and family, for it is not so in the originall, but this wayes, every one of the tribes of the children of *Israel* shall keepe himselfe to his owne inheritance, and whereas the Lord saith, *Verse* 9. *Neither shall the inheritance remove from one tribe to another*; the vulgar translation translateth it badly, *ne misceantur tribus*, as though the Lord commanded that one tribe should not marry with another, which the Lord never forbad, unlesse by the marriage there had followed a confusion of the

Women that were not heretrixes might marrie in any tribe.

the inheritances; the heretrixe was ever ſtill bound to marry within her owne tribe, and her ſonne was to ſucceed to his grandfathers inheritance.

Queſt. How were the tribes kept diſtinguiſhed, ſeeing that they poſſeſſed lands in other tribes? *Ioſh.* 24. 33. *And Eleazar the ſonne of Aaron died, and they buried him in a hill that pertained to Phinehas his ſonne, which was given him in mount Ephraim.* The Prieſts had no poſſeſſion in *Iſrael*, how had *Phinehas* this hill then? they ſay, that he had it by his mother who was the heretrix, and it fell to her ſonne; although he might have no inheritance by his father, yet he might have by his mother; and they ſay that the families were ſtill diſtinguiſhed in *Iſrael*, although they dwelt in ſeverall tribes, and they knew συγγενειαν *ſuam*, although they were of another tribe, and this kept the tribes diſtinguiſhed.

Anſw. But ſeeing the Lord, *Num.*36.9. forbiddeth that the inheritance ſhould remove from one tribe to another, we muſt not reſt upon that anſwer, ſeeing the heretrix was bound to marry ſtill in her owne tribe; when the Lord ſpeaketh of the inheritance, he meaneth of arable lands or vineyards which might not be ſold, *Levit.* 25. 23. *The land ſhall not be ſold for ever, for the land is mine,* but a houſe or a garden within a walled citie might be ſold, *Levit.* 25. 30. for that was not a part of the inheritance in *Iſrael.* When *Phinehas* got this hill, it is meant onely of his habitation, and buriall place in his garden; he had not an inheritance of the land: So *Hebron* was a cittie of the Levites, but *Caleb* had the fields thereof, *Ioſh.* 21.11,12. *And they gave them the citie of Arbah, the father of Anak (which citie is Hebron) in the hill countrey of Iudah, with the ſuburbs round about it; but the fields of the cittie, and the villages thereof they gave to Caleb the ſonne of Iephunneth for his poſſeſſion.*

What was meant by the inheritance.

What lands or houſes might not be ſold.

Obiect. But it may be ſaid that *Segub* who was of the tribe of *Manaſſeh*

Manasseth had three and twentie cities in the land of *Gilead* 1 *Chr.* 2. 22. Therefore a man in one tribe might possesse land in another tribe.

Answ. 1. How *Segub* had cities in *Manasseth.*

There was no confusion of the tribes here, for the one halfe of the tribe of *Manasseth*, lay in the west side of *Iordan*, of which was *Segub*; and another part lay on the east side where *Gilead* was, which was in the other halfe tribe of *Manasseth.*

Answ. 2

Againe it may be answered, although they had beene distinct tribes; yet those cities belonged not properly to the halfe tribe of *Manasseth*; but they were taken from the *Geshurites* in *Syria*, and were not within the bounds of *Canaan*, and so any tribe might have possessed them, as well as they of *Manasseth.*

Obiect.

But if the tribes might marry together, then it might seeme that they should have beene soone confounded; and we should not know of what tribe Christ came.

Answ. The women were reckoned to be of the tribe in which their husbands were.

When the males married to any other tribe, the women were reckoned still to be of the tribe in which their husbands were of, and if the women were heretrixes, they behoved to marrie still within their owne tribes.

Obiect.

If the woman might marry in another tribe, what if her brother died without children, then the inheritance should have befallen to her husband, and their children, and so the inheritances should have beene confounded.

Answ. The inheritance came not to the woman that was married to another tribe.

If a woman was once married in another tribe, and then her brother had died without children, the inheritance came not to her, but to the next in the kindred, as to the Vncles, and to their children, &c.

Why the heretrix was to marry in her owne tribe.

The heretrixe might marry none but in her owne familie, for then the inheritances might have beene confounded, her sonne being heire to his fathers inheritance and to his grandfathers also by his mother; and by this we may understand why *Mary* being the heretrixe

by right, married *Ioseph* one of her owne familie and kindred.

Conclusion.

The conclusion of this is, women succeeded unto the inheritance in *Israel* as well as the men did, therefore women are not secluded from the kingdome of God more than men, *Galat.* 3. 28. *There is neither Iew nor Greeke, bond nor free, neither male nor female, for they are all one in Christ.*

CHAP. IX.

Of the imposition of the name to the child.

Commandement V.

Gen. 35. 18. *She called his name Benoni, but his father called him Benjamin.*

THe duties which are common to both the parents towards their children, are handled already; to impose a name, is a dutie which properly belongeth to the father, for the imposition of a name signifieth authority; *Adam* Lord over all the creatures, imposed names to them.

It is the fathers part to impose a name.

To call how it is taken.

To call, when it hath no relation to the first imposition, then it is understood of those who had no authority to impose the name, as *Luke* 1. 56. *His friends and kinsmen called him after his fathers name, Zachariah*; here *to call*, is understood, they would have called, or they began to call him so. So *Gen.* 25. 30. *They called his name Esau*, they called his name *Edome*, that is, they began to call, and tooke up this name to call him *Edom*: for in a speech of many where one is principall it is singular or plurall

The Woman hath no authority to impose the name.

plurall, as *Exod.*15.23. *he called it bitterneſſe*, or *they called it bitterneſſe*, but it is not ſo to be underſtood when the father giveth the name to the child, that he or they might call him ſo, but the father by his authority impoſed the name to him.

The father being lord over the children, and the womans head, the woman hath no authority to impoſe the name without the fathers conſent: therefore although the name *Iſmael* was revealed to *Hagar*, *Gene.* 16. 11. And ſhee is commanded to call him ſo, yet in the ſame Chapter it is ſaid, that *Abraham called his name Iſmael.* So *Salomons* name was given to him by *David* his father, and when the Angell *Gabriel* ſaid to *Mary*, *Thou ſhalt conceive a ſonne and call his name Ieſus*, *Luke* 1.21. The conception was finiſhed now, and the name was told already to *Mary*, *Luke* 1.31. Yet the holy Ghoſt will have *Ioſeph* this wayes to give him the name, becauſe hee was Chriſts reputed father, *Mat.*1.21.

The mothers gave not the name but in extraordinary caſes.

When the mother gave the name to the child, there was ſome extraordinary reaſon in it; the reaſon why *Leah* gave the name to her ſonne, was, that ſhee might recompence the contempt of her husband, for hee loved her not as *Rachel*, *And ſhee called his name Reuben, for ſhee ſaid, the Lord hath ſeene mine affliction, now therefore my husband will love mee*, *Gen.*29. 31. So the daughters of *Lot* gave namees to their ſonnes, *Gen.* 19.37.

The mothers impoſed names to their children, although they had a father; that collection then ſeemeth not to hold *Eſa.*7. Thou ſhalt call his name *Emanuel* [*Vekarath*] ſpeaking in the feminine gender to the Virgin, that Chriſt as man had not a father, ſome read it better *vekarath*, *contracte pro vekaraah*, and then it is read, *unuſquiſque vocabit, every one ſhall call him Ieſus.*

וְקָרְאָת pro
וְקָרְאָה
mutato in ת

What names ſhould not be impoſed.

Names which they ſhould impoſe ſhould carrie ſome inſtruction with them, as the names which the Patriarches gave to their children; and ſuch were the names which the fathers gave both to the Greeke and Latine Church, as *Deodati*, *Quod vult Deus*, *Timotheus*, *Theophilus*.

Names which ſhould not be impoſed to their children; are firſt the names of God, *Emanuel*, *Ieſus*, *&c.*

Queſt. How is this name *Ieſus* given to one in the Church, *Coloſ.*4.11. ſeeing it was Chriſts proper name.

Anſw. This *Ieſus* was one of the circumciſion, and amongſt the Iewes, *Ioſua* and *Ieſus* were all one, and they contracted the name of *Ioſhua* into *Ieſus*; but now this name is appropriate to Chriſt under the Goſpel, and it were blaſphemie to give it to any but to Chriſt: the name *Iaſon* ſignified the ſame thing which *Ieſus* doth; but it is not appropriated as *Ieſus* name is; therefore a man may call his ſonne *Iaſon*.

Whether the name Ieſus may be given to any now.

חַנּן בַּעַל

Names of Idols may not be given to children, as *Hannibal* [*Hhanon Bagnal*,] *Have mercy Baal*; *Haſdrubal*. *Balthaſſer*, ſo *Malchus* from *Moloch*; ſuch were theſe names, *Nebuchadnezzar*, *Nebuzarradan*, from the Idol *Nebo*, *Eſay* 46. *Nebo is falne*, and *Ier.* 51. ſuch was the name *Evil-Merodah*, from *Merodah* the god of the *Babylonians*, *Eſay* 50. ſo *Benhadad* from the *Syrian* god *Adad*, which they pronounced corruptly for *Ehhud*, *unus*.

The Heathen called their kings after their Gods.

The father ſhould indeavour to give a name to his child as ſoone as hee can; it was a great commendation to *Andronicus* and *Iunia*, that they were in Chriſt before *Paul*, *Rom* 16.7. So it is a great priviledge to the child, to be entred ſoone into the covenant: when the child was circumciſed under the law, he was called *Hhatan ſponſus*, becauſe then hee was married to the covenant, and ſo *Onkelos* paraphraſeth the place, *Exod.* 4.25. *Thou art a bloody husband to mee*: his paraphraſe is, *in ſanguine circumciſionis*

A father ſhould not delay to give a name to his ſonne.

חָתָן *Sponſus*.

What *Zipporah* meant by a bloudy husband.

cumcisionis datus est nobis sponsus, in the bloud of circumcision there is a bridegrome given unto me, and he thinketh that it is not *Moses* here that is called the bloody husband, but the child who was circumcised: and therefore as *Hhatam* in the Hebrew signifieth *sponsus*, bridegrome: So *Hhathan* in the Arabicke tongue signifieth circumcision, beause they were married to the covenant when they were circumcised. *And touched his feete*, they interpret *touch* here, *shee hurt*, as touch not my Christs, *Psal.* 105.7. that is, hurt them not; and by *feete*, they understand the part of the body that was circumcised, or that part which distinguishes the sexes: so here the feet is elsewhere taken, as *Es.7. He shal shave the haire of his feet*, that is, of the privy part: as the parent rejoiceth to see his son soone married; so should it be a great joy to the parent to see his sonne soone entered into the covenant.

Pes pro pudendis.

The conclusion of this is, the Imposition of the name argueth the first soveraingty of the father over the child, wherefore the father who resigneth this to others, depriveth himselfe of the authority which hee hath over his child.

Conclusion.

CHAP. X.

Of the duty of servants to their masters.

Commandement V.

Ephes.6.5. Servants be obedient to your masters according to the flesh.

THe third combination in the familie, is betwixt the masters and the servants.

The ground of servitude and servile subjection is sin;

the first servant was a disobedient sonne, *Nomina domini & servi non naturæ sed peccati, & culpa non natura meruit hoc nomen*, the names of master and servant are not of nature but of sinne, and sinne deserved this name and not nature, *Gen. 9. 25. Cursed be Canaan, a servant of servants shall he be unto his brethren*: he cursed him thrice, as he blessed *Sem* twice, and *Iaphet* once.

Sinne the ground of servitude.

When servitude began.

This curse began in the dayes of *Sem*, who was *Melchisedeck* the king of *Salem*, when the *Canaanites* were tributaries to him, and afterwards they were servants to the *Israelites*.

Some of the posterity of *Ham* had a mitigation of their servitude.

This servitude was somewhat mitigated in some of their posterity; the *Gibeonites* were of the offspring of *Canaan*, *Iosh. 9. 25. 27.* yet they had the blessing of God upon their service, and hee continued them; although *Saul* would have rooted them out, *2 Sam. 21.* So the *Cherethites* were *Canaanites*; yet the Lord mitigated their service, for they became *Davids* guard, and so it was mitigated in *Vrijah* the *Hittite*, and *Ebed-melech* the blackemoore, and in *Arauna* the *Iebusite*, and in the woman of Canaan; but yet the servitude continued still upon the posterity of the seven nations, *1 King. 9. 21. Salomon did levie a tribute of bond-service upon them unto this day.* And after the captivity, *Nehem. 11. 3.* and this curse lyeth yet upon the posterity, as the blackmoores are sold for slaves unto this day, and the *Egyptians* are vagabonds.

Quest. Whether is servitude contrarie to the law of nature or not?

Answ. *Thomas 1. 2. quæst. 94. art. 5.* A thing is said to be *de jure naturæ* two manner of wayes; First, when the law of nature commandeth such a thing and forbiddeth the contrary. Example, Thou shalt love thy neighbour, the contrary, thou shalt not hate him. Secondly, when such a thing was according to nature in the first institution, but the contrary is not forbidden. Example, a man by nature is borne naked,

nature

nature hath not given him cloathing, but Art hath found out this helpe for him; now this is not contrary to nature, becauſe there is nothing forbidden in the firſt inſtitution. The firſt is *de jure poſitivo naturali*, of the naturall poſitive law, and wee muſt do nothing contrary to that: but that which is *contra jus negativum*, wherein nature hath determined nothing, but hath left that free to the will of man; here we may doe againſt that law; becauſe nature hath concluded nothing to the contrary.

Ius naturale { *Poſitivum*: *Negativum*.

Againe, ſervitude is againſt the firſt intention of nature; but if wee will conſider the ſecond intention of nature, becauſe nature hath intervenied, it is according to the intention of nature, that ſome ſhould ſerve, and ſome goe free; for as the ſenſitive faculty ſhould obey the reaſonable and ſerve it: ſo ſhould the foole ſerve the wiſe man, *Prov.* 11.29. when ſuch are borne without judgement, they are fit to ſerve the wiſe, although they actually ſerue not, nor cannot be compelled to ſerve.

Servitude both according to the firſt intention of nature and againſt it.

There were a number in the dayes of the Apoſtles who thought that Chriſtian libertie, and ſervitude could not ſtand together; when ſervants may have this liberty from their ſervitude by lawfull meanes, they ſhould ſeeke it, that they might come nearer to their firſt eſtate againe, when man was created a free creature; therefore thoſe ſervants who refuſed their libertie, when they might have had it, were boared in the eare with a note of infamie; but of it ſelf it is not an unlawfull calling, 1 *Cor.* 7. 2 *Tim.* 6. And *Paul* deſireth *Philemon* that he receive home againe *Oneſimus his ſervaut*: and theſe were ſervants after the Roman law, of whom *Paul* ſpeaketh, which was the hardeſt ſort of ſervitude that could be.

Chriſtian liberty and ſervitude may ſtand together.

Queſt.

Seeing ſervitude is a lawfull calling, how is it that the Lord commanded, *Deut.* 23.15. *Thou ſhalt not deliver unto his maſter the ſervant that is eſcaped from his maſter unto thee?* this might ſeeme to looſe the bond,

which is betwixt the master and the servant.

Answ. Servants who fled for religion were to be protected.

The law meaneth of such servants who were Gentiles, and who for their religion came from their master to the Church of Israel, for otherwise a fugitive servant was to goe backe to his master againe, as *Onesimus* to *Philemon.*

The first division of servants.

Servants were either servants by birth, or made servants; servants by birth were those, who were borne of handmaids; if the father had beene a freeman, and the mother a slave; then the children were slaves: *Nam partus sequitur ventrem*, the child is reputed according to the condition of the mother: but it is otherwise in the covenant of grace. *If any of the parents be holy, then the child is holy*, 1 *Cor.*7. 14. that is, he may be admitted to the covenant; those who were borne in the house, were called *vernæ domus*; hence commeth *vernaculus sermo*, the homebred tongue: and opposite to those were *alienigenæ*, strangers, and those *vernæ domus* were called οἰκογενεῖς borne in the house; for when a man married a woman and begat children in their masters house, the children were not called their children, but their masters children, and *David* alludeth to this forme, *Psal.* 116.16. *I am the sonne of thy handmaid*; that is, my mother dwelt within thy house, and was within the covenant, and I was borne within thy house, and consequently belong to thee: when both the parents were Hebrewes and free, then the child was free also, *Philip.* 5. 5. *Paul* was *Hebræus ex Hebræis*, that is, both his father and his mother were Hebrewes, and hee was free borne.

οἰκογενεῖς. Children begotten in their masters house.

Allusion.

Hebræus ex Hebræis quid?

The second sort of servants were made servants, and they were either *Iure gentium*, or *Iure civili*, by the law of nations, or by the civill law; *Iure gentium* were those who were taken in warre, and were *servi belli*, and Christ alludeth to this forme, *Luk.* 4. 18. when hee expresseth the miserable estate of sinners carried captives, he calleth them

Servus { *Iure gentium* / *Iure civili.*

Allusion. Men taken in the warre according to the law of nations were made servants.

them αἰχμαλώτους *cuſpide captos*, run downe with a ſpeare, and therefore the prince of the captives in the captivity was called αἰχμαλωτοαρχὰς, the prince of the captivity, the *Romans* called thoſe ſervants *mancipia, quia manu capti*, becauſe they were taken by force; *of whomſoever a man is overcome, to him he is a ſervant*, 2 Pet. 2. 19.

Alluſion.

Thoſe who were ſervants *jure civili* were ſuch as ſold themſelves to be ſlaves, and the holy Ghoſt alludeth to this ſort of ſervants, *Ahab ſold himſelfe to ſinne.* 1 *King.* 21. 25. Although we be ſold *under ſinne*, and taken captives, yet let us never ſell our ſelves to ſinne, *Rom.* 7. 14.

The ſecond diviſion of ſervants; the Iewes had foure ſorts of ſervants in their houſe; firſt, thoſe who had the greateſt charge in the houſe, as *Eleazar* in *Abrahams* houſe, he is called *Ben meſhek, filius diſcurſus domus*, becauſe hee ran up and downe, having all the care upon him, and hee is called *Dameſhek*, which is all one with *Meſhek*, the ſteward of the houſe, and *Dameſhek* was his ſurname, as *Eleazar* was his proper name, putting *daleth* before *meſhek*. *Daleth* is the article which the *Syrians* uſe to put for *He demonſtrativo*, and ſome hold that it was hee who built *Damaſcus*; ſuch a ſervant was *Ioſeph* in *Potiphers* houſe, *Iob* 12. 18. *Hee bindeth* [*Azor*] a girdle upon their loines, [*Azor*] in the Chaldee tongue ſignifieth a girdle or a purſe which the Kings ſteward wore in the Eaſt, ſuch a ſervant was *Nehemiah* the *Tirſhaſhite*; this commeth from the Hebrew word *Tiroſh*, *muſtum*, and being formed after the manner of the Chaldee names, it is *Atirſhata*; he was ſo called, becauſe he was the Kings cupbearer, ſuch a one was *Herods ſteward*, *Luke* 8. 3. ἐπιτροπος ἡρῳδου, the Syriacks call him *Oeconomus*, and the Arabicke *theſaurarius*, his treaſurer; theſe ſervants were ſaid *ſtare coram Domino*, to ſtand before their maſter, 1 *King.* 10. 8. *Happie are thy men, happie*

Tbe ſecond diviſion of ſervants.

משׁק *a radice* שׁקק *diſcurrere.*

ר רמשׁק *pro* ה *demonſtrativo, apud Syros.*

אזור

תרוש *Muſtum.*

Allusion.

מְשָׁרְתִים
Ministrantes a שרת *Ministravit.*

pie are these thy servants which stand continually before[e] *thee*, that is, which serve thee; and the Angel alluding to this forme saith, I am *Gabriel*, *that stand in the presence of God*, *Luk.*1.19. that is, ready to serve him, and to execute his will: Such servants were called *Meshartim*, *Num.*11.28. 1 *Chro.*6.32. & 1 *King.*1.15: *Abishag* is said, [*Mesharah*] *ministrare regi*, to minister to the King; such a servant Christ speaketh of, *Mat.*24.45. whom the Lord setteth over his household.

The second sort of servants were those who had an inferiour sort of service; such was *Elisha* that powred water upon the hands of *Elias* his master; and those servants were called *Gnobhodim* properly,

The third sort of servants were those who were more servile, 1 *Sam.* 8. as Cookes and Bakers, and these the Romans call *mediastini*, *quia ad media opera destinati*, servants that were busie about service, that was of the middle sort.

The baseſt sort of service.

The fourth sort of servants were those who were set to the baseſt sort of service, as to grind in the man-mill, *Exod.*11.5. *Even to the first borne of the maidservants that sitteth behind the mill*, that is, the man-mill, she is said to sit behind the mill, because shee thrust it before her as she wrought; by the handmaid here is meant the captive, who was set in the baseſt sort of slavery; for they made the slaves in the day time grinde in the prison; and shut them up in the night in a pit, and they closed the doore with the milstone, and *Esay* alludeth to this sort of servitude, when he saith; *Take the milstones and grinde meale*, *uncover thy lockes*, *make bare the legge*, *uncover the thigh*, *passe over the rivers*, *Esay* 47.2. all these were signes of their servitude in the captivity. This sort of servitude at the first amongst the Greekes was called Σκονία, *ονις* is called *pulvis*, dust, because they served in the dust; servants should be as diligent in their calling, as wrestlers who

Allusion.

who wrestle in the dust; this word is appropriate now to Church service.

Mercenarie or hirelings.

They had other sors of servants which were called mercenary servants, and this was a more easie kinde of servitude; and this servitude indured but three yeares, *Deut.* 15. 18. *Hee hath beene worth a double hired servant to thee in serving thee sixe yeares*, he is worthy of double wages, because he hath served twise as long as a mercenary, for a mercenary served onely three yeares, *Esay* 16. 14. and *Iob* alludeth to this sort of service, *are not his dayes like the dayes of an hireling, Iob* 7. 1.

Allusion.

The duties of the servants to their masters are subjection, obedience, fidelity, and diligence.

The duties of servants to their masters.

First subjection, to shew their subjection, they tooke their denomination from their masters, as from *Herod*, *Herodiani*; so from *Cæsar*, *Cesariani*; from *Germanicus*, *Germaniani*. *Servus per se non est persona, sed res, & possessio Domini sui*, therefore they are called κτῆμα *possessio*, *Gen.* 24. 35. *My master is become great, and the Lord hath given him flocks, and herdes, and silver, and gold, and men servants, and maid servants, and Camels, and Asses*; and the Greekes call them ἀπροσώπους *quia non habent personam in jure civili, neque habent patriam, neque hæredem*; and they call them ἀνθρωποδοῦς their masters feet, 1 *Sam.* 25. 17. *Let it be given even unto the young men that follow my Lord*, in the Hebrew, it is *that walke at my Lords feete.*

Servants tooke their denomination from their masters.

Servants called their masters feete.

The second duty is obedience, for obedience they should have their eyes alwayes towards their masters, to be directed by them, as it were with a word or nod; and as the master teacheth with his eye, *Psal.* 32. 18. So should *the eyes of the handmaid be towards her mistresse*, *Psal.* 123. 2. If they set their eyes towards their masters, then their masters eye will be towards them for their good; *ponam supra te oculum meum*, I will set mine eyes upon thee, *Gen.* 44. 21. and *Ier.* 39. 12.

Servants are to obey their masters.

Their

The manner of servants obedience.

Their obedience should be ready obedience, such was the obedience of the *Centurions* servants, *I say to one goe, and he goeth, and to another come, and he commeth, Mat.8.9. Iobs* servants were not obedient, *I called my servant, and he answered me not, Iob 19.16.* So those servants who answer againe to their masters, *Tit. 2. 9. Servus sit monosyllabus Domino.*

μετὰ φόβου καὶ τρόμου.

The manner of their obedience should be with feare and trembling: this feare is not taken here for servile feares, such as is in slaves, for it is the same word which is used, *Phil.2. 12. With feare and trembling*, which is not servile feare, *2 Cor. 7. 15. They received Titus with feare and trembling*: this was more than servile feare.

This obedience of servants to their masters is limited; they are but *their masters according to the flesh, Ephes. 6.5.* And *Thomas* observeth well out of *Seneca*, that *Servitus in totum hominem cujuscunque generis per omnia non descendit*, that is, their commandements reach not to the soule of the baseſt slave that is, and therefore slaves are called [σώματα] *bodies, Revel. 18. 13.* because their masters commandements reach onely to their bodies, and not to their soules.

In what cases the servants are free from their masters service.

The servants are free of their masters service in these cases: First, when they are the Lords prisoners in sicknesse: Secondly, in the night when they goe to rest; and thirdly, on the Sabbath when they goe to serve the Lord.

Servants obey your masters according to the flesh; this signifieth the short continuance of their subjection, for all bonds according to the flesh, cease in the life to come; as the bond betwixt the man and the wife, so betwixt the master and the servant, for then they shall be like the Angels of God.

Quest.

Seeing the servants are called *their masters money, Exod. 21. 21.* and they are reckoned *inter mobilia*, among

mong the maſters moveable goods, *Gen.* 24.35. Whether might a ſervant in *Iſrael* ſue his maſter at the law for any wrong done unto him?

Anſw.

Whether the ſervant may plead with his maſter.

According to the poſitive law of the Iewes hee might not ſue his maſter, but the morall law alloweth that he ſhould plead with his maſter if hee had done him wrong, *Iob* 31.13,14. *If I did deſpiſe the cauſe of my manſervant or my maidſervant, when they contended with me, what ſhall I doe then when God riſeth up? and when hee viſiteth, what ſhall I anſwer him? did not hee who made me in the mothers wombe make him?* There are two reaſons here why *Iob* will not decline to be tried by his ſervant, becauſe they are alike in creation, and ſhall be preſented alike before Gods judgement ſeat; and therefore it is good reaſon that we be both tried in the judicatories of men, and it is moſt equitable that my ſervant have place to plead againſt me; God himſelfe refuſed not to be tried with his ſervants, *Eſay* 49. 1. *Let us come neere together to judgement.* So *Ier.* 2. 9. Gods power is an abſolute power, and it reacheth as farre as his will doth. Secondly, God cannot be angry with his ſervants, nor puniſh them above their deſerts, and if he would doe ſo, what Iudge hath hee above him to call him to account? for if an equall had not power over his equall, much leſſe over his ſuperiour, and his ſuperiour in the higheſt degree; and yet the Lord will ſubmit himſelfe to be tried, pleading with baſe men, that he may be juſtified in his ſpeeches, when he is judged, *Pſalm.* 51. 4. What is baſe man then whoſe breath is in his noſtrils, that he ſhould refuſe this judicatory?

The reaſon why ſervants may plead with their maſters.
God ſubmitteth himſelfe as it were to be tried in judgement.

The third duty of ſervants to their maſters, is fidelitie, *Mat.* 24.45. *Who is a faithfull and a wiſe ſervant?* Such a ſervant was *Iacob* to *Laban*, who by all meanes ſought his maſters profit; *Amah* in the originall is called a handmaid, and *Omen* is called a nurſe, which both come

Fidelity of ſervants to their maſters.
אמה *ancilla &* אמן *nutrix ab* אמן *fidelem eſſe.*

come from *aman, fidelem esse*, to be faithfull, because the handmaid should be as faithfull to her mistresse, as the nurse should be in keeping of the child committed to her.

The servant laboureth not for himselfe but for his master, the talents were put out by the servants for their masters gaine, *Mat.*25.27. The Iewes say that there was a question betwixt them and the *Canaanites* which dwelt in *Africk* (for when *Ioshua* killed the *Canaanites*, a number of them fled to *Africk*, as the inscription at *Mauritania* testifieth: *Nos sumus Cananæi qui fugimus a facie Ioshuæ prædatoris*) we are *Canaanites* who did flie from the presence of *Ioshua* the robber, they came before *Alexander* the great to claime their possession in *Canaan* againe, and they said, that the land of *Canaan* tooke the name of their father *Canaan*, *Num.*34.1. And *Gabboath* a Iew asked them, what sort of arguments they would use in this their pleading? they said they would use arguments taken out of the Law: well said the Iew, it is written, *Gen.*9.25. *Cursed is Canaan, a servant of servants shall he be to his brethren.* Whatsoever the servant acquireth, it belongeth to the master, but ye are our servants, therefore whatsoever ye have, doth justly belong unto us; ye see how ye are justly secluded from *Canaan*, and have no right to it.

Procopius.

The manners how the *Canaanites* pleaded for their liqerty.

The fourth dutie of servants is diligence, *Prov.*27.18. *He who keepeth the fig-tree eateth the fruit thereof, so hee that waiteth upon his master shall be honoured*: Servants were said to stand before their master, *Ierem.*18.20. 1 *King.* 17.1. 2 *King.*5.16. *Beati servi qui stant coram te*: *David* alludeth to this, *Psal* 134.1. *Blesse ye the Lord all ye servants of the Lord which by night stand in the house of the Lord.* And 135.2. *Yee that stand in the house of the Lord.* Such a servant was *Eleazer*, who was *Ben Meshek, filius discursus*, in *Abrahams* house. So *Luc* 17.7. *Which of you having*

Diligence is required in a servaut.

Stare pro servire.

having a servant who having served all the day, doth not gird himselfe at night, &c.

Appelles painted a servant with his hands full of tooles, to signifie that hee should be diligent in his worke; with broad shoulders, to beare many wrongs; with Hinds feet, to runne speedily at his masters command; with a leane belly, that hee should be content of a spare diet; with the eares of an Asse, and his mouth shut with two keyes, to signifie that hee should be swift to heare, and slow to speake.

How *Appelles* painted a servant.

CHAP. XI.

Of the masters duties to their servants.

Commandement V.

Ephes. 6.9. And ye masters doe the same things to them.

THe masters duties to servants are, first, to command them; secondly, to instruct them; thirdly, to feed them; fourthly, to correct them; and lastly, to reward them.

Precepta { *Pia.* / *Possibilia.* / *Proportionalia.*

First, to command them; their commandements must be *pia*, *possibilia*, and *proportionalia*, they should be holy, things possible, and things that are ptoportionable to their strength, they should be *pia*; when *Saul* commanded *Doeg* to run upon the Priests and kill them, 1 *Sam.* 22. 18. this was a wicked commandement.

Secondly, they should be *possibilia*; *Gen.* 24.8. *And if the woman will not follow thee, then thou shalt be cleare of this mine oath.*

Thirdly, they should be *proportionalia*, *Levit.* 25.43. *Thou shalt not rule over him with rigour.* So *Ephes.* 6.9. First the *Egyptians* caused the *Israelites* to gather the straw; Secondly, to make the bricke; and thirdly, they caused

בפרך *in duritie.*

בפיו
מרור תעברנה
manus ejus tranſierunt per ollas.

caused them to make the pots, *Pſalm.*81.5. *Fecerunt manus tranſire per ollas*, and yet they ſaid, *perficite opera in die ſuo*, that is, they would have the whole dayes taske of them. So *Exod.*1.15. *Fecerunt Iſrael ſervire in duritie, they made Iſrael to ſerve with rigour*, they have a proverbe in the *Talmud*, *juxta robur cameli dant ſuper ipſum oncra*, that is, they ſhould lay no more upon him than hee is able to beare: this ἀσγάρια *eſt violenta ſervitus*, cruell bondage, *Mat.*5.41. and this hard ſervice is called *an iron fornace*, *Deut.*4.20.

Maſters ought to inſtruct their ſervants.

חגיכיו
חגיך *Catechiſmus.*

The ſecond duty of the maſter to the ſervants is to inſtruct them; *Abraham* brought forth [*Hhanichau*] his catechized ſervants. So *Ioſh.*24. *I and my houſe ſhall ſerve the Lord*, and ſo *Ezekias* inſtructed his ſervants to write out a part of *Salomons* Proverbs, *Pro.*25.1. Servants ſhould *adorne the doctrine of Ieſus Chriſt*, *Tit.*2.19 which they cannot doe unleſſe they be taught.

The maſters duty to his ſervant is to feed him.

Alluſion.

The third duty of the maſter to the ſervants is to feed them, *Thou ſhalt not muzzle the mouth of the oxe that treadeth out the corne*, 1 *Cor.*8.9. The oxe when he was treading out the corne might eate as much as hee pleaſed, and the Prophet alludeth *Hoſ.*10.11. *Ephraim* delighted in threſhing, but not in plowing, that is, in the commoditie of Religion, but not in the paines to reape up his heart; and the Hebrewes have a proverbe, *Bos debet edere ex tritura ſua*, the oxe ſhould eate of his owne threſhing: the heathen put an Engine about their ſervants necke, which they called ὁ λυσικοτὴ, and it reached downe to their hands, that they might not ſo much as licke of the meale when they were ſifting it; here the ſervants amongſt the heathen, were in aworſe caſe than the oxen among the Iewes, *Iob* 29.11. They made their ſervants to die for thirſt when they were treading out the vine-preſſes: *the vertuous woman riſeth while it is night, and giveth meat to her husband, and a portion to her handmaids,*

The Heathen uſed their ſervants hardly.

Prov.

*Pro.*31.15.See *Salomons* example,2 *Chr.*2.10.and 1 *Kin.* 5. There are many niggard masters now, that will allow no more to their servants then *Ahab* did to *Micajah* when he was his prisoner, 1 *King* 2. 2. *Cibato eum exiguo plane & aqua pressuræ*, that is; with a little water which used to be given to prisoners; and in effect, they fed them *with teares*, *Psal.*80.5. That portion which the masters in old times gave to their servants was called *Lehhem hhuk*, *panis dimensi*, and σιτομέτριον the measure which was measured out to servants in corne, this the heathen called χοίνιξ.

As masters should not pinch their servants, so they must not daintily bring them up, *Hee that daintily bringeth up his servant from a child, shall have him* [*ijhjeh manon*] *become his sonne at the last*, and the Hebrewes give an example of this in *Ieroboam*, who being so much made of, affected the kingdome afterward.

The fourth duty is to correct them, and to cover their lesse offences; *nagnar* and παῖς, is both a child and a servant: why are servants called children in the Scripture? but to teach masters to correct them gently.

They used sundry sorts of corrections, first κολαφίζειν, to buffet; then ῥαπίζειν, to beate with a shoe or pantofle; then θρᾶξιλμὸς γενέιε, *barbæ vellicatio*, the pulling of the beard, *Esay* 50.6. *I give my backe to the smiters, and my cheekes* [*lemoritim*] *to them that plucked off the haire.* For great offences the master might whip his servant *ad tumorem, ad livorem, ad sanguinem The blewnesse of the wound chaseth away evill*, *Prov.*20.30. but he should whip him so that hee leave not a scarre or marke behind him, the Greekes called these ἀτάγας, that is, *servi stigmatici*, whose backes were marked like the moore-hen; and they were so called *ab attagine*, a Quaile, this belongeth onely to the magistrate to marke and stigmatize them.

Although the Lord grant great liberty to masters

מַיִם לָחַץ *Aqua pressuræ, id est exigua.*

לֶחֶם חֹק *Panis dimensio.*

Σιτομέτριον *Dimensum, id est quaterni modij frumenti quos servi accipiebant in mensem.*

Pythagoras said, *Noli insidere chœnici*, that is, have not a care what ye shall eate the morrow.

יְהִידֹ מנוֹן

בֵּן *Filius.*

נַעַר Παῖς *Puer.*

κολαφίζειν *Colaphum incutere.*

ἐραπίζειν a ῥαπὶς ῥαπιδὸς *Crepida, to beat with a shooe or pantofle & non a* ῥάβδος, *virga to beat with a rod.*

לְמוֹרְטִים *Depilantibus, a* מרט *Depilavit.*

Masters should not correct their servants rigorously.

over their servants in correcting them, yet they have no power over the life of their servants, and therefore the master is not excused *Exod.* 21.20. If hee had strucke his servant with a weapon purposing to kill him, and he kill him. He is excused onely if he beate him with a rod, having an intention onely to chastise him, and in the meane time hee dye: it is not to be presumed that he did this of purpose to kill his servant; but if he had beaten him with such violence that he had presently died under his hand, then hee was holden as the murtherer of him; and whereas it is said, *Exod.* 21.21. *He is his money*, this freeth him neither in the court of conscience, nor before men, as if he had power to kill his servant: neither was he freed, but in so farre as it was presumed that he would not have killed him when he bought him, but onely to chastice him.

Masters have no power over the life of their servants.

The last duties of masters to the servants, is to reward them, *Exod.* 21.13. *As he came in with his body, so hee shall goe out with his body. Hee shall goe out with his body*, that is, he shall goe out alone; and it is opposite to that, he shall goe out with his wife, that is, if hee had beene married before they shall both goe out free.

Masters should reward their servants.

And *Deut.* 15.13. *Thou shalt not send him away empty, but thou shalt reward him liberally.* In the originall it is [*hagnanek tagnanik lo*] thou shalt honourably send him away, or thou shalt put a chaine about his neeke when thou sendest him away. When masters reward their servants, and servants doe their dutie faithfully, this is, called συμφωνεῖν, *Mat.* 20.2. he agreed with them for a pennie, συμφώνησας; when the servant serveth faithfully, and the master rewardeth him not liberally, this maketh a jarre in musicke, *Esay* 16.14. *But now the Lord hath spoken saying, within three yeares, as the yeares of a hireling, and the glory of Moab shall be contemned, with all that great multitude, and the remnant shall be very small and feeble.*

הַעֲנִיק תַּעֲנִיק לוֹ

Honorando honorarium ei dabis, vel torquem aureũ collo ejus impone ndo impones à ענק *torquis.*

Here

Here is an allusion to the manner how the Iewes payed the wages of their mercenary servants, *annus mercenarij*, was the yeare when he had compleat his full time, and served neither more nor lesse, then he got his full wages and nothing was diminished, nor the payment was delayed; so *Moabs* cup is full, and therefore the Lord will not deferre his punishment, but punish him presently.

Annus mercenarij quid.

Allusion.

Now, that masters may performe this duty the better to their servants, let them remember that of *Iob* 13.14. *He who created me created him in the wombe.* When *Iohn* fell downe before the angell to worship him, the angel said, *Doe it not, for I am thy fellow servant, Revel.* 19. 10. much more may masters say to their servants, I am thy fellow servant: by nature and birth they are equall with them, *Homines contubernales, humiles amici, & conservi, & habent cutem communem, licet non vestem:* They live under one roofe, they are friends of a lower condition, they are covered with the same skinne, and they differ onely in apparell; and as they differ not in creation, so neither in redemption, *Gal.* 3.28. *There is neither Iew nor Greek, bond nor free, neither male nor female, for they are all one in Christ:* the servant paid the halfe sicle as well as the master. And let them remember that they shall be equall with them in death, *Iob* 3.19. *The small and the great are there, and the servant is free from his master.*

Motives to moove masters to performe dutie to their servants.

The conclusion of this is, if masters looke up to their great master the Lord, they will doe their dutie to their servants under them; a man hath a fourefold obligation; first to God, *supra se*; then to himselfe, *in se*; then to his equals, *juxta se*; and then to his inferiours, *infra se*; if they looke vp to him that is above them, it will teach them their duty to those who are under them.

Conclusion.

Supra
In } *Se.*
Iuxta
Infra.

CHAP. XII.

Of the duties of the subjects to their King.

Commandement V.

Rom. 13. 2. *Whosoever resisteth the power, resisteth the ordinance of God.*

WE have spoken of the combination in the family, now we come to the combination in the polity, betwixt subjects and their Prince.

As children are bound to honour their parents in the family, so are subjects to honour their King in their politie. The duties of subjects to their Prince are first, to honour him; secondly, to be subject unto him; and thirdly, to be obedient unto him.

First, to honour him, and to have an inward respect unto him; for his callings sake; not onely for his gifts of bodie or minde, but because he is Gods lieutenant and deputy upon the earth here: Christ said, *That hee who receiveth a Prophet in the name of a Prophet, shall not want his reward*, *Mat.* 10. 41. that is, if we respect him as hee is a prophet onely, and for no other respect: so the subjects when they honour their King, onely because he is their king, and for no by respect, then they honour him rightly.

Kings are to have their due styles.

From this inward reverence and estimation they are bound to give him his due stiles and titles; they are called the *breath of our nostrils*, *Lam.* 4. 11. So the *shields of the earth*, *Psalm.* 47. 9. And *lapides sanctuarij*, *Lament.* 4. 1. and *Vectes*, *the barres*, *Hos.* 11. 6. For as the barres carried the arke, so doe they the weight of the common wealth,

wealth, and they are called κράτιστοι *Act.* 1. 23. εὐεργέται, *Luc.* 22. 25. The higheſt titles and ſtiles belong to God onely; titles in the ſecond place belong unto the angels who are Gods miniſters; they are called *Thrones, dominions, principalities*, and *powers*, *Coloſſ.* 1. 16. and in the third place belong to Princes which are Gods deputies; ſubjects muſt not give that to their prince which is due to God, as when they ſaid to *Herod*, *The voyce of a god and not of a man*, *Act.* 12. 22. Wee muſt not give them that which belongeth unto angels; their higheſt titles are to be called gods upon earth, and to reſemble the angels, *Thou art wiſe as an angel of God*, 2 *Sam.* 14. 15. therefore to ſpeake diſdainefully of them, as the *Iſraelites* ſaid, *What portion have we in David? neither in the ſonne of Ieſſe*, 1 *King.* 12. 15. that is a great ſinne; it is a ſinne to curſe him in their bedchamber; *for a bird of the aire ſhall carry the voice, and that which hath wings ſhall tell the matter*, *Eccleſ.* 10. 2. But the greateſt ſinne to raile publikely againſt him, *Thou ſhalt not curſe the ruler of my people*, as *Shemei* did *David*, 2 *Sam.* 16. Thou ſhalt not curſe the ruler of my people; he is the father of the commonwealth, and a man muſt not curſe his father and his mother, for then he is to die the death: the king is the light of the body, and he that toucheth him toucheth the apple of his eye: We muſt ſpeake of princes ἥκιστα or ἥδιστα, that is, either briefly or ſweetly.

So to give homage to them, to kiſſe them, 1 *Sam.* 10. *Samuel kiſſed Saul*; this was called *oſculum homagij*, the kiſſe of homage; *David* alludes to this, *Pſal.* 2. *Kiſſe the ſonne*: it was their manner, that others did not kiſſe the King himſelfe, but they laid their hand under his hand, and then kiſſed their owne hand, thus did *Salomons* brethren to him, but the inferiours laid their hand under his thigh, and then kiſſed it, *Gen.* 24. and the *Ethiopians* uſe to doe unto this day as R. *Abraham* teſtifieth.

Num. 12. 8. *Wherefore than are yee not affraid to ſpeake againſt my ſervant againſt Moſes.* *Sol. Iarchi* marketh upon this place, he ſaith not *againſt my ſervant Moſes*, but *againſt my ſervant againſt Moſes*: *againſt my ſervant*, although hee were not *Moſes*: Againſt *Moſes* my great ſervant, ſeeing he is both my ſervant and my ſervant *Moſes*, how can yee ſpeake againſt him? ſuch a ſpeech is that *Gen.* 21. 10. *He ſhall not be heire with my ſonne with Iſaac*, he ſhall not be heire with my ſonne, who am a free woman, nor with *Iſaac* who is the child of promiſe.

Alluſion.

לאסף

That wee may the better take up what honour is due to Princes, let us consider, *Psal.* 82. who indited this Psalme? it was the Lord: who wrote it? it was *Asaph*: against whom was it directed? it was directed against evill Iudges, *Ver.* 5. *They know not, neither will they understand, they walke on in darkenesse, and all the foundations of the earth are out of course*: yet marke what he saith of these Iudges: *Ye are gods, and all of you are the children of the most high*; If these be called gods whom he reproves so sharpely for neglect of their dutie, how are they then to be regarded, as the children of the most high, who accept not the persons of the wicked? *Verse* 2. *Who defendeth the poore and fatherlesse, Who doth justice to the afflicted and needie, and riddeth them out of the hand of the wicked, vers.* 4.

Subjects owe to their Prince another sort of honour, to honour them with their goods, as we are said to *honour God with our substance*, *Prov.* 3. 9. So should we honour the Prince with our substance; there was a threefold tribute which they payed to the king of old: *Census vectigalis, census canonis, & census capitationis*. *Census vectigalis* was the tribute or custome which hee got of strangers; *Census canonis* was the kings set rent, or his *Segulla*; and *Census capitationis* was the pole money which they payed unto him head by head, *Act.* 22. 26. *Paul* said, *I bought it with a great summe* πολλῷ κεφαλαίῳ: because this summe was gathered head by head, 1 *Sam.* 10. 27. but *the children of Belial said, How shall this man save us? and they despised him, and brought him no presents*: but such as the Lord touched their hearts brought gifts to him: if they be called *the children of Belial* who offered no gift to the king, much more are these *the sonnes of Belial* who refuse to pay, that which is due unto him.

Asconius.

Census { *Vectigalis.* *Canonis.* *Capitationis.*

סגולה *pecalium.*

The second duty of the subject to their Prince is sub-

subjection, they are to subject themselves to the Prince, because his government is the ordinance of God.

Quest. How is magistracie called the ordinance of God, seeing *Peter* called it *an humane ordinance*, 2 *Pet.* 2. 13. *Submit your selves* [ἀνθρωπίνῃ κτίσει] *to every ordinance of men.*

Answ. It is the ordinance of God, because God hath appointed Princes to rule, *Prov.* 8. 16. *By mee Princes reigne*, but it is called an ordinance of man, because the severall formes of government are not from God immediately, but they may be added by mans discretion according to times, places and persons: but it is not so in the ministerie, for as the originall of it is from God, so are the number of the officers set downe in his word.

How magistracie is both called a divine ordinance, and an ordinance of man.

In the civill administration hee useth the naturall sense and reason of man, left in man after the fall, to rule and to prescribe lawes, except onely in the lawes of *Moses* policie; but concerning Church policie, the Sonne of God out of his owne mouth prescribeth lawes to it.

Magistracie is an humane ordinance *subjectivè*, because men are the subject of it; secondly, *objectivè*, because it handleth humane affaires; and thirdly, τελικῶς in respect of the end, for it was instituted for the good of man.

Quest. When wee submit our selves to the authoritie of the Prince, and to the authoritie of the Church, what difference is there in these two sorts of submission.

Answ. The authoritie of the Prince, differeth much from the government of the Church, because this government *præest imperio suo*, but Church men *præsunt legatione aliena* as they are Embassadors from the Lord, *Priores semper obtinent dignitatem, hi in causa legationis tantum*, and so we are to obey them onely.

Quest. Whether is the King above his subjects or not?

Answ. Wee must distinguish here betwixt the Kings person and his calling; the kings person is but one, and his subjects are many; but if we shall consider the Kings calling, he is above the people, 2 *Sam.* 18.3. *Thou art worth ten thousand of us.*

Object. How is it said then, 1 *King.* 12.7. *If thou wilt be a servant to this people this day, and wilt serve them, and answer them?*

Answ. The word *service* how it is taken.

The word [*service*] is no ttaken properly here, but onely thus, if thou wilt yeeld to them in somethings, and therefore 2 *Chro.*10.7. it is said, *If thou wilt be kind to this people, and please them, and speake good words to them:* here he explaineth what he meant by that, *If thou wilt serve them*, that is, to deale kindly with them.

Humane lawes are to be obeied when they are subordinate to the law of God.

Wee obey the Prince when wee obey his lawes, for Princes lawes when they are right, are derived from the eternall law; for even as the second causes bring forth their naturall effects, because they are subordinate to the first cause; so humane lawes are to be obeyed when they are subordinate to the law of God, *By me kings reigne, Prov.*8.16. So *Ioh.*18. *Thou shouldst have no power except it were given thee from above*; this obligation dependeth not from the will of man, but from the first cause, the power of God; therefore *who resisteth the power, resisteth the ordinance of God, Ro.*13.2. So *Nu.*6.11. *What are we? ye have not murmured against us, but against the Lord.*

Quest. When the Prince commandeth the selfe same thing which is commanded by the law of God; is there but one sinne when the law is broken here, or more sinnes?

Answ. Whether the breach of Gods lawes and the Princes lawes bee one sinne.

The law of the Prince bringeth in a new obligation; breach of the first law is injustice, and the breach of the second law is disobedience.

Quest. Whether doe lawes of Princes bind the conscience?

Answ. They bind not the conscience *primariò & per se*, principally.

cipally and by themselves; because he only who can punish the soule, can bind the soule; and *Gerson* useth this comparison. When a Physition prescribeth to his patient to eat no poysonable meat, if he should eate of it, he sinneth not here *primariò*, because he breaketh the Physitians command, but because this is forbidden in the sixt commandement, *Thou shalt not murther*; and as the soule is said to be in a place *per concomitantiam* by way of dependencie, because it is in the body which is properly in a place: So the lawes of men are said to bind the conscience *per concomitantiam*, because they depend upon the Law of God; and they are agreeable to it, which *primariò & per se* bindeth the conscience.

The laws of the Prince binde not the conscience *primario & per se.*

Simile.

Quest. Whether doth a mans conscience bind him more, or the commandement of his superiour?

Answ. His conscience bindeth him more than the law of his superiour; *Let every soule be subject to superior powers*: and the commandement of the superior looseth the commandement of the inferiour. Rom. 13. 1.

The conscience hath none directly above it, but God only, but a magistrate may have some other above him, the conscience being the immediate deputy of God must bind more strictly than the commandement of the magistrate, who is but mediately set under God. But here we must learne to put a difference betwixt these things which are indifferent in themselves, and these things which are simply forbidden or commanded. In these things which are indifferent we are more bound to follow the commandement of the magistrate, than our own consciences; but in these things which are good and evill in themselves, we are more bound to follow our conscience in shunning of the one, and following of the other, than to the commandement of the magistrate. Again observe a difference betwixt subjection and obedidience, there may be subjection where there is not obedience, if a Prince should

Whether the conscience or the commandement of the superiour bind more strictly.

A difference betwixt obedience and subjection.

ſhould command a thing not lawfull, we are not to obey it, but yet we are ſtill ſubject to the Prince; and to teſtifie thy ſubjection to him, thou muſt obey with all reverence, *Dan. 3. 18. Be it knowne to thee, O King, that wee will not ſerve thy gods, nor worſhip the golden Image which thou haſt ſet up.* They refuſed to give obedience to his unlawfull commandements, and yet they ſubmit themſelves moſt willingly, and acknowledge him to be their King.

Queſt. We the ſubjects are ſubject to the law, and the King is ſubject to the law, what is the difference then betwixt the Kings ſubjection and ours.

Anſw. How the King is ſubject to the law. The King is ſubject to the directive part of the law, but not to the coactive part of it. The law is conſidered two wayes, firſt, as it is the rule of juſtice, and the line by which both the prince and people ſhould be guided: The Emperour ſaid well, *legibus ſolutis legibus tamen vivit*, albeit he was freed from the law, yet he lived according to the law. Secondly, the law is conſidered as an inſtrument which the Prince uſeth for the ruling of his ſubjects: if we conſider the law in the firſt ſenſe, the Prince is ſubject to it; but conſider the law as an inſtrument which the Prince uſeth in ruling of the people, in this ſenſe, hee is not ſubject to it: a blind man is led by his ſervant, ſo farre as his ſervant leadeth him, he is not his ſervant, or his inferiour; but conſider the ſervant as an inſtrument ſerving his maſter; although hee were never ſo ſharpe ſighted, yet he is inferiour and ſerveth him.

Simile.

Obedientia { *Activa.* / *Paſſiva.*

The laſt duty is obedience; There is a twofold obedience, active obedience, and paſſive obedience; active obedience when wee obey their commandements, and paſſive obedience when wee ſubmit our ſelves to their puniſhments.

Contrary to this obedience is, *quando mendaciter ſe ſubjiciunt, Pſal. 18. 44. When they yeeld fained obedience,*

Prov

Pro. 24.21. *My ſonne feare the Lord and the King, and meddle not with them that are given to change.* *Eſſæni* were called *Haſhoni* rebels, they taught the Iewes not to acknowledge the Romans Empire, teaching them that they ſhould be ſubject to none but to God, *Prov.* 30.29. *There are three things which goe well, yea foure which are comely in going, a Lyon which is ſtrong amongſt beaſts, and turneth not away for any; a Greyhound, an hee-Goat alſo, and a King againſt whom there is no riſing up.*

Eſſæni what.

שונאי *Rebelles ſeditioſi.*

אלקום עמו *compoſitum ex* אל & קום

Concluſion.

The concluſion of this is, the Iewes ſay, *Eſto orans pro ſalute regni, nam ſi non eſſet authoritas publica, vir proximum ſuum deglutiret, ut piſces majores minores*: Pray for thoſe who are in authority, for if there were no authority to reſtraine oppreſſors, then *the wicked would devoure them that are more righteous than hee, and make men as the fiſhes of the ſea, which have no ruler over them.* *Habak.* 1.13.14

CHAP. XIIII.

Of ſpirituall fathers and the honour due to them.

Commandement. V.

1 *Tim.* 5.17. *Let the Elders that rule well be counted worthy of double honour, eſpecially they who labour in the word and doctrine.*

The word *father* taken diverſly.

THis word *father* is taken ſundry wayes in thē Scripture; The *Iſraelites* are called *the ſonnes of Iacob and Ioſeph*, *Pſal.* 77.15. they are called *the ſonnes of Iacob*, becauſe they came of his loynes; and they are called *the ſonnes of Ioſeph*, becauſe he fed them and nouriſhed them in

The *Israelites* why called the sonnes of *Iacob* or *Ioseph*.

in *Egypt*. So *Num.*3.1. *These also are the generations of Aaron and of Moses*, they were *Aarons* generation by nature, and they are called *Moses* generation; because hee taught them and instructed them: and so the Preachers are called spirituall fathers, because they beget children by the immortall seed of the word, 1 *Pet.* 1.23. and 1 *Cor.* 4.15. *In Christ Iesus I have begotten you through the Gospel.* So *Gal.*4.19. *My little children of whom I travel in birth till Christ be formed in you.*

Children that are begotten of this incorruptible seed will reverence their fathers, and those who be γνήσιοι, 1 *Tim.* 1.3. and not bastards, and εὐγενέστεροι nobly borne, *Act.* 17.11. they will carrie all due reverence and respect to their parents; but those who are onely mothers children will not so honour their parents, *Cant.*1.6.

The first part of honour due to pastors.

The first part of honour which children owe to their parents is to call them fathers, *My father, my father, the chariot of Israel, and the horsemen thereof*, 2 *King.*13.14.

Obiect.

It may be said, how can they be called fathers, seeing Christ saith, *Matt.*23.9 *Call no man your father upon earth, for one is your father which is in heaven.*

Answ.

How Pastors may bee called fathers.

Christ reproveth there onely the ambitious affectation of the Pharisees, who delighted much to be called fathers; when the Pharisees sate in *Moses* chaire, then they might call them fathers, that is, as long as they taught the truth, but when they were not directly subordinate to God, and affected that which was due onely to him, then they were not to be counted as fathers. Marke the opposition, *call no man your father, for one is your father in heaven*; if the earthly father be subordinated to the heavenly, then yee may call him father: but when he affecteth that which is due to the heavenly father, to whom belongeth *the kingdome, the power, and the glory*, then call him not father. Againe when the earthly father counteth himselfe *instrumentum conjunctum*

Instrumentum { *Conjunctum.* *Remotum.*

gratiæ,

gratiæ, the conjunct instrument of grace, and not *remotum*, then count him not father; but if he count himselfe only *instrumentum remotum*, the remote instrument, then count him father. Example, God when he cureth a man by physicke; physick is *instrumentum propius*, & the man who applieth it, is *instrumentum remotius*: So the word it selfe is *instrumentum conjunctum*, and the minister who applieth it, is but *instrumentum remotum*. Now if hee should thinke himselfe to be *instrumentum conjunctum*, he is not to be called father. So spirituall fathers are called *Angels*, *Rev.*2.1. and *Saviours*, *Obadiah* 21. But here we must take heed, that we apply not this word in particular, to this or that spirituall father, as to say, this is my *Saviour*, this is my *Angell*; for as Iudges are called Gods in generall, it cannot be said so of this or that particular man, that he is a god. So although this word *Angel* be said of the ministers in generall; yet it cannot be applied to any of them in particular.

So the Scripture usually calleth Prophets, [*Ish Elohim*] the *men of God*, that is, the excellent men of God; as *Samuel* is called *the man of God*, 1 *Sam.*9.7. *Elijah a man of God*: 1 *King.*17.24. the yong Prophet *a man of God*. 1 *Kin.* 13.1 *Elisha a holy man of God*, *Moses* called *the man of God*, *Deut.*33.1.1. *Chron.*23.14. and *Ezr.* 3.2. *David a man of God*, 2 *Chron.*8.14. *Igdaliah a man of God*, *Ier.*35.4. So in the new testament *Timothie* is called *a man of God*, 1 *Tim.*5.11. and generally it is applied to all Preachers, *that the man of God may be made perfect*, 2 *Tim.*3.16

prophets called the men of God.

אִישׁ אֱלֹהִים

Vir Dei

These things which are Gods are most excellent; so should they be who are separated to this holy calling, he hath concredited to them his word; the breaking of bread to his people, and the custody of the soules of his people, *Obey them that have the rule over you, and submit your selves, for they watch for your soules, as they that must give account*, *Heb.*13.17.

Whether

Queſt. Whether may this word god be attributed to Preachers as well as to Magiſtrates?

Anſw. Not, it is given onely to Magiſtrates and Rulers in the Scripture, but not to ſpirituall Rulers.

Object. *Exod.* 22.28. *Thou ſhalt not curſe the gods*, *Paul* giveth this ſtile to the high prieſt, *Act.* 23.5.

Anſw. *Paul* giveth this title to him here as a Iudge, becauſe he was ſitting in judgement; but not as he was the high Prieſt.

A ſecond duty to ſpirituall fathers is to behave our ſelves reverently towards them.

The ſecond part of honour due to ſpirituall fathers, is performed by outward geſtures, as ſaluting them, and bowing to them, 2 *King.* 4.27. Contrary to this reverence is to ſpeake diſdainfully of them, 2 *King.* 9.11. *Wherefore came this mad fellow to thee?* So 2 *King.* 2.23. *Goe up thou bald head, goe up thou bald pate.* They mocked and ſcorned him, and wiſhed that he might be taken away in the whirlewind, as his maſter *Elija* was taken away before him.

These duties ſhould be performed as they are Preachers, *to receive a Prophet as a Prophet*, *Mat.* 10.41. this is true honour.

A third duty is maintenance.

The third part of the honour due to Preachers is to give them maintenance; this is called *double honour*, 1 *Tim.* 5.17. which is an alluſion to the double portion, which the firſt borne got under the law.

Alluſion.
Tardare lachrymam quid apud Hebræos.

Firſt, this maintenance ſhould be given them in due time, *Exod.* 22.29. *Non tardabis lachrimam tuam, Thou ſhalt not delay to offer thy firſt fruit, and thy liquor*; it is called *lachryma, a teare*; becauſe it was preſſed out in the preſſe like teares. *Qui cito dat, bis dat*; they that give ſoone, give twice, *Pſal.* 68.52. *Æthiopia currere fecit manus ſuas ad Deum*, they made their hands run to the Lord, to note their ſpeedineſſe in giving.

Currere fecit manus, quid apud Hebræos.

Secondly, it ſhould not be *contracta manus*, *a ſhut hand. Deut.* 15.7. they gave it *ſecundum ſufficientiam*

ſponta-

spontaneitatis manus, according to the sufficiencie of the free will offering, Deut. 16. 10. following the example of God himselfe, who *openeth his hand and filleth with his blessings every living thing, Psal.*145.16.

Contracta manus quid, יַד קְמוּצָה manus aperta יַד קָטְעָה manus clausa.

Thirdly, they gave it cheerefully, *Deut.*16.11. *And thou shalt rejoyce before the Lord thy God; the Lord loveth a cheerefull giver, 2.Cor.9.7.*

Conclusion.

The conclusion of this is, Ministers are worthy of double honour; but many will scarce allow to them now the maintenance of *Michas* Levite; ten shekels of silver, a suite of apparell, and meate and drinke, *Iudg.*17.10.

CHAP. XIIII.

Of the promise annexed to the fifth commandement.

*Ephes.*6.7. *Honour thy father and thy mother (which is the first commandement with promise) that it may be well with thee, and thou mayst live long on the earth.*

THe Lord commanded the Iewes to reverence their parents, and he addeth the reason, *that their dayes may be long in the land, Deut.* 22. 6. *Thou shalt not take the dame with the young ones, that thy dayes may be prolonged in the land*; they were commanded to spare the dame, because shee represented the parents in bringing up of her young ones; and if their dayes should be prolonged for sparing the dame, much more for honouring their parents.

יַאֲרִיכוּן יָמֶיךָ prolongabunt dies tuos transitive, vel prolongabuntur dies tui intransitive.

That thy dayes may be long in the land, in the Hebrew it is, *that they may prolong thy dayes* [*Iarichun jamecha*] Parents are said to prolong the dayes of the children because they are instruments of the prolonging of their dayes

dayes by praying to God for them, and they teſtifie that they would have them to live long, and in this ſenſe Miniſters are ſaid *to ſave themſelves, and thoſe that heare them*, 1*Tim.*4.16, or, *that thy dayes may be long in the land*, that is, may be prolonged, *prolongentur*. So *Luc.* 12.20. *This night they ſhall take away thy ſoule*, that is, thy ſoule ſhall be taken away.

Parents prolong the dayes of their children by their prayers.

Parents prolong the dayes of their children by their prayers: learne hence what a good cuſtome it is for children to be taught to ſeeke their fathers bleſſing, for the parents bleſſing hath great force to convey the bleſſing to the children, *Gen.*49.36. *The bleſſings of thy father are ſtrong with the bleſſings of my progenitours*; all the bleſſings of the predeceſſors concurring with the bleſſings of the father have great force.

עַל בְּרָכוֹת *cum benedictionibus* עַל *hic ſignificat cum & non ſupra.*

What it is to dye in an old age.

They ſhall prolong thy dayes. Long life is a bleſſing of God, *thou ſhalt come in a luſtie old age to the grave*, *Iob* 5.26. this the Greekes call εὐγηρία, and the Hebrewes made a feaſt when they were paſt ſixtie yeares of age; *Calah* is a bundance of dayes, *thou ſhalt goe to thy grave in abundance of dayes*; and age is promiſed as a bleſſing, not a troubleſome old age, but a luſty and ſtrong old age, *Gen.* 25.8. *Then Abraham gave up the Ghoſt, and died in a good old age, an old man and full of dayes*, *Iob* ſaith, *thou ſhalt come to thy grave in a full age*, *Deut.*33.25. *As thy dayes are, ſo ſhall thy age be*, that is, thou ſhalt be in thine old age, as thou waſt in thy young yeares; and it is ſaid of *Moſes*, *Deut.*34.7. *That he was an hundred and twenty yeares old when he died, and his eyes were not dimmed, nor his naturall force abated*; that is, his *humidum radicale*, or naturall moiſture was not abated, or as *Hierom* readeth it, his eyes were not dimme, nor his teeth looſed.

לֵחָה *Humidum radicale.*

לֶחֱיִים *Gena, maxilla.*

Thou ſhalt come to thy grave in a full age, like as a ſhocke of corne commeth in, in his ſeaſon, *Iob* 5.26. Marke an excellent compariſon here betwixt reaping and death.

First,

First, the woman conceiveth the seed of her wombe, and it is formed there, then the child is borne; *herbescit in puritia*, he groweth up like a tender plant in his young yeares; then *adolescit*, he shooteth up and promiseth some fruit; and then hee groweth old, withered, and white; then death cutteth him downe, and then hee is threshed and winnowed, and all his goods taken from him. Lastly, he is laid up in the grave as in a barne, to be brought forth in the spring time at the resurrection.

A comparison betwixt reaping and death.

How is this promise fulfilled? for wee see often that good children who are obedient to their parents die soone, and the wicked live long.

Quest.

There is a twofold reckoning of a mans life in the Scriptures, First, when they are old in yeares and have made no progresse in grace; young in yeares and old in grace: of old they commended the wisedome of the aged in youths, and they called it παιδογήραιον, as hee would say, *young old*; such a one was *Salomon*, when hee was young in yeares, yet he was old in grace; and *Iosias while he was yet young, began to seeke after the God of David his father*, 2 *Chron.* 34.3.

Answ.

How the promise of long life is fulfilled.

There are others who are old in yeares but have made no progresse in grace: the Lord observeth these two, *Esay* 65.20. *There shall be no more thence an infant of dayes, nor an old man that hath not fulfilled his dayes, for the children shall die an hundred yeares old, but the sinner being an hundreth yeare old shall be accursed.*

So that wee may observe men of three conditions, some are young in yeares but old in grace, as *Salomon* and *Iosias*. Secondly, some old in yeares and old in grace, *Prov.* 16.31. *The hoary head is a crowne of glory, if it be found in the way of righteousnesse*, and *Esay*, 46.4. *And even to your old age I am he, and even to your hoary haires will I carry you*, *Levit.* 19.22. *Thou shalt rise up before the hoary head*, the Chaldee paraphrast paraphraseth it,

Some young in yeares, and old in grace.

Old in yeares and old in grace.

Hoarie head put for a wise man.

Old in yeares but not in grace.

How children are ſaid to die an hundreth yeares old.

Simile.

Diſobedience to parents cut ſhort the life of the children.

Light or lampe put for the poſterity.

thou ſhalt riſe up before the wiſe, for then the age is honourable when it is found in the way of righteouſneſſe. And thirdly, ſome old in yeares, but not in grace; as *Ioab*, 1 *King.* 2. 6. *Let not his hoary head goe downe to the grave in peace*. When an obedient ſonne to his parents dieth yong, his young yeares are reckoned as an hundred yeares to him, but when a diſobedient ſonne liveth an hundred yeares, yet he is accurſed before God; *& diu fuit, ſed non diu vexit*, that is, he hath beene long, but he hath not lived long; for even as a ſhip when ſhe is toſſed to and fro in the ſea by ſtormie winds and tempeſts, we doe not ſay that ſhe hath ſailed long, but that ſhe hath beene toſſed to and fro, but when ſhe tendeth directly to the harbour, then ſhe is ſaid to ſaile: So although a wicked man be here long upon the earth, yet he is not ſaid to live long, but to be long toſſed to and fro; and he is accurſed before the Lord, and the obedient ſonne hath his young yeares reckoned to him as an hundred yeares.

That thy dayes may be prolonged in the land, it is meant here of a good age, which hath both a naturall life and the ſpirituall life, for *Godlineſſe hath the promiſe, both of this life, and of the life to come*, 1 *Tim.* 4. 8.

Diſobedience to parents cutteth ſhort the life of the children, as *Hophni* and *Phineas* for diſobedience to their father *Eli*, and *Abſolon* for his diſobedience to his father *David*: Obſerve what judgements light upon ſuch diſobedient children. Firſt, they are accurſed as *Ham* was, *Gen.* 9. Secondly, they die a miſerable and violent death, *Prov.* 30. 17. *The eye that mocketh at his father, and deſpiſeth to obey his mother, the ravens of the valley ſhall picke it out, and the young eagles ſhall eate it.* Thirdly, *Hee that curſeth his father or his mother, his lampe ſhall be put out in obſcure darkeneſſe*: that is, he ſhall die childleſſe, and ſhall not have one to ſucceed unto him to continue his name. So the Lord ſaid that hee will

will give *Salomon one Tribe, that David may have a light alway in Ierusalem*: that is, one to succeed in his kingdome, so the woman of *Tokoah* called her sonne *her cole*, 2 *Sam.*14. 7. *They shall quench my cole which is left, and shall not leave to my husband neither name nor remainder upon the earth.* And *Nadab*, and *Abihu*, *because of their rebellion, dyed before the Lord in the wildernesse, and they had no children*, *Numb.*3.4. and 2 *Chro.*24.2.

How the bleudy man liveth not halfe his dayes.

The bloody and deceitfull man shall not live out halfe his dayes, *Psal.*55.23. and *Iob* 15. 32. *He shall be cut off before his time.* So *Eccles.*7.17. *Why shouldest thou die before thy time.* A man dieth before his time when he shortneth the ordinary course of his life by sinne, as when the bloudy man is cut of for murther by the Magistrate, hee dyeth before his time: for by the course of nature hee might have lived longer. Secondly, he dieth, before his time, when he is not ripe fruit to the Lord; the wicked are never ripe fruit to God, *Hosea.*9.10. *I found Israel like grapes in the wildernesse, I saw your fathers as the first ripe in the figge tree at the first time.*

Mori in tempore non suo quid.

Whither thou art to goe, but the Apostle when he repeateth this promise, saith only, *That thou mayest live long on the earth*, *Ephe.*6.3. but he leaveth out, *whither thou art to goe*, because now there is no typicall holinesse more in one land than in another.

No typicall holinesse now in one land more than in another.

This sheweth the folly of the Iewes who hold that they who are buried out of *Canaan*, at the resurrection shall be caried thorow the cavernes of the earth, untill they come to the holy land of *Israel*, and there they shall rise: and this they call [*gulgul mehhilloth*] *volutatio cavernarum*, the tumbling thorow the caverne of the earth.

גלגול מחלות

volutatio caverarum.

Secondly, it refuteth the superstitious conceit of many who think that there is more holines in *Canaan* than in any other land, and many bloudy battles have beene fought for it; whereas now it is no better than any other land.

Commandement. VI.

CHAP. I.

Of murther in generall.

Exod. 20. 13. *Thou shalt not kill.*

Great barbarity to put out the life of man.]

IT is a great barbarity to put out the life of man who is the workemanship of God: when a skilfull weaver of tapestry is weaving a curious piece of worke, hee permitteth his apprentises to weave the common sort of worke, as the beasts, the fowles, and such: but when he commeth to the weaving of the picture of man, that peece of worke hee taketh in his owne hand: so the Lord when hee created the world, he said, Let the water bring forth the fishes, and the earth the beasts, he permitteth this piece of worke to be done as it were by his apprentises; but when hee commeth to that excellent piece of worke, to make man, then hee saith, *Gen.* 1. 29. *Let us make man*, that piece of the tapistrie hee will weave with his owne hand. *How wonderfully hast thou wrought me, in the lowest part of the earth*; *Psal.* 139. 15. [*rucamti*] as curiously as a cunning piece of tapestry is wrought, which the *Seventy* translate ἐγγλύφειν, how wonderfully hast

Similes.

God made the water and the earth to bring out other creatures, but he made man with his owne hand.

רקמתי *Opus phrygionicum texere.*

Ἐγγλύφειν *Insculpere.*

haſt thou carved me out in the lower parts of the earth, that is, in my mothers belly; *Deus eſt* πλάστης, or *ſtatuarius*, it is the Lord that made the mould, and the mothers belly is the ſhop wherein he moulded man below here; all that hee made before hee made man were but aſſaies, or trials, but when he commeth to make man, then hee commeth to his conſultation, *Let us make man to our image*, therefore he hath a great care that his life be not put out.

God made man to his owne image becauſe he had no greater to make him by.

The ſecond reaſon why man ſhould not be killed, is becauſe he is made to his image. When God ſweareth *Hee ſweareth by himſelfe, becauſe hee hath no greater to ſware by*, *Heb.6.13.* So when hee made man hee made him to his owne image: becauſe hee had no greater to make him by. *Phydeas* the Painter painted the image of *Minerva* and his owne image ſo cunningly together, that he ſaid whoſoever ſhould marre the image of *Minerva*, ſhould marre the image of *Phydias*; and whoſoever ſhould marre the image of *Phydias*, ſhould marre the image of *Minerva*; ſo the Lord placed his image ſo cunningly in man, that whoſoever defaceth his image, defaceth the man; and whoſoever killeth the man defaceth his image. Whatſoever is ſealed with a ſeale, that is excellent in its owne kinde, as *Eſay* 28.25. *Hordeum ſignatum*, that is excellent barly, when God ſet his ſeale upon man, it ſheweth that hee was an excellent creature; there is no Prince that will ſuffer his image to be abuſed.

Simile.
Phydias painted the image of *Minerva* with his owne.

There fell out a ſedition at *Antioch*, becauſe *Theodoſius* the Emperour exacted a new kinde of tribute from the people; the people in a commotion breake downe the image of the Empreſſe *Priſcilla*, who was lately dead, and drew it through the ſtreets; when the Emperour heard of this, he was in a great rage, and ſent his ſouldiers againſt the city to ſacke it; as the ſouldiers were

Theodoret. lib. 5.

How *Macedonius* the monke asswaged the wrath of *Theodosius* the Emperour.

were comming forward to sacke the citie, one *Macedonius* a monke indued with heavenly wisedome, came out to meete him, and said after this manner: Tell the Emperour these words, that he is not onely an Emperour, but also a man: therefore let him not looke onely to his Empire, but also to himselfe; for he being a man commandeth also those that are men; and let him not use men so barbarously, who are made to the image of God; he is angry, and that justly, that the brazen image of his wife was thus contumeliously abused, and shall not the Emperour of heaven be angry, to see his glorious image so contumeliously used; there is a great difference betwixt this image of God, and this brazen image; for this one brazen image wee are able to set up an hundred againe, but he is not able to make one haire of the heads of those, if he kill them. This being told the Emperour, he suppressed his anger, and withdrew his forces. The Lord highly esteemeth of this image in man; hee made this the last of all his workes, and hee had nothing now to make, but to make himselfe man; and upon this piece of his worke hee set on his image as his Armes, and therefore no man should be so bold as to deface it.

God is angry when he seeth man his image defaced.

Quest. Seeing the life is in the bloud then the image of God may be said to be in the bloud, because it is in the life.

Answ. The image of God is in the bloud, *per concomitantiam*, it accompanieth it. First, the vitall spirits are carried by the bloud. Secondly, the senses depend upon the vitall spirits; and the reasonable soule upon the senses, and the image of God is in the soule; take away the bloud, the spirits faile; take away the spirits, the senses faile; take away the senses, the reasonable faculty faileth; and take away the reasonable faculty, the image of God faileth in the man.

How the image of God is in the life of man, & the life in the blood.

Gods image is in the soule, body, and blood.

The image of God is in the soule *tanquam in proprio subject*

subjecto, as in the proper subject: it is in the body, *tanquam in organo*, as in the organ, therefore the Apostle willeth us to make *our members weapons of righteousnesse*, *Rom.6.19.* And it is in the bloud, *tanquam in copula*, as in the bond, for the bloud is that which coupleth the soule and the body together.

The care that God hath of the life of man before he be borne.

How pretious a thing is the life of man in the sight of God, *Exod*,21.22. *If they follow no mischiefe*, that is, if the child be not figured, yet, as the Greeke hath it, or not a living soule as yet, yet the striker was mulcted or amerced, and this was paied to the husband; not onely for the wrong done to the woman, but also for the wrong done to that which should have beene a child, although he was not as yet *fœtus signatus*: and when the child is borne, see what care the Lord hath for the safety and indemnity of his life; first, he setteth up a Magistrate to defend him, and then he commandeth that the houses have battlements about them, that hee fall not over, and ditches to be covered, that he fall not in; and not onely commandeth he the man that killeth to be killed, but the beast also that killeth a man, to be killed, and his flesh not to be eaten, *Exod.*21.28.

Conclusion.

The conclusion of this is: man is made to the image of God, and whosoever killeth a man shall die for it, *Gen.9.5. Surely your bloud will I require at the hand of every beast, at the hand of a man, and at the hand of every mans brother*; after that the Lord had said, *I will not curse the ground any more for mans sake, although the imaginations of his heart be evill alwayes*, and after that God was reconciled to *Noah*, and *smelled his sacrifice*; yet hee saith, *I will require the bloud of man*, to teach us, that murther falleth not under this remission, *I will require it at the hand of a beast*; although it cannot sinne, yet it shall be stoned to death, and the flesh of it shall not be eaten, *Exod.*21.28. I will require it at the hand of a common

No man is free from punishment for murther.

אָדָם
אִישׁ
אָחִיו

man and of a great man, and I will require it at the hands of a brother, so that no degree shall escape unpunished for this sinne, *homo naturâ, vir dignitate, & frater cognitione*: a man by nature, a mighty man by his dignity, and a brother by neerenesse of bloud.

CHAP. II.

Of unjust anger, or murther in the heart.

Commandement. VI.

Mat.5.22. Whosoever is angry with his brother, &c.

The degrees of murthers.

There are sundry degrees of this murther before it come to the act; First, if a man be angry with his brother unjustly, and hate him without a cause, then it is murther in the heart. Anger in it selfe is no sinne, it is *cos virtutum*, it is a whetstone to all the vertues, and the defect of it, is called ἀοργησία, when a man should be angry, and yet is not angry; but this anger is a sinne, when it anteverteth reason; Christ himselfe was angry, *Matt.*21.12. but his reason anteverted his anger, *Ioh.*11.33. *He troubled himselfe*, his reason stirred up his passions, because, reason stirred the passion and ruled it, it was just anger: but when passion stirred reason, then it is unjust anger.

Anger is a sinne when it anteverteth reason. ἐτάραξεν ἑαυτὸν, *turbavit seipsum.*

Secondly, when this anger is not moderated, then it is unjust anger, as *Ionas* anger was, *cap.4.9. I doe well to be angry even unto the death.* So *Moses* anger; his passion blinded him so, that he speaketh of God in the feminine gender, *Num* 11.15. [*veim cacah at gnosheh li*] *If thou deale so with me, kill me I pray thee.*

וְאִם־כָּכָה
אַתְּ־עֹשָׂה לִי

Anger

Anger followeth reason more than concupiscence, and concupiscence is more brutish: when anger revengeth it selfe, it is *sub ratione vindictæ*, with some reason of revenge; but lust hath no regard to reason. This anger being exorbitant, is turned into sinne, and the Philosopher compares it to an hasty servant that runnes away before he get all the directions from his master; and unto a dog that barketh at his master when he knockes at the doore, before he know him; so anger when it stayeth not to be directed by reason.

Simile.

And thirdly, when it endureth too long, then it is not just anger, *Let not the Sunne goe downe upon your wrath*, *Eph.*4.26. and *anger resteth in the bosom of fooles*, *Eccl.*7.9.

There is nothing that a man is more tried in then in his anger, the Hebrewes have a proverbe, *Bekis, bekos, bekagnas*, that is, a man is tried by his purse, by his cup, and by his anger: if he be soone angry, he is contrary to the Lord who is slow to anger, *Nehe.*1.3. *The Lord is slow to anger, and* [*Gadol coah*] *great in power.* So *Num.* 14.17. *And now I beseech thee, let the power of my Lord be great, according as thou hast spoken, saying, the Lord is long suffering, and of great mercy*; and a man of this spirit is called a man *of a coole spirit*, *Prov.*17.27. and *Mat.*18.26. *Produc super me spiritum tuum*; that is, have patience, and [*Erech Appaijm,*] one who hath wide nostrils. *Exod.*34.6. For he who hath narrow nostrils, commonly is of a hasty spirit.

בְּפִיס *in morsupio*
בְּכוֹם *in poculo.*
בְּכַעַס *ira.*
He is of great strength that is, long suffering.
גְּדוֹל כֹּחַ
Magnus virtute id est, longanimis.
אֶרֶךְ אַפַּיִם
Longus irarum, id est tardus ad iram, sic
קְצַר אַפַּיִם *brevis irarum, Pro.*14.17. *id est, præceps ad iram:*
SERVARE pro servare iram.

So if he continue in his anger; there is nothing that a man is more ready to keepe then his wrath, and therefore the Hebrewes put *Servare, pro servare iram*, to keepe wrath, as *Ier.*3.5. *Will he reserve for ever*, that is; will he reserve his anger for ever; *Psa.*103.9. *Neither will hee keep for ever*, that is, he will not keepe his anger for ever. So *Levit.* 19.18. *Thou shalt not revenge* [*Velotittor*] *nor keepe*, that is, thou shalt not keepe thine anger against

וְלֹא תִטֹּר *non servabis, a* נָטַר *servavit.*

against thy brother. *Esau* kept his anger against his brother *Iacob* untill the day of his fathers death, *Gen.27.41.* and his posterity after him, who said, *raise it, raise it, even to the foundation thereof, Psal.137.7.*

Quest. Whether is this a commandement or not, when the Lord saith, *be angry but sinne not, Ephes.4.9.*

Answ. Although it seeme to be given out by way of commandement, yet it is rather to be understood here conditionally; *If yee be angry sinne not,* so *Psal. 86. 1. The Lord ariseth, and his enemies will be scattered;* that is, if the Lord arise, his enemies will be scattered. So *Verse 9. Thou O God sentest a plentifull raine, and thou confirmedst thine inheritance,* that is, when thou sendest a plentifull raine, thy inheritance is confirmed.

Scriptura proponit absolute & sine conditione quod ex Hypothesi intelligi debet.

How a man is to releive his enemies Asse under the burthen.

The vertue contrarie to this continuing in anger, is to seeke to be reconciled to our neighbour, *Exod.23.5. If thou see the Asse of him that hateth thee lying under his burden and wouldest forbeare to helpe him; thou shalt surely helpe with him.* The Chaldee paraphrast in his paraphrase hath it this way; when thou seest the Asse of him that hateth thee lying under the burden, thou shalt leave thine owne businesse, thou shalt leave the Asse with his burden, and thou shalt leave thine hatred, and be reconciled to thy neighbour; and then thou shalt learne to know quickly, what it is to helpe the Asse of him that hateth So Christ, *Mat.5. If thou bring thy gift to the Altar, and there remembrest that thy brother hath ought against thee, leave thy gift at the Altar, and goe and be reconciled to thy brother;* so, leave the Asse for a while, and first be reconciled to thy enemy: the Lords chiefe intention is here of reconciliation, hath God regard of Asses, *1 Cor.9.9?*

Triplex geminatio ejusdem rei.

מעזב

עזב

תעזב

How murther sheweth it selfe in the eye.

Secondly, this murther commeth to the eye; the heathen said, *animus habitat in oculis,* the mind dwelleth in the eye; there is an evill eye, which is a covetous eye, *Prov.23.6. Eate not the bread of him that hath an evill eye,*

eye, that is, of a covetous eye; so there is an adulterous eye, 2 *Pet.*2.14. And there is an envious eye, *Deut.*15.9. *Take heede that thine eye be not evill against thy brother*; and there is a murthering eye, 1 *Sam.*18.9. *And Saul eyed David from that day forward*, *Hebraicè*, he looked upon him with an evill eye: So *Iob* 16.9. *Mine enemie sharpeneth his eye upon me*; these the Greekes call ἀγριωπούς these who looke fiercely.

עַיִן *scribitur cum Vau & legitur* עָיִין *cum Iod*

ἀγριωπὸς ab ἄγριος & ὤψ oculus. *immanis &* How anger sheweth it selfe in the countenance.

Thirdly, this murther sheweth it selfe in the countenance, *Gen.*4. *Why is thy countenance fallen*, *Aph* is called the nose, and it is called anger, because anger sheweth it selfe in the nose, and so I take that place, *Esay* 2.22. *Cease from man whose breath is in his nostrils*, that is, meddle not with Christ, who *if his wrath be once kindled, yee perish from the way*, *Psal.*2.12. The breath to be in the nostrils is commonly taken to be a signe of infirmity, because the breath sheweth it selfe at the nose.

אַף { *Ira.* *Nasus.*

But it would seeme here that it signifieth infirmitie, for the words following imports infirmitie, [*Ki ba me*] *wherein he is to be esteemed?*

The words should not be rēad *Ba me*, wherein, but [*Bamme*] *excelsus* in one word, because he is esteemed the high and mighty, beware that yee anger him not, for hee is the mighty God; and the words of the next Chapter following import this, *For behold the Lord, the Lord of hostes doth take away from Ierusalem and from Iuda, &c.* this the Greekes call ἀποσκυθρωπάζω, for σκυθρωπάζω signifieth *supercilium contrahere*, to frowne as men doe when they are angry.

בּ מֶה *in quo* בַּמֶּה *qui excelsus reputatus est.*

So it sheweth it selfe in the facē, *Levit.*17.10. *I will set my face against that soule that eateth bloud*; that is, mine anger. So *Gen.*32.20. *I will appease thy face*, that is, thy anger; and *Lament.*4.16. *The face of the Lord hath divided them.* So *Ier.*3.12. *I will cause my face to fall upon them*, and 1 *Pet.*3.12. *The face of the Lord is upon them that*

Face put for anger.

Anger sheweth it selfe in the face.

קצף { *Spuma.* / *Ira.*

Anger sheweth it selfe in the teeth.

How the tongue murdereth.

The tongue compared to diverse things.

Christ setteth downe the three sorts of punishments answerable to three sorts of anger. The Scripture borrowweth comparisons from *Ierusalem, Canaan*, and the places about it, to shew the estate of the godly and the wicked.

that doe evill, that is, his anger is upon them.

Fourthly, this anger sheweth it selfe by the foaming at the mouth, therefore the Hebrewes marke, that *Ketzeph* is put both for foame and anger, *Esther* 1. 12. *The King was very wrath, and his anger burnt within him*; these the Greekes call παμφύλογοι who are angry untill the foame stand at their mouth.

Fifthly, they expresse the anger of the heart with their teeth, when they gnash with their teeth, *Act* 7. 5. διαπρίω, is properly to saw with a saw, becaus their teeth goe, as if they were sawing with a saw.

Sixtly, to murther with the tongue; *Ier.* 18. 18. *Come let us smite him with the tongue.* The tongue is compared to a sword, and to an arrow; to a sword that killeth *comminus*, neare hand, and an arrow that killeth *eminus*, that is, a farre off, *Gen.* 49. 23. and to the sharpest sword that is called *sica*, *Psal.* 42. 10. and to a razor, and to the Iuniper coales that burne most hotly *Psal.* 120. 4. and to a rod, *Prov.* 14. 3. *In the mouth of the foolish is a rod of pride*; that is, with his tongue he beateth others. And *Hierom* interpreteth that place, 1 *Tim.* 3. 3. *A minister must not be a striker*, that is, hee must not raile with his tongue, and *verse* 18. *He must not be given to wine*, becaus when men are given to wine, they have no care of their tongue; the Hebrewes say that *lingua continet pharmaca vitæ & mortis*, the tongue hath both the drugs of life and death, *& mors & vita in manu linguæ*, *death and life are in the power of the tongue*. *Prov.* 18. 21.

Christ describing here three degrees of anger, setteth downe the punishment answerable to them; and he alludeth to the punishments which were usuall amongst the Iewes; it is the manner of the Scriptures to borrow comparisons from *Canaan*, *Ierusalem*, and the places about *Ierusalem*, to expresse the future and blessed estate of heaven, anagogically; so by other places, to expresse the

the paines of the damned in hell, as *Tophet* is called *Gehenna*; so the lake of *Sodome* is called the torments of hell, *Revelat.* 19. 20. *These were cast into the lake of fire, burning with fire and brimstome.* So *Iude* 7. and here our Saviour Christ alludeth to the punishments that were amongst the Iwes. But wee must not make these three judicatories in *Israel*, and the three punishments spoken of here to agree all together; for in the least judicatory in *Israel* they judged not of matters capitall, of life and death, but in matters of goods; but Christ saith here, hee that is angry with a man is worthy of judgement, the judgement which Christ speaketh of here, cannot be applied to these judicatories that were in *Israel*: and there is a third sort of judgement assigned here to *Gehenna*, but the Iudges in *Israel* punished none in *Gehenna*, onely the idolatrous fathers burnt their children there to *Moloch*: we must onely then make the comparison this wayes, as there were diverse sorts of punishments amongst the Iewes, some lesser and same greater; So in the life to come, there shall be smaller and greater paines and punishments, for smaller and greater sinnes; and as the greatest torment amongst the Iewes was the burning of their children unto *Moloch*, so for the greatest sort of anger, there shall be the greatest punishments in hell.

The three punishments here, and the three judicatories in in *Israel* doe not agree in every thing.

As there were greater, and lesser punishments, for greater or leffer sinnes in *Israel* so shall there be greater or lesser paines in hell.

The second thing to be considered here, is the word *Raca*: Hebrew and Syriack words, usually are interpreted in the new Testament, but this word it not interpreted; and the reasons are; First, because it was a word commonly used amongst the Iewes, *convitium non acre sed familiare*; a word which in familiar speech the master used to the servant, as when hee called him noddie or witlesse body: So *Iudg.* 9. 4. *Abimelech hired vaine and* [*Rekim*] *light persons, the Seventy* translate it, κενὲς, *viros inanes*, hence come the *Saracens* from

Why *Raca* is not interpreted in the new Testament.

רֵקִים

רקי מוח *vacui cerebro, Rabincic.*
סרק *vacuum esse.*

from the Chaldee word *Sarack vacuum esse*, men who lived by robbery and had nothing of their owne, as ye would say, *empty men*; they should not be called *Saracens*, from *Sarah*, for they came of *Hagar*, they should be rather called *Hagarens*.

יעלעו
דם

A second reason wherefore this word *Raca* is not interpreted, because there is no fit word in our language whereby to expresse it; there are some Hebrew and Greeke words which cannot be fully expressed in our language. Example, *Iob* 39.30. *Her young ones* [*Iegnalegnu dam*] *suck bloud*; but it is better expressed by the sound, then translated, *they glut-glut bloud*: So there are some words in the new Testament that cannot be expressed well by translation, as μυκτηρίζειν, *Gal.* 6.7. signifieth more then to mocke, it signifieth likewise to fleere with the nose, and with the mouth; and it is an ironie in gesture, rather than in words. So 2 *Pet.* 3.10. *The heavens shall goe away* ῥοιζηδὸν *with a great noyse*, it is more than a noyse, it is such a noyse, as the sea maketh in a great storme.

μυκτηρίζω naso suspendo, subsannio, a μυκτὴρ naris, nasus.

ῥοιζηδὸν ἀξύζος Impetus cum stridore, factum per onomatopœan ad imitationem soni literæ ρ, ut βόμβος ex sono τοῦ β.

The third thing to be marked here is that which *Chrysostome* observeth; he who is angry with his brother without a cause is guilty of judgement; therefore hee who is angry with his brother for a cause, is not guilty of judgement, and if hee have a just cause hee may call his brother foole; Christ called his Disciples *fooles*, *Luc.* 24. 25. and so *Paul* called the *Galatians* *foolish*, *Galat.* 3. 1.

To be angry for a just cause is no sinne.

The Church of Rome goeth about to prove out of this place, that some sinnes are veniall, and some not; those sinnes are veniall which deserve not hell fire, but some sinnes deserve not hell fire, as when a man is angry with his brother unadvisedly.

The Papists argument to prove veniall sinnes.

This fallacie is like to that which is propounded to boyes in the schooles.

That

That which thou boughteſt in the market that didſt thou eat.

But thou boughteſt raw fleſh in the market.

Therefore thou didſt eat raw fleſh.

The boy is taught to anſwer to this fallacie, that here they paſſe from the ſubſtance in the propoſition, to the accident in the aſſumption, from the fleſh to the rawneſſe of the fleſh, and then there are *quatuor termini*, foure tearmes; and ſo here they paſſe from the meaneſt degrees of the paines of hell, to the higheſt degree; all ſorts of ſinnes are not puniſhed in the higheſt degree of puniſhment, as hee that calleth his brother foole, but yet all ſorts of ſinnes are puniſhed in hell with greater or leſſer puniſhment.

The concluſion of this is; *Prov.*4.23. *Keepe thy heart with all diligence, for out of it proceed evill thoughts and murthers, Mat.*15.19. *Concluſion.* 1.

Secondly, as ſinnes increaſe, ſo doe the puniſhments. *Concluſion.* 2.

CHAP. III.

De infanticidio, *of the killing of an infant in the mothers wombe.*

Commandement VI.

*Exod.*21.22 *If men ſtrive and hurt a woman with child, ſo that her fruit depart from her, and yet no miſchiefe follow, he ſhall be ſurely puniſhed, &c.*

AS the world in the creation was firſt a confuſed maſſe, and then the Lord by degrees diſtinguiſhed the ſeverall dayes workes; ſo doth the Lord in the creation

The degrees of the forming of the child in the mothers belly.

tion of the little world man, the firſt ſeven dayes is nothing but ſeed; Secondly, hee is crudled: *Iob* 10.10. *Haſt thou not powred me out like milke, and curdled me like cheeſe?* then he becommeth fleſh, and is no more called ſeed, but *fœtus*, a birth; Thirdly, the principall parts of the body are faſhioned, as the heart, the braine, and the liver; and the reſt of the members are not yet diſcerned: Fourthly, when the armes, thighes, and the reſt of the members are diſtinctly faſhioned, then it is no more called *fœtus*, but *infans*, *Nagner*, *puer*, *from nagnar, movere*, becauſe hee beginneth to ſtirre in his mothers belly, the 35. day, and then the child is *ſeptimeſtris*, borne in the ſeaventh moneth, and none liveth before that time: but if the *fœtus* be perfect the forty fift day, then hee beginneth to ſtrirre the nintieth day, and his birth falleth in the ninth moneth; but if the *fœtus* be perfect in the fiftieth day, then hee beginneth to ſtirre in the hundreth day, and he is borne in the tenth moneth; ſo that doubling the perfection of the *Embrio*, which *David* called *Golem*, *Pſal.* 131.16. After all the parts are formed, then the child beginneth to ſtir in the mothers belly, and tripling againe the motion of the child in the mothers belly, wee ſhall know the time when the child is borne. *David* ſpeaketh of theſe degrees how the child is faſhioned in the mothers belly, *Pſal.* 139.16. *Thine eyes did ſee my ſubſtance yet being unperfect, and in thy booke all my members were written which in continuance were faſhioned, while as yet there was none of them.*

נַעַר *puer a* נָעַר *movere.*

גֶּלֶם *maſſa rudis & intricata adhuc, neque in veram formam evoluta a* גָּלַם *convolvit, involvit.*

Thoſe words, *Exod.*21.22. are not rightly tranſlated in the vulgar tranſlation; *If men ſtrive and hurt a woman with child, ſo that her fruit depart from her, and ſhee live, he ſhall be ſurely puniſhed*, their meaning is, that the man ſhall be puniſhed by a fine or mulct for ſtriking of the woman if ſhe abort; but if ſhe live, although the child die, yet the ſtriker ſhall not die for it, whereas the law

This place is not rightly tranſlated in the vulgar Latine.

law meaneth, if there follow [*aſon*] *damnum*, either to the mother or to the child, then the ſtriker ſhall die; this place then muſt be uuderſtood of a childe formed, who hath life in him; but if it be but *Embrio*, or that which is called *maſſa rudis*, before all the members be faſhioned; then if ſhe bring forth ſuch a birth, he ſhall not die for it, the *Seventy* tranſlate it, if her fruite depart from her ἐξεικονίσμενον *non ſignatum* not ſtamped; and the *Rabbines* cal it *aſimam*, which word they borrowed from the Greekes, as money not ſtamped or ſealed, ſo is the *Embrio* before the ſoule be created in the body; and that word *Aſon* which is interpreted death, they ſeeme to have read it *Iſhon*; as you would ſay *virunculus*, which the *Germans* call *Mannikin*, or like the little man ſeen in the aple of the eye; as if they would ſay, if the body be fully faſhioned, and have all the members, and be a little man, then he who ſtriketh the mother, and maketh her to abort, ſhall die for it; but if the birth be not perfectly faſhioned, and it be not a *mannikin*, when the ſtriker ſtriketh the mother and ſhee abort of ſuch a birth, he ſhall not die for it.

When a man ſtriketh a woman in the ſeaventh moneth, hee is rather to be judged a murtherer, than in the eight moneth, if ſhe part with her childe; for the child which is borne in the eight moneth is commonly dead, and therefore the Greekes ſaid [ζ] ἕωτα, [θ] ὄκτα, *Zeta nota ſeptenarij numeri apud Græcos*, ζήθι, *vive*, *Theta* ſtandeth for the eight number, and being the firſt letter of the word θάνατος, it was the note of thoſe who were condemned to dye: he who is borne in the eight moneth is called [*Napal*] *abortivus*, *vel deciduus fructus*, abortive or untimely fruite fallen from the tree, the child borne before the time, oppoſite to *chordus*, who is borne after the time, ſuch as thoſe were called *ſubgrundini*, becauſe they were buried under the eves of the houſes, and not reckoned as living children to be buried amongſt others. And *Salomon* alludeth

אסון *damnum, exitiũ*

ἐξεικονίσμενον *omnibus lineamentis ad exemplar formatum.*

אסימן *non ſignatum.*

אשון *virunculus qui conſpicitur in nigredine oculi.*

Why rather to be judged a murtherer if hee ſtrike a woman in the ſeventh moneth, nor in the eight moneth after her conception.

נפל *abortus abortivũ a* נפל *cadere. Alluſion.*

to this *Eccleſ.* 6. 3. *He that hath no buriall, an untimely birth is better then he*; the reaſon why the infant liveth who was borne in the ſeventh moneth, and not in the eight, is this, becauſe the infant in the ſeventh moneth gathereth all his ſtrength together, turneth himſelfe, changeth his place, and ſeeketh for a more commodious place; if he be borne when the ſpirits are wakned, and ſtirred up, he may live; and the child in the ſeventh moneth in his mothers belly, is like unto a man, when he is ſleeping in his bed, after his firſt ſleepe hee turneth himſelfe that hee may lay himſelfe more commodiouſly; but if it fall out that he can ſleepe no more, then he ariſeth and walketh; but he doth things more confuſedly and indigeſtedly; but after that he hath turned himſelfe, if he fall aſleepe againe, then he ſleepeth more ſoundly, and is more hardly wakned; ſo when the child is borne in the eight moneth, his ſpirits are diffuſed, and hath no ſtrength to helpe himſelfe forth, but dieth in the birth; and therefore if a man ſtrike a woman in the ſeventh moneth, and ſhe abort; there is more probability that he hath killed a living child, then if ſhee had aborted in the eight moneth: for *Octimeſtris* liveth not in the birth, and it may be preſuppoſed that the infant was dead at the time, the mother bearing it in the eight moneth; ſo it was not the ſtroke of the ſtriker that made the child to die, but becauſe it was in the eight moneth, therefore ſhe brought forth this dead child.

Why the children born in the ſeventh moneth live, and not in the eight.

Simile.

It is a great cruelty to kill the child in the mothers belly, to kill this innocent in his firſt manſion, which ſhould have beene the place of his refuge; the tunicle in which he is wrapped in his mothers belly, is called *Shilo*, becauſe (as the Hebrews ſay) the young infant ſhould live peaceably in it, in his mothers wombe, as in a place of refuge. When *Benah*, and *Rehab* killed *Iſhboſheth*, *David* ſaid, *ye are wicked men who have killed a righteous perſon in his own houſe, upon his own bed: ſhall I not require this at your hands?*

Great cruelty to kill the infant in the mothers wombe.

שילה *Secundina, a tranquillitate fœtus a* שלה *tranquillum eſſe.*

2 *Sm.*

2 *Sam.*4.11. So the Lord will require at the hands of such killers, the blood of infants.

The conclusion of this is, the Lord who forbiddeth in his law to kill the kid when it is sucking the damme, had a further intention here: for, doth God regard kids, 1 *Cor.* 8.9? but his chiefe intention is, that young infants may be saved, both when they are in their mothers wombe, and when they are sucking their breasts. *Conclusion.*

CHAP. IV.

ΠΕΡΙ ΑΥΤΟΦΟΝΙΑ.

Of selfe-murther.

Commandement. VI.

1 *Sam.*31.4. *Saul tooke a sword and fell upon it, and died.*

ALl power which man hath is of God, and the Lord hath reserved the power of death and life to himselfe, 1 *Sam.*2.6. *Deut.*32.19. Hee hath not granted to man the power of his owne life, hee hath made him *usufructuarium*, and he hath granted him *dominium utile*, but not *supremum dominium*, not absolute and high dominion, as the Lord hath *given the earth to the sonnes of men*, *Psal.*115.16. he hath granted *utile dominium* the profitable dominion to them, but not the supreme dominion, he hath reserved that for himselfe: A man is lord over his naturall and morall actions, 1 *Cor.* 7.4. *The wife hath no power over her owne body, but the husband*, before she was married shē had the power over her own body to dispone of it to her husband; but when she is married she

God hath reserved the power of life and death to himselfe.

Dominium { *Vtile.* / *Supremum*

God hath given the profitable dominion of the earth, but not the supreme.

hath not that power; God hath put under mans feete, sheepe, oxen, beasts of the field, the foule of the aire, and the fish of the sea, *and whatsoever passeth through the paths of the seas*, *Psal.* 8. 7, 8. those he may kill, because the Lord hath given him power over them to kill them for the maintenance of his life; but he is not *Dominus vitæ, nec membrorum*, he is not lord of his owne life, or of the least member of his body; therefore hee may not kill himselfe.

Selfe murther is contrary to nature.

This selfe murther is contrary to the Law of nature, contrary to the divine law, and contrary to humane laws. First, it is contrary to the law of nature, for every thing seeketh the preservation of it selfe; skin for skin, and all that a man hath will he give for his life, and nature abhorreth death as the last enemy. 1 *Cor.* 15.

When a man may desire the separation of the soule from the body

The soule and the body make up one person, and therefore they desire not to be separated, neither should they desire, except it be for sinne, as *Paul* said, *cupio dissolvi, I desire to be dissolved, Phil.* 1. 23. When the soule is out of the body, it desireth to be in the body. *Revelat.* 6. 10. *How long O Lord holy and true, dost thou not judge and revenge our blood?* The soules call it their blood, because they long for their bodyes againe, and for this it is, that the body when it is separated from the soule is called [*nepheſh*] the soule, why is the body called the soule? because it shall be joyned to the soule againe as it was before, and the soule shall dwell in the same body, this is therefore contrary to nature, for a man to make a separation betwixt his owne soule and his body.

The body is called the soule, because of the neere conjunction of them as *Levit.* 19. 28. and 21. 1. *Hag.* 2. 14.

Contrary to the law of God.

Againe, it is contrary to the divine law, the Lord commandeth us to love our neighbour as our selfe, but a man that killeth himselfe cannot love himselfe.

Contrary to the law of man.

Thirdly, it is contrary to humane lawes, and therefore they doe as much as they can to refraine it, because it

it taketh away a member from the commonwealth, they have made ordinances; that such be made open spectacles, and that they be not buried in Christian buriall, to restraine this sinne.

It is not lawfull for a man to kill himselfe for detestation of sinnes past: for this life is onely the time of repentance, therefore the fathers defined it thus, *Est momentum unde pendet æternitas*, it is the moment upon which our eternity hangeth: and as those who are committed to prison, must not breake the prison at their owne hand, untill hee who committeth them to prison command them to come out: *Non enim pœna vitatur furtiva discessione, sed crescit*, when a man breaketh the prison he escheweth not the punishment by flying, but encreaseth it rather. *Lucretia* killed her selfe that shee should not be defiled by *Tarquinius*, but it had beene no sinne in her, if shee had not given her consent; for if a woman that is forced against her will should lose her virginity, then chastity should not be reckoned amongst the gifts of the minde, but onely amongst the gifts of the body, as strength, beauty, and health; therefore she was guilty of selfe murther. It is not lawfull for a man to kill himselfe to eschew sinne to come, for wee must not doe evill that good may come of it; it is not lawfull for a man to cut the thread of his owne life, that he may enjoy life eternall, for God onely determineth the time of his abode here, and when hee shall remove: and therefore the children of God have waited alwayes till the Lord should make the dissolution, *Luc.* 2. 29. *Now* Ἀπολύεις *lettest thou thy servant depart in peace*; in the Syriacke it is, now thou openest the prison doore; the prisoner must not goe out untill the prison bee opened unto him. *Philip.* 1. 23. *I desire to be dissolved.*

A man is not to kill himselfe in detestation of sinne past.

Simile.

None may kill himself to enjoy eternall life.

The Stoikes saide, if a wise man were taken captive

The Stoikes held that a man might kill himſelfe.

hee might ſoone relieve himſelfe; and if he thought not himſelfe happy in bonds, hee might quickly looſe himſelfe: and *Seneca* ſaid, *Quamcunque venam noſtri corporis, eſſe venam ad libertatem,* that any veine in the body was a veine to liberty, he meant that a man might open a veine, and let himſelfe blood to death: but it was better ſaid of *Plato*, *Ne dividas lignum in via*, that is, take not the ſoule from the body in the way here.

Queſt.

What are we to judge of *Sampſon* who killed himſelfe.

Anſw.

As *Sampſon* was a type of Chriſt in his conception, ſo was he in many of his actions, and in his death: *Gabriel* the angell told *Mary* of her conception: ſo did the angell tell *Sampſons* mother, *Iud.* 13.3. and as the angels name who came to *Mary* was *Gabriel*, ſo the name of the angell who came to *Sampſons* mother was *Admirable*; *Sampſon* was a type of Chriſt in his name, he was called *Shamſhon*, *Solilus* or *little Sunne*, ſo Chriſt is the *Sunne of righteouſneſſe*, *Malac.* 4.2. He was a type of Chriſt in his marriage: as he married with the *Philiſtins*, ſo Chriſt married with the *Gentiles*; and *Sampſon* killed moe at his death then in life, ſo did Chriſt. *Sampſon* was directed by the Lords Spirit, in his marriage; *Iud.* 14.4. *His father and his mother knew not that it was of the Lord that he ſought an occaſion againſt the Philiſtins*: as he was a ſnare to the Philiſtins in his marriage, and directed by the Lord in it; ſo was he in his death, he was directed by the ſpirit of the Lord in it: in the originall it is, [*Pagnam*] *huc illuc impelli a Spiritu*, to be driven here and there by the ſpirit, *Iud.* 13.25. as the bells which hung in the skirts of *Aarons* garments are called [*Pagnomon*] becauſe they were ſhaken to and fro.

שִׁמְשׁוֹן
שמש *Sol, adde*] *ad* שִׁמְשׁ *& ſic fit diminutivum* שמשון *Solilus.*

Sampſon in his death was directed by the ſpirit of God.

פעם *Impulit, agitavit* פַּעֲמֹן *Tintinnabulum ſic dictum quod percuſſione perſonet.*

Queſt.

But he deſired to die with his enemies.

Anſw.

Sampſon deſired to die with his enemies, but not that uncircumciſed death.

He deſired not to die with his enemies that uncircumciſed death, *Pſal.* 25.9. *Deſtroy not my ſoule with the wicked*: and his laſt words may be taken rather as a conceſſion

then

then a prayer: as a good captaine had rather die, then that his enemies should prevaile; and the fathers reckoned him amongst the martyrs, for hee most willingly bare witnesse to the truth. Secondly, his testimony was confirmed by his death, and it was for a divine and supernaturall truth. And lastly, for the glory of God; all which concurred in the death of *Sampson*, and the Lord accepted of his prayer, and heard him when he dyed, and gave him greater strength then before.

Reasons proving that *Sampson* died in the favour of God.

Quest. How could *Sampson* be a type of Christ, seeing hee committed many great sinnes?

Answ. Many were types of Christ, but not in their sinnes. *Tichonius* in his rule set downe by *Augustine*, saith, *Ab his enim, vel removenda quoad significationem istam, peccata; vel ea in corpore christi (quod est Ecclesia) partes ac membra, quæ peccatis interdum contaminantur, transferenda*, he meaneth, that as types of Christ they committed not those sins, but as members of the Church they sinned; and the sinnes should not be transferred upon them as they were types of Christ, but as they were members of the Church. A mans picture doth not alwayes represent the man, for sometimes the fault is in the wood; and sometimes in the stone, or paper, and sometimes in the colours, and sometimes in the unskilfulnesse of the painter; yet it is the picture of that man which it representeth: so although there be defects and wants in the types of Christ, yet they may be types of him. Now if *Sampson* had beene a selfe murtherer, the Apostle would never have reckoned him up amongst the faithfull.

Men albeit they commit great sinnes, may be types of Christ.

Simile.

A man is bound by lawfull meanes to seeke the preservation of his life; the Hebrewes call this *Vivificare, & notat actum continuum, non inchoatum*, that is, it signifieth the preservation of life, but not the beginning of life, as *Num.* 22. 33. *I should have killed thee, sed asinum vivificassem*, that is, *I should have kept the asse alive.* So

VIVIFICARE quid apud Hebræos.

Num. 37.15. *Num vivificastis omnem fœminam?* that is, *have ye preserved the women alive*, So *Luc.* 17.34.

A man is a selfe murtherer when he spends his meanes that entertaines his life.

A man is guilty of selfe murther, when hee spendeth the meanes prodigally which should entertaine his life; wee have a naturall life, and a spirituall life, the meanes which entertaine our naturall life are called our life; *When thou besiegest a towne, thou shalt not cut downe the fruitfull trees, Arbor enim agri homo est, for the tree of the field is man, Deut.* 20.19. that is, it is the meanes which maine-taines the life of man. So *Pro.* 27.27. *It shall be life to thy maides*, that is, maintenance. So in the Gospell it is said, that the poore widow cast into the treasury ὅλον τὸν βίον, *her whole life*, that is, her whole substance. *Mark.* 12.44. So the woman having an issue of blood twelve yeares, spent her living upon the Physitians, *Luc.* 8.43. ὅλον τὸν βίον, *her whole life*: So *Eccles.* 6.8. *The poore walking before the living*; marke the opposition, *Poore* and *living*, for *living* and *dead*; the poore are judged as they were dead civilly, because they want the comfortable meanes to maintaine their life; when men doe prodigally waste the meanes which should entertaine their life, this the Greekes call ἀσωτία, as if ye would say, *non salvatio sui*; not the safety of himselfe, such a one was that forlorne son, *Luc.* 15.13. *Who wasted his substance with riotous living*, ζῶν ἀσώτως.

Life put for the maintenance of the life.

ἀσωτία ab α & σώζω *salvo, est vitium quando exceditur modus.*

Our life is also taken for our spirituall life, and when wee have not the care to entertaine the grace of God in our selves, then wee are saide to be murtherers of our soules, and when wee neglect the meanes of our salvation, such as those, *Num.* 16.38. are called *peccatores in animam suam*, sinners against their owne soule; the life of the soule is a more excellent life, then the life of the body; the life of nature is seated but in the blood, *Vita est in sanguine, the life is in the blood*, *Gen.* 9. but our spirituall life is in the blood of Christ: our naturall life is maintained

The life taken for the spirituall life.

maintained with corruptible things, *Thou shalt not destroy the trees thereof by forcing an axe against them, for thou mayst eate of them; and thou shalt not cut them downe, for the tree of the field is mans life, Deut.* 20.19. But our spirituall life is maintained by the tree of life, Iesus Christ, therefore this life is called *the life of God. Ephes.* 4.18.

The Hebrewes say, that the *Ammonites* and *Moabites* who drew the *Israelites* to idolatry, and killed their soules, were punished unto the tenth generation, that they should never enter into the Congregation: but the *Edomites* who killed them with the sword, and the *Egyptians* who drowned them, were but punished to the third generation.

Conclusion.

The conclusion of this is, if it be a great sinne to put out the life of another man, it is a greater sinne for a man to put out his owne life, for he must love his neighbour as himselfe.

CHAP. V.

Of cruell murther.

commandement. VI.

*Luc.*23.1. *There were present at that season some that told him of the Galileans, whose blood Pilate had mingled with their sacrifices.*

LEt us enquire here, first, why *Pilate* mingled the blood of the *Galileans* with their sacrifices? Secondly, why they propound this question to Christ?

The cause why Pilate killed the Galileans.

The occasion why *Pilate* mingled their blood with the

נוֹגְשִׂים *Exactores.*
גַּבַּי *collector tributorum.*
גְּבָא *colligere.*
חַטָּאִים *Peccatores.*

their sacrifices was this; when the Romans had subdued the Iewes, they laid grievous taxations upon them, and they sent their Publicans abroad dayly to exact of them, and therefore they called them *Nogeshim, exactores* in the Syriacke, *Gabbi, collector tributorum*, from the Syriacke word *Gabha*, which signifieth to gather tribute or tole; they hated them so, that they called them sinners, and they would not marry with them; therefore they said, *nè contingat tibi uxor quæ sit aliqua è publicanis*, take not a wife which is any of the Publicans, and they would not eate with them, nor converse with them; because the Publicans handled the Iews so hardly, they hated both them and the Romans exceedingly; and one *Iudas* of *Galile*, *Act.* 5.37. *In the dayes of the taxation, rose up and drew away much people after him*; he taught those that followed him, that they should acknowledge no other King but God, and that they should have no other Lord but God himselfe; and he reasoned this waies, *thou shalt worship the Lord thy God, and him onely shalt thou serve*; therefore all civill honour is forbidden to be given to Kings; not unlike to that conclusion of the Pope, the spirituall man judgeth all things, and he is judged of none; therefore the Pope and the clergy are exempted from all civill authority.

How *Iudas* of *Galilie* drew people after him, and taught them that they should obey no King but God.

Philo in his booke *de legatione ad Caium*, testifieth, that *Augustus* upon his owne charges appointed a dayly sacrifice for himselfe in the temple; and *Theophylactus* writing upon *Act.* 5. sheweth that this *Iudas Galilæus* forbad that any should sacrifice for the Emperour; *Pilate* when he saw these *Galileans* (who were the followers of *Iudas Galilæus*) sacrificing, hee came upon them and killed them, and mingled their blood with their sacrifices; because they forbad to sacrifice for *Cæsar*. Some came and told Christ what *Pilate* had done to these men, and they thought that these men were greater sinners then others, for those who are cut off by the

Augustus appointed a dayly sacrifice for himselfe.

the ſword, men thinke that they are greater ſinners then others, and they that die not well; but a man may die a violent death, and yet die in the favour of God; a ſudden death is not alwaies a bad death, *Iobs* ſons died ſuddenly, but to the wicked it is a bad death. *Iob* 34.20. and *Ioſias* was killed in the battell, and yet the Lord ſaith, *I will gather thee to thy fathers, and thou ſhalt be gathered to thy grave in peace*, 2 *King*. 22.20.

A violent death not alwayes a bad death.

Now for *Pilates* cruelty, it may be exaggerated by many circumſtances: Firſt, who did it, when hee did it, where hee did it; for actions are accounted either good or evill, not onely from the object and end, but alſo from the circumſtances; for even as in the naturall body, it is not enough to be a perfect man, and want no member, but alſo that he have colour, proportion, and ſtraightnes, which doe grace the body: So an action is not good, unleſſe all the circumſtances concurre, but it is accounted as an evill action, if any circumſtance be wanting; therefore *Thomas* ſaith wel, *Bonum non niſi ex integra cauſa conſtare, malum vero ex quocunque defectu conſurgere*. a good action is not made up unleſſe all the cauſes concurre, but a bad action is made up of any defect. When many circumſtances concurre in an evil action, they aggravate the ſin very much, as the *Iſraelites*, *Ezek*. 23.37. committed ſpirituall adultery with their Idols, they ſacrificed their children to *Moloch*; they defiled the Sanctuary with blood, and they defiled it with blood upon the Sabbath day. There were many circumſtances to exaggerate *Pilates* fact; Firſt that a Magiſtrate ſhould kill ſo cruelly, this was ἀποκτείνειν *trucidare*. *Mat*. 10.28. and not φονεύειν *interficere*. Secondly the place exaggerates the fact, being done in the temple. When *Athaliah* was to be killed, *Iehojada* the Prieſt commanded to *carry her forth without the ranges*, 2 *King*. 11. 15. that is, without the precinct of the temple, he would not have her blood ſhed neare the temple to defile it, this murther

The exaggeration of *Pilates* cruelty.

Thom 2.2. *queſt*. 3. *ad* 1.

Great cruelty in *Pilate* to kill thoſe, he being a Magiſtrate.

Great cruelty to kill them in the temple.

murther came neareſt to *Zacharies* murther, who was killed betwixt the porch and the Altar, which was nearer to the holieſt of all then the Altar; he killed them in the temple publikly in the ſight of all men, *Thomas* ſaith well, *Occultatio peccati, quæ eſt ſimplex circumſtantia peccati, diminuit & non auget peccatum, tum quia ſignum verecundiæ, & qui manifeſtè peccat, cum agit, tum docet*; that is, the hiding of the ſinne which is one circumſtance that concurreth in the ſinne, it doth not aggravate the ſinne, becauſe it is a ſigne of ſhamefaſtneſſe, and he that committeth a ſin publikely, he both doth it, and teacheth others to doe the like. *Eſay* 3.9. they proclaime their ſinnes as *Sodome*, that is, they ſhew them out and hide them not. *Sed quando occultatio peccati eſt cauſa peccati, non diminuit ſed auget & conſtituit novam ſpeciem peccati*, but when the hiding of ſin is the cauſe of ſin, it doth not diminiſh ſin, but augmenteth it, and maketh up a new ſort of ſin, as it is in ſecret theft, fraud, or deceit.

When the hiding of a ſin diminiſheth ſinne.

Thirdly, to kill them that were not under his juriſdiction; for the *Galileans* were under the juriſdiction of *Herod*, ſo to kill them at the altar which was the place of refuge, when they were now begging pardon for their ſins, this aggravateth the ſinne more.

Object. If it be ſaid that *Pilate* was an heathen, and had no reſpect to the altar.

Anſw. See what reverence the heathen carried to the Altar, for when any perſon fled to the Altar for refuge, they would never kill him there, if hee refuſed to come out from the Altar, they would ſmoake him out, and if that would not ſerve the turne, they would cloſe him up in the temple that he might famiſh there, and that the heathen had alwayes a reſpect to the Altar of refuge, we may ſee it by the hiſtory of *Amyris*.

The heathen carried great reverence to the Altar.

Turnebi adverſaria.

Amyris being ſent by the *Sybarites* to the oracle of *Delphos*, to conſult how long their Common-wealth ſhould

Suidas in Ἄμυρις.

should stand, it was answered, that it should continue ever untill they reverenced man more then the gods; he seeing one day a slave beaten by his master, and flying to the altar of refuge, yet his master spared him not there; then the slave fled to the tombe of his masters father, and then his master spared him; which when *Amyris* perceived, presently he went and sold all that he had, and went and dwelt at *Peloponesus*; for now I see, said he, that men are more reverenced then the gods. By this we may see what regard the heathen had of old to the altars, and what a barbarous cruelty was this in *Pilate* to kill these poore *Galileans*, when they were sacrificing.

The conclusion of this is, that the Lord abhorreth all murther, but especially cruell murther, committed openly in the sight of God and his people. *Conclusion.*

CHAP. VI.

How the Lord enquireth for blood and punisheth it.

Commandement. VI.

Psal.9.12. When he maketh inquisition for bloud, hee remembreth them.

THe Lord enquireth for blood, and then revengeth it. First, he enquireth for blood: *Gen.4.9. And the Lord said unto Cain, where is Abel thy brother?* So *Gen.42.22. Behold now his blood is required at our hands. Daresh, est summo judicio inquirere*, to search diligently.

The Lord requireth this blood, at *the stones and timber of the house, Habak.2.11.* and at the hands of a beast, *Gen.*

God first enquireth for blood, and then punisheth it.

דרש *quæsivit scisciatus, percunctatus est.*

God requireth the blood of man, from reasonable, unreasonable, and sensleſſe creatures.

God searcheth out blood from the shedder to the first inventer.

*Gen.*5.9. and at the hands of a man, that is, of a common man, and at the hands of a great man, and at the hands of a mans brother: and hee enquireth after the blood, from the shedder of the blood, to the authour or first cause; there was the hand of the *Ammonite* that killed *Vriah*; there was the hand of *Ioab* that set him in the forefront of the battle, and there was the hand of *David* that invented this: yet *Nathan* passed by them all, and said to *David*, *Thou hast killed Vriah the Hittite with the sword*, 2 *Sam*, 12. 9. So there were the false witnesses who testified against *Naboth* and stoned him, and the false Iudges who condemned him, and then *Iezabel* the Queene, and last the King, who sealed all with his signet: and yet it is said that *Ahab* killed him. 1 *King.* 21.19. *Hast thou killed and taken possession?* The Lord sayes, *Num.*32.23. *Your sinnes shall finde you out*; The guilt of sinne leaveth such a scent behind it, that the punishment followeth it and findeth it out, even as the dog by the scent findeth out the Hare, and as the hew and cry followeth the murtherer; so doth the revenging hand of God follow the sinne of murther home to the doore of him that committed it. *Gen.*4. 7. *Sin* [*Robhetz*] *lyeth at the doore*, that is, the guilt of sin, as a mastive dog lyeth at the doore. *Deut.* 31.17. *Many evils and troubles shall finde them*; man findeth out sinne first, and sinne findeth him out againe. And see how the senseless creatures discover the blood and enquire after it; *Iob* saith, *Let not the earth cover my blood*, *Cap.* 16. 18. When sense is given to heaven and earth, then the Lord signifieth by this, that this sinne is such, that it inverteth the nature of the senseleſse creatures setled by God: and therefore they seeke to be revenged of this sinne, and cry out for a vengeance, which is spoken of such sinnes in the Scriptures which must presently be punished without any delay.

How a mans sinne findeth him out.

רָבַץ *cubavit, excubavit, proprie bestiarum est*

Why is sense attributed to sensleſse creatures.

As

As the Lord ſearcheth and enquireth for the blood, ſo he revengeth it, when *Zachariah* was killed betwixt the porch and the altar, what ſaid he? *The Lord looke upon it, and require it.* 2 *Chron.* 24. and the Lord anſwered to his requeſt. *Luk.* 11. 51. *I ſay unto you it ſhal be required.* A yere was ſcarcely paſt when the Princes who condiſcended to this bloudy murther, were all killed by the *Aſſyrians*, and the King himſelfe was wounded, and there he died; ſee how the Lord revenged this blood.

God revengeth blood when he hath ſearched it out.

How he revenged the blood of *Zachariah*.

And wee ſee this more evidently in *David.* 2 *Sam.* 12. 9, 10. *Becauſe thou haſt ſlaine Vriah the Hittite, with the ſword of the Ammonite, the ſword ſhall never depart from thy houſe*; which was performed, firſt, in the ſlaughter of his ſonne *Ammon*; ſecondly, of *Abſolon*: thirdly, in *Adonijah*; then in the five ſonnes of *Iehoſaphat.* 2 *Chron.* 21. And of all the ſonnes of *Ioram* except *Achazia* who was alſo killed by the King of *Iezreel.* 2 *Chron.* 22. And *Athalia* killed all the Kings ſeed except *Ioas*, who was alſo killed afterwards by his ſervants. 2 *Chron.* 24. and his ſonne *Amaziah* was killed, 2 *Chron.* 25. 27. and *Ioſias* was killed in the battle, 2 *Chron.* 35. 23. and laſtly, the ſonnes of *Zedekias* killed by *Nebuchadnezzar*, 2. *King.* 25. 7. ſee how the ſword never departed from his houſe.

How the Lord revenged the blood of *Vriah* upon *David* and his poſterity.

Secondly, the Lord maketh the conſcience to bee *vindex ſanguinis*, the revenger of the blood; for when a man hath once committed this ſinne, how fearefully doth his conſcience torment him? When *Ioab* wrote to *David* that *Vriah* was killed at *Rabbah*, *David* thought but lightly of the matter at the firſt, what wrote he backe to *Ioab*? *Let not this matter trouble thee, for the ſword devoureth the one as well as the other.* 2 *Sam.* 11. 25. But ſee how this matter troubled him after his conſcience was wakened, then he ſaide that his blood was alwayes before him. *Pſal.* 51. 3. it is *verbum forenſe*, alwayes ſtanding

God makes the conſcience of man to revenge the blood that he hath ſhed.

מִדָּמִים *a sanguinibus.*

Blood a great sting to the conscience.

לְפוּקָה׃ וְלִמְכשׁוֹל לֵב *non erit titubationi aut offensioni cordi.*

standing up in his face, and pleading against him; and he prayed, that the Lord would deliver him; [*Middamim*] *from bloods* in the plurall number, to signifie the greatnesse of this sinne; or because hee was not onely guilty of the blood of *Vrijah*, but also of those who were killed with him, *Abigail* when she disswaded *David* from killing of *Nabal*, 2 *Sam.* 25. 31. she said, *That this would be no griefe to David, nor offence of heart to my Lord*, in the originall it is, *Lepukah ulemicshol*] it shall be no staggering or stumbling; the conscience is offended at the remembrance of the shedding of innocent blood, as when a man dasheth his foote against a stone. *David* when hee remembred this, would not drinke of the water which was gotten out of the well of *Bethleem* by the hazard of the blood of men; see what difference is betweene the conscience awakened and not wakened, and how little *David* esteemed of shedding of blood in the first case, and how much in the second.

The soules departed desire their blood to be revenged.

Thirdly, the soules of those who have beene murthered, cry from the heavens for a vengeance upon those who have murthered them, *Revel.* 6. 10. *How long Lord holy and true, dost thou not judge and revenge our blood upon those that dwell upon the earth?* this crying of the soules is not from sinfull passion, as the Apostles desired that fire might come from heaven and burne the Samaritans, *Luke* 9. 54. but this desire of the glorified soules is without sinne; and all desires without sinne, which are absolute desires, must be fulfilled; I say absolute desires, because Christ desired without sinne that the cup might passe from him, but it was not an absolute, but a conditionall desire: but absolute desires must be fullfilled; this is one of the grounds of the resurrection, because the soules now without sinne, do long to be joyned to their bodies againe, therefore it must be granted to them.

Absolute desires without sin shall be granted

A ground of our resurrection.

The

The concluſion of this is, let us pray with *David* to keepe us from bloud, and let us ſtudy to *waſh our hands in innocencie, that wee may compaſſe the Lords altar, Pſal.* 26.6. and that the Lord *would not gather our life with bloudy men, verſe* 9.

CHAP. VII.

De inculpata tutela, *How a man may lawfully defend himſelfe.*

Commandement VI.

Exod. 21. 2. *If a theife be found breaking up, and be ſmitten that he die, there ſhall be no bloud ſhed for him, if the Sunne be riſen upon him there ſhall be bloud ſhed for him.*

WE have ſpoken of unlawfull killing, which is murther; now it remaineth to ſpeake of lawfull killing, and the firſt branch of this is, *inculpata tutela*, and the ſecond is caſuall ſlaughter.

God commandeth that a man ſhould not kill his neighbour; and ſecondly, that hee ſhould preſerve himſelfe; Firſt, that he ſhould not hurt his neighbour.

Man is conſidered ſixe manner of wayes. Firſt, as hee is a Chriſtian; ſecondly, as he is a Magiſtrate, thirdly, as he is a Souldier; fourthly, as he is a Citizen; fiftly, as hee is a Moraliſt; and laſtly, as hee is the worke of nature.

Man is conſidered ſixe wayes.

In his firſt eſtate he is conſidered as a Chriſtian, and then hee muſt lay aſide all hatred: it is naturall for a man to love his friend, and it is naturall to him in his corrupt eſtate to hate his enemy: but it is a worke of

As a Chriſtian how he is to behave himſelfe.

grace when a man pardoneth injuries done unto him. The Lord commended *Salomon* much for this, *That hee sought not the life of his enemies*, 1 *King*. 3. 11.

As a Magistrate.

Secondly, man is considered as a Magistrate, and then, *Hee beareth not the sword in vaine*, *Rom*. 13. 6. but hee must remember that it is *gladius Dei, & Gideonis: the sword of the Lord and of Gideon*, *Iudg*. 7. 20. and hee is the Lords sword-bearer: his part is to institute good lawes, and put them in execution for punishing of transgressours.

As a Souldier.

Thirdly, a man is considered as hee is a Souldier, and then he is reputed to be without honour, if he fight not for the welfare of his owne country, and seeke not to repaire the wrongs done unto it.

As a Citizen.

Fourthly, he is considered as a Citizen, and here hee is bound to seeke redresse of his wrongs by the law, and not to revenge himselfe.

As a Moralist.

Fiftly, he is considered as a Moralist; then it is more honourable for him to overcome his passions, than for him to overcome a strong city, *Prov*. 16. 32. and in this consideration hee should be more carefull not to doe a wrong, then not to receive a wrong.

As the work of nature.

Sixtly, hee is considered as the worke of nature, and then he should be farthest from revenge;

Let us consider how nature bringeth forth a man, and that will teach him to doe no wrong to his neighbour: the Apostle, 1 *Cor*. 11. taketh an argument from nature, *Doth not nature teach you that it is unseemely for a woman to be shaven?* So nature teacheth a man in his first creation and birth to be a peaceable creature, because she bringeth him forth without weapons.

Object.

But by this reason yee may say that a man may not defend himselfe against injuries, because nature bringeth him forth without weapons.

Answ.

Nature still seeketh the preservation of it selfe, and that

that which nature affordeth not to a man for his preſervation, art muſt helpe it. Example, nature bringeth forth a man naked, now becauſe of the injury of the weather, and the uncomelineſſe of the body ſince the fall, nature ſeeketh art to helpe her, to make cloathes for a man to cover his nakedneſſe, and to defend himſelfe from the injurie of the weather; ſo doth it for weapons defenſive, but never for offenſive in the firſt place: the hand of man is given to him for the ſafety of himſelfe, but not to wrong his enemie, 1 *Sam.* 25. 26. *Servavit manum tuam tibi, Hee hath reſerved thy hand to thy ſelfe*: not that thou ſhouldeſt kil *Nabal* with it, but that thou ſhouldeſt defend thy ſelfe from *Saul*, who is purſuing thee to take thy life.

Nature ſeeketh helpe from nature to defend it ſelfe.

הוֹשִׁיעַ יָדוֹ לוֹ

Servavit manum tuam tibi.

When men uſe their ſtrength to wrong one another, ſee how the holy Ghoſt ſpeaketh of them, *Dan.* 11.40. When hee deſcribeth the combat betwixt the King of the South, and the King of the North, he bringeth them fighting like two beaſts, and they are ſaid [*arietare*] to puſh with their hornes li e two rams: when men goe this way to kill one another, abuſing their naturall ſtrength, they are like unto beaſts which puſh at others, and therefore in this caſe, *Let him not boaſt who putteth on the harneſſe, as he who putteth it off*, 1 *King.* 20.11.

ARIET ARE quid. נגח *petijt, impetijt cornibus, proprie de arietibus dictum.*

Secondly, a man is to defend himſelfe: and in neceſſitie the Lord maketh him a Magiſtrate: and as in neceſſity all things are common for the ſafety of the life of man, that a man may goe to his neighbours vineyard, or his field, and eate ſo much as will ſatisfie his hunger; ſo in neceſſity the Lord maketh a man a Magiſtrate to defend himſelfe, when he can have no other meanes to ſave himſelfe. And here we muſt put a difference betwixt him, *qui infert injuriam, & qui propulſat injuriam*, who offereth the injurie and him that defendeth and holdeth off the injurie, he muſt defend himſelfe, but not wrong his enemie, that muſt be his chiefe intention: and a ſe-

A man in neceſſity is a magiſtrate to defend himſelfe.

cond intention, if hee can have no other meanes to save himselfe, then he becommeth a Magistrate in that case: and hee must take heede here first, that he seeke not revenge; for, *Vengeance is mine, saith the Lord*, Rom. 12. 9. therefore *David* saith, *The Lord avenge me of thee, but mine hand shall not be upon thee*, 1 Sam. 24. 12. So *Prov.* 20. 22. *Say not I will doe to him as he hath done to mee*, Ier. 50. 15. *Take vengeance on her, as she hath done, so do thou to her*, here the Prophet leaveth the revenge to God.

A man must not seeke revenge.

Object. And if it be alleadged that *Sampson* said, *As they have done unto me, so have I done unto them*, Iud. 15. 11 therefore men may revenge themselves upon others, who have wronged them.

Answ. We must put a difference betwixt a Magistrate who *beareth not the sword in vaine*, Rom. 13. 4. and those who revenge their wrongs *heroico instinctu*, as *Phinehas*, *Sampson*, and *Ehud*; from those that follow their owne particular revenge, for *they know not of what spirit they are*, Luc. 9. 55.

What a man must doe before kill or be killed.

Before a man be brought to this necessity either to kill or be killed: first he is to flee, and secondly to defend himselfe by all meanes possible, and not to pursue, if he be rid of his enemie.

Navarrus E. 15. 4. *Soto* art. 8. q. 5. d. d. in l. ut vim, &c.

First, hee is to flie, *Matt.* 10. 23. *But when they persecute you in this city, flee yee into another*, therefore that tenent of *Navarrus* is most false, *cædem recte admitti putat ut alapa vitetur, & ad honorem recuperandum; & Soto, defensio cum interfectione est licita, quia fuga est ignominiosa*; he thinkes that slaughter may be committed for the eschewing of a blow, and the recovering of a mans honour, and *Soto* saith slaughter in defence is lawfull because to flee is dishonourable.

וְלֹא הַצַּתֶּם אֹתוֹ בְּרֶלֶת

comprimite eum in foribus, id est, sistite eum extra septa, ne ingressus irruat in me.

As hee is bound to flee to defend himselfe, so hee is bound to hold off the injurie: when *Iehoram* King of *Israel* sent a man to take *Elisha*, *Elisha* said; *Shut the doore and hold*

hold him fast at the doore, 2 *Kin.* 6. 23. it is not well translated, *handle him roughly*, he was only to save himself here.

Now when he hath used all other meanes, and cannot save his life otherwise; then necessity in this case maketh him a magistrate, *If a theefe be found breaking up, and be smitten that he die*, *Exo.* 22. 2. if he be found breaking up, [*im bammahhthereth*,] but it is better translated *cum perfossionis instrumento*, if he come with an instrument in his hand to breake up the house, now in such a case the Lord saith, if he be killed, then he who killed him was free of his bloud; becaus it was in the night time, and there was none to helpe him; and it could not be knowne whether he came to rob or to kill; when *David* came to seeke support of *Nabal*, he gave him a churlish answer, and said, *That many men now a dayes breake from their masters*, 1 *Sam.* 25. 10. but *Abigail* saith of *David*, that he *fighteth the battels of the Lord*, *verse* 28. what battels of the Lord had hee fought? he was not entred into the kingdome, he onely defended himselfe in fleeing from *Saul*, and this *Abigail* called a just defence, and saith that he *did fight the battell of the Lord*.

When Christ sent his Disciples abroad in their first expedition, hee forbad them to take a staffe with them, *Matt.* 10. 10. that is, such a staffe as might hinder them in their way, but take onely a light rod with them, no staffe of defence; but when hee sent them forth afterwards, hee saith, *Hee that hath not a sword, let him sell his garment and buy one*, *Luc.* 22. 36. and the Apostles seeme to have carried swords in their defence, and although these words contained not a precept, yet they are taken from the common custome, as the opposition of the former times implieth; and this sword (or if yee will translate it, a sacrificing knife, as some doe) they were to use onely in defence of themselves, and not to wrong others, and therefore *Peter* when he smote off *Malchus*

אִם בַּמַּחְתֶּרֶת

Si in effossione, vel cum effossionis instrumento

Lex 12. *tabularum vetat furem diurnum occidi nisi telo se defendat.*

A man fighteth the Lords battell when he defendeth himselfe.

The Apostles carried weapons to defend themselves.

μάχαιρα, *Sica vel gladius*.

eare Christ, said to him, *Put up thy sword in his place, for all they that take the sword shall perish with the sword, Mat. 26.52.*

Object. *Esay 2.4. They shall beat their swords into plough-shares, and their speares iuto pruning hookes*; therefore it may seeme that under the Gospell, men may not use a defensive weapon.

Answ. This propheſie is onely to be understood thus, that under the Gospell, people should live more peaceably after their conversion then when they were Heathens and Pagans. Secondly, some understand the propheſie to be interpreted with this condition, the state of the Church shall be such, when all nations shall receive the Gospell, and live as Christians should doe that then there shall be no warres; and this they thinke shall be fulfilled after the conversion of the Iewes.

Object. *Matt. 5. 39. Resist not evill, but whosoever shall smite thee on the right cheeke, turne to him the other also: and if any man will sue thee at the law, and take away thy coat, let him have thy cloake also:* Therefore it may seeme that it is not lawfull for a Christian to defend himselfe.

Answ. How these words, *Mat. 5.39.* are to be understood.

There is no place in the Scripture which hath been more mistaken than this: *Iulian* the Apostate abused this Scripture, when hee would boxe the Christans upon the one cheeke, he would bid them hold up the other also; but Christ in this place is not speaking of every sort of injury, but of light injuries, such as are a boxe, or a blow, or loosing of a coat or cloak; hee taketh not away all judicatories here; his meaning is only that we should bee patient in lighter offences and wrongs, and to remit something of our right in such things as we may recover, and not to stand punctually in every thing, this is that which the Gospell teacheth. So to go two miles with a man if hee compell thee, but not an hundred: so not to stand for a coat or a cloake; but if a man

We may remit something of our right, for keeping of peace.

should

should take all that thou hast from thee, then thou art to resist him, and to seeke remedy by order of law. So the words following, *give to him that asketh thee, and from him that would borrow of thee, turne thou not away, verse.* 42. if these words should be extended to the farthest, there were nothing more hard, and it would be contrary to that, 2 *Cor.*8.13. *For I meane not that other men be eased, and ye burdened.* When he biddeth them *hold up the other cheeke*, it is not meant literally here, but his meaning is, that they should be patient in suffering of injuries, *Lam.*3.30. *He giveth his cheekes to him that smiteth him*; that is, he suffereth patiently. Christ himselfe when he was smitten, did not hold up the other cheeke, but said, *Why smitest thou me? Ioh.*18.23. therefore the words are not to be taken literally, but are to be understood that we should carrie a Christian heart, ready to forgive, and not to prosecute all injuries, and to remit something of our owne right at sometimes for the Gospels sake. They say in the Schooles, that *Virtus moralis non consistit in puncto mathematico*, morall vertue consists not in a mathematicall point, but *habet suam latitudinem*; it may be farther extended: so when those Christian vertues are required, they are not so required that they suffer no sort of extention; yee may spare your cloake, or your coate, but if they would spoile you of all, yee are not to yeeld to that: *Paul* forbiddeth the *Corinthians* to goe before Heathen judges to plead; but yet *Paul* being enforced, appealed to *Cæsar*. So that the Gospel taketh not away lawfull meanes from a man to defend himselfe, but onely sheweth when, and how hee should use those meanes, and how hee should forbeare to seeke to be repaired of light injuries.

We should be patient in suffering of injuries.

Christ suffered patiently, yet held not up the other cheeke when he was smitten.

Morall vertues may suffer extention.

The Gospel taketh not away lawfull meanes of defence.

*Rom.*12.19. *Avenge not your selves*: μὴ ἑαυτὲς ἀδικοῦντες.

Object.

When he forbiddeth them ἀδικεῖν to *avenge themselves*, he forbiddeth them not to defend themselves, and the

Answ.

words going before ſhew this, *Requite not evill for evill*; this is the deſcription of unlawfull revenge, and not of lawfull defence, and he giveth the reaſon, *Vengeance is mine, and I will repay, ſaith the Lord*; and Chriſt ſaith, *Shall not God avenge his owne elect? Luk.* 18.7.

Concluſion.

The concluſion of this is: Neceſſity armeth a man to defend himſelfe, but not to kill his neighbour, this is called *Gravis neceſſitas*, great neceſſity, but if it be *extrema neceſſitas*, extreme neceſſity, then he is armed, not onely with defenſive, but alſo offenſive weapons: but many men extend this neceſſity too farre, when it is neither *extrema neceſſitas*, nor *Gravis neceſſitas*.

Neceſſitas { *Extrema.* / *Gravis.*

CHAP. VIII.

Of caſuall ſlaughter, and who were admitted to the citie of refuge.

Commandement VI.

2 Sam. 14.4. *And when the woman of Tekoah ſpake to the King, ſhe fell on her face, &c.*

THe ſixt Commandement commandeth to cut off the guilty murtherer, ſo it appointed cities of refuge for caſuall ſlaughter, or for thoſe who in ſudden paſſion had killed a man, ſuch were ſheltered in the citie of refuge; but the volunt ary or wilfull murtherer was not ſheltered in the city of refuge.

Agere { *Ignoranter.* / *Ex ignorantia.*

Wee muſt put a difference betwixt theſe two, *agere ex ignorantia, & agere ignoranter*, to do a thing of ignorance, and to doe a thing ignorantly; to doe a thing ignorantly is to doe a thing that we are ignorant when we are in doing

ing of it; but yet ignorance is not the proper cause why we doe it, but some other bad accident which draweth on the ignorance, as *Lot* when he lay with his daughters, here he did it ignorantly, but yet his ignorance was not the cause of his sinne, but his drunkennesse that drew on his ignorance: but he is said to doe a thing through ignorance, when his ignorance is the chiefe and the principall cause of his action, as when a man was felling wood, his axe head fleeth off and killeth a man; here he killeth a man of ignorance, this ignorance is the chiefe and principall cause of the action; it was not *accersita ignorantia, sed simplex ignorantia*, he drew not on this ignorance, but it was simple ignorance, he that killed a man of ignorance was admitted to the citie of refuge, but not he who killed a man ignorantly.

Ignorantia { *Accersita.* / *Simplex.*

There are three sorts of actions of men; the first are done deliberately, the second in sudden passion, the third by chance; the first are violent injuries and wrongs, and these were not protected in the cities of refuge; the second were the actions which were done in sudden passion, and these were admitted to the cities of refuge; as the woman of *Tekoahs* two sonnes went to the field, and the one of them killed the other upon a sudden, and the woman said unto the King, *Remember the Lord*, 2 *Sam.* 14. that is, the Law of the Lord, that hath appointed cities of refuge to protect such, that the revenger of bloud kill them not. The third were casuall actions when a man was killed by chance; as they who kill *unawares and unwittingly*, *Iosh.* 20. 3. and these were admitted to the cities of refuge.

ἐκ προνοίας.
διὰ παθῆς.
ἀπὸ τυχῆς.

ἀδικήματα.
ἁμαρτήματα.
ἀτυχήματα.

Men doe things either *voluntariè* willingly, *invitè* against their will; *ex partè invite*, or *non invitè*. First, when one committeth murther willingly, then he was not admitted to the citie of refuge. Secondly, when he killed *invitè*, against his will, then hee was admitted to

Agere { *Voluntarie.* / *Invite.* / *Ex parte invite.* / *Non invite.*

to the citie of refuge, becauſe this was *ignorantia invincibilis*, inevitable ignorance; as if a man had beene felling wood, and the axe head had flowne off and killed a man. Thirdly, *ex parte invite agere*, to doe a thing partly againſt the will, as when a man in ſudden paſſion had killed his neighbour, and he was admitted to the citie of refuge. Fourthly, *non ivite agere*, this commeth *ex ignorantia concomitante*, of ignorance accompaning the fact. Example, *Murius Sævola* intended to kill the King, hee miſſed the King, and killed another in ſtead of him, and when it was told him, he was ſorry that he had not killed the King; he did not this *ex ignorantia antecedente, ſed ex ignorantia concomitante*, and the fact was not *involuntarium*, he did it not *invitus*, but *non invite*; and ſuch a man was not admitted to the city of refuge.

A man killeth three manner of wayes; Firſt, when the heart killeth and not the hand; Secondly, when the hand killeth and not the heart; and thirdly, when the heart and the hand killeth. When the heart killeth and not the hand, that commeth not to be tried before men; when the hand killeth but not the heart, theſe were admitted to the cities of refuge; and thirdly, when both the heart and the hand killed, and thoſe were not admitted to the cities of refuge.

A man killeth three wayes.

Exod. 21.12. *Hee that ſmiteth a man that hee die, ſhall be ſurely put to death*; that is, if he ſmite him willingly, hee was not protected in the citie of refuge; the vulgar tranſlation tanſlateth it, *qui percuſſerit hominem volens occidere, morte morietur*, what meaneth hee by this, *volens occidere*, willing to kill? doth hee meane this? hee that ſtriketh a man not caſually, but willing to kill him? or meaneth he this? hee who ſtriketh a man, willing to hurt him, but not to kill him, and in the meane time hee kill him; doth the law here conſider the purpoſe and intention of the killer onely? no, but the law conſidereth here

here *effectum non affectum*, the effect, and not his affection, whether he had a purpose to kill him or not to kill him, if he kill him, he is a murtherer. Some doe kill, and intend not to kill; some intend to strike and not to kill, and yet doe kill; and thirdly, some intend to kill and yet kill not; none of these were admitted to the city of refuge.

These who killed of ignorance were admitted to the cities of refuge, with sundry caveats.

The caveats with which a man was admitted to the citie of refuge.

Caveat. 1.

The first caveat was this, that they behoved to be in a lawfull calling, as he that was felling wood, if his axe head had flowne off, and had killed a man, the Lord said in this case that it was he that killed him, and not the man felling wood, who casually killed him; actions take not their denomination from him who casually doth such a thing, but from him who of purpose doth it. When the children of the Prophets were gathering herbes for their dinner, 1 *King.* 4. one of them gathered *colloquintida*, or some poysonable herbe, and put it in the pot; now if hee had poysoned some of his fellowes through ignorance, he had beene protected in the citie of refuge, because he was in a lawfull action; but if he should have ignorantly killed a man in an unlawfull action, then this ignorance should not have excused him. Example, if a man had strucken a woman with child not knowing that shee was with child, and the child had died, hee would not have beene protected in the citie of refuge, because he was in an unlawfull action: So if he had beene in an unprofitable action, as if he had beene *mowing grasse upon the house top*, *Psa.* 129. 29. and a stone had fallen downe and killed a man, this ignorance would not have excused him, because hee was in an unprofitable action, for men use not to mow grasse upon the house top: So if hee had killed a man ignorantly in his sport or pastime, *res licita & seria casum excusat, res veroillicita & jocosa casum atrociorem reddit.* When a man is

Ignorance excuseth a man, who is in a lawfull calling.

is about a lawfull action or earneſt buſineſſe, hee is excuſed if he kill caſually, but if he be in ſport or about trifles, then he is not excuſed.

Caveat. 2. The ſecond caveat is, that he ought to be circumſpect in his lawfull calling; and this is called *debita advertentia*, due conſideration or taking heed, if the axe head had uſually flowne off before, and he had killed a man, then he was not protected in the citie of refuge, becauſe he had not uſed all meanes poſſible to make the head of the axe faſt; the like we ſee in the puſhing oxe, *Exod.* 21. If the oxe uſed to puſh, and his maſter kept him not within the houſe, and then if he kill a man, his maſter was to die for it, and the citie of refuge ſaved him not.

Caveat. 3. Thirdly, if he had an inſtrument in his hand which was not a fit inſtrument to kill a man, as if he had a litle pebble ſtone in his hand, or a ſmall rod; if a man had died of ſuch a ſtroak, then the man killer was to be received within the citie of refuge; but if he ſmote him with an inſtrument of iron, as with a ſword, or dagger, then he was to die: So if he ſmote him with a *ſtone of the hand*, *Num.* 35. 17. that is, with a ſtone that filleth the hand, as *Rabbi Salomon* interpreteth it; not with a little ſtone; ſo if he ſmite him with a weapon of wood, and there is a greater reſtriction of wood then of iron.

Lapis manus quid apud Hebræos.
2 King. 9. 24. *Implevit manum arcu.*

Caveat. 4. Fourthly, if hee had throwne a ſtone at a man wherewith he might have beene killed, and not ſeeing the man, nor having no hatred at him before, neither ſought his harme, if he had killed him, then he was protected within the citie of refuge: in the former caveat, although hee was his enemie whom he killed, yet if hee had no fit inſtrument to kill him with, hee was excuſed and protected within the citie of refuge; in this caveat although he have a fit inſtrument to kill him, yet if he ſaw not the man, or hated him before, and then killed him, then hee was admitted to the citie of refuge.

The

The Lord, *Deut.* 19. 9. promised to them, when hee should enlarge their bonds, he would give them moe cities of refuge; this promise was made to them when they were on the West side *Iordan*, of before they came over the river; they had three cities assigned to them already, on the East side of *Iordan*, and he was to appoint other three moe for them in the West side of *Iordan*; in all, there were but sixe.

Three cities on each side of *Iordan*.

Quest.

It may bé asked, why there were as many cities of refuge appointed upon the East side, as upon the West side of *Iordan*; seeing there were but two tribes and an halfe upon the East side, and all the rest upon the West side, the one was much more spacious then the other?

Answ.

Why there were as many cities on the East side, as on the West side of *Iordan*.

Although that which was on the West of *Iordan* was more large in bredth then the East side, yet in length they were equall; therefore he appointed as many cities upon the East side as upon the West: and there may be another reason assigned, why he appointed as many cities on the East side as on the West, because those who dwelt in the East side of *Iordan* were farthest from the Temple, and the meanes of Gods worship; and therefore were more cruell, and readier to shed bloud (as borderers are) and to obviate this; the Lord appointed three cities of refuge, on the East side of *Iordan*.

Quest.

In what citie was the case of casuall slaughter tryed, whether in the cities of the Levites, or in the next citie where the slaughter was committed?

Answ.

The man when hee killed, hee fled to the citie of refuge, that is, to one of the three cities of the Levites; but when he was to be tried, whether hee killed casually or not, then hee was brought backe to the next citie where the fact was committed, and if hee was found innocent, then hee was restored backe to the citie of refuge, where he was to abide untill the death of the high Priest, *Num.* 35. 25.

What

Queſt. What place of refuge had they when they were in the wilderneſſe.

Anſw. They had none but the Altar, *Exod.*21.14. and wee ſee by *Ioabs* practiſe that the hornes of the altar was a place of refuge; and *David* ſeemeth to allude to this, *Pſal.* 27.5. *In the ſecret of his tabernacle ſhall he hide me.*

The altar a place of refuge.

Alluſion.

Queſt. The hornes of the altar being the place of refuge, why then refuſed *Nehemiah* to goe into the temple to ſave his life? *Nehem.*6.11.

Anſw. Becauſe he was a ſtranger and not a Prieſt, he might not come neere to that part of the temple.

Obiect. But a ſtranger in danger of his life might have fled to the hornes of the altar.

Anſw. *Nehemiah* knew well enough that this was but a forged danger, and therefore he might not flie to the hornes of the altar.

עָרֵי הַמִּקְלָט *Locus conventionis.* These cities of refuge were called [*Gnare hammiklat*] *locus collectionis*; *Num.*35.6. and [*Gnare hammugnadah, urbes conventus.*] *Ioſh.* 20.9. and [*Gnazarah,*] *locus auxilij.* 2 *Chron.*4.9.

עָרֵי הַמּוֹעֵדָה *Vrbes conventus.* These cities of refuge were appointed to ſave the man-killer from the revenger of the bloud; and that they might have the ſafer paſſage to theſe cities of refuge, the hie wayes were made plaine, the hills demoliſhed, and the hollow places filled up, and bridges made for them to paſſe the rivers, and there was an equall d ſtance betwixt them, and they were ſituated upon the tops of the hills; and they ſet up (as the Hebrewes ſay) *ſtatuas mercuriales*, images by the way, having this inſcription upon them [*Micklat*] and the hand pointing to the citie of refuge; and *Iohn* the Baptiſt alludeth to this forme, when he ſaith, *Prepare yee the way of the Lord, make his paths ſtraight*, *Mat.*3.3. Chriſt is the citie of refuge for all poore and ignorant ſinners, and the Preachers are *ſtatuæ mercuriales*, who point out this way to the citie of refuge,

עֲזָרָה *Atrium vel refugium dictum quaſi auxilij locus.*

מִקְלָט *Alluſion.*

refuge, and sendeth them to the death of Iesus Christ the high Priest. See *Esay* 40.3, 4.

Quest. Why were they commanded to stay in the citie of refuge, untill the death of the high Priest? for all murther commeth out of the heart, *Mat.* 15.19. Why then were these who casually killed, confined within the citie of refuge?

Answ. Why the man-slayer was kept in the citie of refuge untill the death of the high Priest.

This was injoyned to them rather as a punishment of their former sinnes, and likewise to teach them, that Iesus Christ behoved to purge both their sinnes of ignorance, and sinnes of error; and wee may see that this was but a ceremoniall law, foreshadowing some other thing to come; for if a man had killed another twentie yeares before the death of the high Priest, or a day before his death, yet both were released alike at the day of his death; if yee will respect justice in it selfe, they should not have beene equally punished, and both should not have beene confined a like time in the citie of refuge; but this was to teach them, that Christs death relieved all sorts of sinners, and as the high Priest was a type of Christ in his person, in his apparell, in his sacrificing; so was he in his death.

What strangers was admitted to the citie of refuge.

Both Iewes and Proselytes strangers were admitted to the citie of refuge, *Num.* 35.25. *These sixe cities shall be a refuge both for the children of Israel, and for the stranger, and for the sojourner among them.* There were two sorts of strangers amongst them; First, he that was newly converted to the Iewish religion, and he was [*Ger*] and the *Seventy* translate it, προσελυτὴς, a Proselyte. Secondly the stranger who dwelt long among them, and he was [*Toshebh*] and the *Seventy* translate it, πάροικος both these were admitted to the citie of refuge; but an heathen abiding in Gentilisme, such a stranger was not admitted to the citie of refuge.

גר προσελυτὴς.

תושב πάροικος.

There fell an accident in *Switzerland*, a Slatter was slatting

Acase of casuall slaughter.

slatting a house, the ladder breakes, and hee falling downe killed a man in the streete; the mans sonne who was killed, pursued the slatter as the murtherer of his father; the Iudge demanded whether there was any hatred betwixt him and his father, or not? hee answered, none that hee knew of; whereupon the Iudge would have absolved the slatter, but the man being more instant for justice, the Iudge ordained that he should goe up upon the top of the house, and the slatter should stand under him, and then he should trie, if hee could kill the slatter, casting himselfe downe upon him; the young man answered, that he could not hazard his life to kill the slatter, the Iudge replied, no more would the slatter have hazarded his life to kill your father, wherefore it was but a casuall fact in the slatter, and hee being in his lawfull calling should not die for it, and if such a fact should have fallen out in *Israel*, the cities of refuge should have protected him.

The woman of *Tekoahs* parable not rightly applied.

The woman of *Tekoahs* parable was not rightly applied here; for the widdowes two sonnes went upon a sudden to the field, and killed one another; but *Absolom* waited for his brothers death: Cities of refuge were appointed for those who, of ignorance killed, or in sudden passion, but not for those who killed in cold bloud, the Lord commanded to take such a one from the hornes of the altar: And *Jonathan*, the Chaldee Paraphrast paraphraseth it thus, although he be a Priest, and serve at mine altar, thou shalt take him from thence and kill him; and *Targum* of *Ierusalem*, although hee be the Priest which standeth and serveth before me, thou shalt take him from mine altar and kill him; therefore they conclude, that cities of refuge protected none that were wilfull murtherers.

Conclusion.

The conclusion of this is, that the life of man is a pretious thing before God; and in such a case of casuall slaughter,

slaughter, or when in sudden passion one killeth another, *ampliandi sunt favores* (as the lawyer say) *& in pœnis benignior interpretatio facienda*, they should have the most favourable interpretation of the law, and in punishments, the more bountifull interpretation of the law is to bee made, they should have ἐπιείκειαν, *legis*, the mitigation of the law, and not ἀκριβοδίκαιον, the rigor of the law, and christian lawes should not be written with blood, as were the lawes of *Draco*.

CHAP. IX.

Whether the revenger of the blood was bound by the law to kill the man-slayer, or was it a permission onely?

Commandement. VI.

Num. 35. 27. *And* [*if*] *the revenger of blood finde him without the borders of the city of his refuge, and the revenger of blood kill the slayer, hee shall not bee guilty of blood.*

IT is commonly holden, that this was onely a permission, that the revenger of the blood might kill the manslayer: but if wee shall weigh the circumstances well, set downe in the text, wee shall see that it is a commandement, and not a permission: and that it was not onely lawfull to kill him, but that he was bound to kil him, as a Iudg is bound to kill a malefactor: if hee was found to bee guilty of murther, then hee was given over into the hands of the revenger of blood, and hee killed him. *Num.* 35. 2. *Deut.* 19. 12. So if hee was found innocent, if the revenger of the blood did finde him without his city of refuge, he was bound

also to kill him; this was not a permission to kill him, as the law of divorce was permitted for the hardnes of the peoples hearts, but there is more here, a commandement is set to him, as a Magistrate, that he should kill him; and as the Magistrate might take no bribe to let the murtherer goe free; so might not the revenger of the blood take any satisfaction for him that is fled to the citie of refuge, that hee should come out of it againe, and dwell in the land, untill the death of the high Priest. *Num.* 35. 32. and another reason is added, lest the land be polluted, *for blood defileth the land, vers.* 33. and this the Lord doth both for the greater detestation of the sinne of blood, and that this might bee a true type of Iesus Christ; as there was no regresse for the killer to his owne land, but by the death of the high priest, so there is no regresse for us into heaven, but by the death of Iesus Christ our high priest.

The revenger of the blood might take no satisfaction from the killer to let him go free

Obje. If innocent blood could not bee expiated but by the blood of him who killed, how was it lawfull for the man-slayer to returne to his owne house, after the death of the high priest, seeing there was no blood shed here?

Ans. The death of the high Priest was in the place of shedding of blood, and the sinne was pardoned in the type, by him, who prefigured Iesus Christ, who truely taketh away sinne.

How the murther was expiated without the blood of the manslayer

Numb. 35. 19. *The revenger of blood himselfe shall slay the murtherer*, and not, he may slay him, or, it is permitted to him to slay him: so *verse* 21. *The revenger of the blood shall slay him when hee meeteth him*; and so hee shall take no satisfaction for him, *Deut.* 19. 12. If it had beene permitted onely to the revenger of the blood to doe this, then if hee had found him without the city of refuge, hee might have spared him, or transacted with him for money; but this was no waies lawfull for him

It was not a permission to kill the manslayer, but a precept.

to

to doe, therefore hee might not spare him, but was bound to kill him wheresoever he did finde him, without the city of refuge.

But he was an innocent man, why then should there be a commandement given to kill him?

Ob.

Although hee was innocent of murther, yet the transgression of the law, which commanded him to stay still in the city of refuge, maketh him guilty. *Shimei* was pardoned of his sin, but under this condition, that he should not goe over the brook *Kidron*, 1 *King.* 2.37. but when he transgressed this commandement, he was killed: so the man that killed casually, was pardoned conditionally, if he had stayed in the city of refuge, but if he had gone out of it, before the death of the high Priest, hee was to die.

Ans.

Why the manslayer might be killed if he was found out of the city of refuge.

The conclusion of this is, if this blood which was shed casually polluted the land of *Canaan, wherein the Lord did dwell, Num.* 35. 34. as it was *Emmanuels land, Esay.* 8. 8. much more doth innocent blood cruelly shed defile the land, and maketh the Lord to withdraw his presence from it.

Conclusion. 1.

There was no safety to those who were out of *Rachabs* house, nor no safety to the manslayer out of the city of refuge. So there is no salvation to those who are without the Church; which is our [*gnezerah*] *locus auxilij*, the place of helpe.

Conclusion. 2.

עזרה

CHAP. X.

Why David, a man of blood, was forbidden to build the Temple.

Commandement VI.

1. *Chron.* 22. 8. *Thou ſhalt not build an houſe unto my name, becauſe thou haſt ſhed much blood upon the earth in my ſight.*

WHen *the Lord granted reſt to David from all his enemies round about him*, hee ſaid to *Nathan* the Prophet, *See now, I dwell in a houſe of cedar, but the Arke of God dwelleth within curtaines*, 2. *Sam.* 7. 2. but God did not approve of this his purpoſe to build the Temple: the firſt reaſon is, 2. *Sam.* 7. 6. *I have not dwelt in any houſe ſince the time that I brought the children of Iſrael out of Egypt, even unto this day: but I have walked in a Tabernacle.* So, 1. *Chron.* 17. 4, 5, 6. neither did God take this in an evill part, neither found hee fault with any of the Princes of *Iſrael* for this, 2. *Sam.* 7. 7. *in all the places where I have walked with the Children of Iſrael, ſpake I a word with any of the tribes of the children of Iſrael, whom I commanded to feede my people, ſaying; why build ye not an houſe of cedar to mee?* but 2. *Chron.* 22. 8. there is another reaſon given why the Lord will not have *David* to build the temple, becauſe *Thou haſt ſhed blood abundantly*, and haſt made great warres, therefore thou ſhall not build an houſe to mee. And *Solomon*, when he wrote to *Hiram*, 1. *King.* 5. 3. *Thou knoweſt that David my father could not build an houſe to the Lord, for the warres that were about on every ſide.*

Why God did not approve *Davids* purpoſe to build the Temple.

It may seeme strange, why the Lord should never have desired a house to bee builded unto him, but alwaies delighted in tents since hee came out of Egypt; how commeth it afterwards, that the Lord expostulateth so with them, that they builded not his house, and that it lay so long unprepared. But the second reason seemeth more strange, thou shalt not build an house to mee, because thou hast beene a man of blood; what blood is meant of here? meaneth hee of the blood of *Vriah*, which *David* shed, or the blood of the Priests which was shed at *Nob*, whereof he was the occasion? 1 *Sam.* 22. 8. by blood here is meant that blood which hee shed in the warres: *Thou hast shed much blood in my sight*; that is, at my commandement, which *Abigail* toucheth, 1. *Sam.* 25. 28. disswading *David* from killing of her husband *Nabal*, *For the Lord will certainely make my Lord a sure house, because my Lord fighteth the battels of the Lord, and evill hath not beene found in thee all thy dayes*: as if shee should say, the warres which thou hast undertaken, God himselfe is the chiefe captaine in them; How then could the shedding of blood so staine *David*, that hee could not build a Temple to the Lord? for as *Theodoret* observeth well, the shedding the blood of the enemies of God, was most acceptable to him, *Esay*, 34. 6. when the Levites killed their brethren who committed idolatrie; *Moses* saith, *Consecrate your selves to day to the Lord, every man upon his sonne, and upon his brother*, *Exod.* 32. 29. where there is a cleare allusion to the consecration of the Priests, and the Priests that day when they were consecrate, the blood was put upō their thumb, and their toe. *Exod.* 29. 20. So that day on which the Levites killed their brethren, the blood did consecrate their hands, and defiled them not. *David*, when he killed the enemies of the Lord, there was nothing to defile his hands here, but then he washed his hands in innocencie

What blood is meant here when David is called a man of blood.

CORAM DEO, quid in sacro sermone.

The shedding the blood of the enemies of God is most acceptable to God.

Allusion.

cencie, and then hee offered a moſt acceptable ſacrifice to God: why then ſhould he have beene forbidden to build an houſe unto the Lord, becauſe hee was a man of blood?

The reaſon why God would not have David to build the Temple.

The reaſons why the Lord would not have *David* to build the temple were theſe: the firſt reaſon was this, the Lord from that time, that hee brought his people out of Egypt, was called their great commander, and leader, and then hee began to call his people an hoaſt, *Exod.* 7. 4. *That I may bring out mine armies, my people the children of Iſrael out of Egypt, by great judgements, and with a ſtretched out arme*: this ſtretching out of the arme was a ſigne which the commander gave to the ſouldiers. *Ioſh.* 8. 18. therefore in that battell which *Moſes* fought againſt the *Amalekites*. *Exod.* 17. 18. he held up his hands, as a commander or generall of the field; and ſo the Lord ſtretched out his hand, and gave a ſigne to all the frogges and lice, his armies, to fight againſt *Pharaoh*, and ſo hee promiſed that hee would redeeme them with a ſtretched our arme: now when hee had his people in the wilderneſſe as his armie round about him, he commanded to make a tabernacle for him, which hee would have pitched againſt the midſt of his people, as the Emperors tent is amongſt his ſouldiers, *Num.* 2. 3.

Extendere manum imperatoris Signum.

God was amongſt his people as the Empe. rour amongſt his Souldiers.

After that they had entred into *Canaan*, they had warres all the dayes of *Ioſhua*, *cap.* 3. 7. the Lord ſaid to them, *Yee ſhall know that the living God is amongſt you*; even as the Emperour is among his ſouldiers in his tent. And as all the time of the Iudges, the arke dwelt under curtaines; ſo likewiſe in the dayes of *David* it dwelt in a tent, and all this while they ſtood in neede of a valiant and couragious Captaine, God himſelfe to be their generall, and this *Vriah* acknowledged, 2. *Sam.* 7. 6, 7. the *arke and Iſrael and Iuda abideth in tents; Shall I then*

goe

goe home to mine owne house, and lie with my wife: This was the reason why God would not have *David* to build the Temple, for the warres were not yet ended.

But 2. *Sam.* 7. 1 It is said, that *The Lord had given him rest round about from all his enemies*; it might seeme then, that now the Lord needed not to lodge any longer in a tent. *Objection.*

Although *David* had peace with his enemies round about without, having overcome them, yet the kingdome was not setled within; therefore it was not time yet for the Lord to have his house builded, but to dwell still in a tent as hee did before, but the time was shortly to come when all his enemies should bee put under, and then the people should enjoy the fruits of peace, and then he promised to them a peaceable king, who needed not to goe abroad to fight his warres, but should live peaceably at home with them in *Ierusalem*, then the Lord said, that hee would quit that warfaring life, and his tent, and have a Temple built unto him, where hee might dwell, and for this end, hee made choice of a peaceable king to build it: hence wee may see, why the Temple is called the house of God, and his resting place, *Psalm.* 132. 13. The reason then why the Lord would not have *David* to build his Temple was this, because the warres were not yet ended, and the Lord would dwell still yet among them in the Tabernacle, as in a tent. *Answ.* David had peace with forraine enemies but not in his owne kingdome. The Lord promised a peaceable king to the Israelites. Why the Temple is called the house of God

There was another cause why the Lord would not have *David* to build the Temple, because he was fighting his battels, hee was not a man of peace, he was not a fit type of Christ, the Prince of peace, when hee was fighting the battels; this was reserved for *Salomon*, who was a peaceable king, therefore there was not a hammer heard in the building of the Temple, to signifie that it should be a Temple of peace: where strifes and contentions Why God would have his Temple built by a peaceable prince.

tions are, the kingdome of God is never well built; In that vision of *Elijah*, there was a winde, and the Lord was not there; there was an earth-quake, and the Lord was not there; and after the earth-quake a fire, but the Lord was not in the fire; and after the fire, a still small voyce, and the Lord was there, 1. *King.* 19. 11.

Conclusion.

The Temple how built.

The conclusion of this is, there is the blood of warre, and the blood of reconciliation; the Lord would have no blood of warre shed in his Temple, hee would have it builded in a peaceable time, in a peaceable manner, that no hammer was heard in the building of it; a peaceable Prince must build it, no weapon might bee carried through it; *Mar.* 11. 16. no murtherer was protected in it, but was pulled from the hornes of the Altar; no blood was shed in it: when *Athaliah* was to be killed, *Iehoiada* commanded to carry her without the ranges, 2. *King.* 11. 15. And lastly, because the Temple stood upon a hill, there was περίβολος, or a wall builded round about it, that no man might fall over, as there were battlements about the houses, that no man might bee in danger when they walked upon their roofes, or *bring blood upon their houses*, *Deut.* 22. 8. So the Lord built this wall about the Temple, that no blood might bee brought upon his house, but the blood of reconciliation was daily shed in this house, which was a type of that blood, which is the blood of peace, and speaketh better things then the blood of *Abel*.

CHAP.

CHAP. XI.

Of the order of the sixt and seventh Commandements.

Marc. 10.19. *Thou knowest the commandements, doe not commit adultery, doe not kill.*

ALL the three Evangelists, *Matthew*, *Marke* and *Luke*, have set downe this historie of the young man, asking Christ what hee should doe to obtaine life eternall; *Matthew* setteth downe the Commandements which Christ biddeth him keepe after this manner, *Thou shalt not kill, thou shalt not commit adultery*, but *Marke.* 10. 19. and *Luk. cap.* 18.20. doe set them downe in this order; *Thou shalt not commit adultery, thou shalt not kill*, and the Apostle keepeth the same order, *Rom.* 13.11.

Although it bee not very materiall in what order the commandements bee set downe, when they are not directly intreated of, but when they are cast in by way of answere and illustration; for we see the Evangelists, when they handle them but occasionally, they put the first commandement after theft and adultery, yet it is not to be passed by: *Marke*, and *Luke* keepe this order, and the Apostle likewise setteth downe adultery before murther; the reason seemeth to bee this, the *Seventy* in their translation, set downe adultery before murther, this edition of the *Seventy* was translated in the dayes of *Ptolomeus Philadelphus*, and was received by the grecizing Iewes, who lived in *Alexandria*; *Matthew* following the Hebrew text, and writing especially unto the

Why murther is put before adultery.

the Iewes, keepeth the order ſet downe in the originall text, in *Deut.* 5. But *Mark* who ruled the Church of *Alexandria*, followed the tranſlation which was received there; and this ſeemeth to be the reaſon why *Luke* and *Paul* kept the ſame order. *Rom.*13.11. becauſe they followed the tranſlation which was uſed amongſt the grecizing Iewes; for although the Greeke tranſlation, which is called *complutenſis*, ſetteth murther before adultery; yet the ancient Roman edition, in *Exod.*20. hath it this wayes; *Thou ſhalt not commit adultery, thou ſhalt not murther.* So *Philo*, and *Clemens Alexandrinus* doe ſet adultery before murther: This *Philo* lived in the time of the Apoſtles, and then no doubt the Greeke tranſlation was more pure, and deſerved more authority, but this *Philo* firſt ſetteth downe adultery, and then murther, and then theft; and he giveth a reaſon why adultery is put before murther, becauſe of the filthines of it, and the great and many evils that it bringeth upon the familie. So *Clemens Alexandrinus* ſetteth downe adultery firſt, and then murther; and *Iulian* the Apoſtate who was a reader firſt in *Nicomedia*, and therefore could not bee ignorant of the order of the commandements, ſetteth them downe after the ſame manner, neither doth *Cyrill* the Biſhop of *Alexandria* find fault with him for ſetting them downe ſo.

Strom. lib. 6.

Cyril. lib.6. contra Iul. Apoſtat.

Concluſion.

The concluſion of this is: the tranſlation of the *Seventy* being ſo generally received in the churches of *Alexandria*, it is moſt probable that the Evangeliſts and Apoſtles would give no offence to the grecizing Iewes, in things which were not contrary to faith.

COMMAN-

Commandement. VII.

CHAP. I.

How vile a sinne Adultery is.

Exod. 20. 14. *Thou shalt not commit adultery.*

WHen a man sinneth, he sinneth either against God, against himselfe, or against his neighbour; the Apostle layeth out this division playnely; *Tit.* 2. 12. *We should live soberly, righteously, and godly, in this present world: holy* before God; *soberly* towards our selves, and *righteously* towards our neighbour.

The adulterer sinneth, first, against God; secondly, against himselfe, and thirdly, against his neighbour.

First, he sinneth against God; hee sinneth directly against all the three persons of the Trinity, against God the Father, God the Sonne, and God the Holy Ghost.

The adulterer sinneth against the three persons of the Trinity.

First, hee sinneth against God the Father the creator; when God created *Adam*, hee made him first one, then hee made the man and the woman two, and thirdly by marriage, hee made the man and the woman one againe; *And they two shall be one flesh. Gen.* 2. 24. And then commeth the adulterer, and separateth them whom God hath conjoyned and made one.

The adulterer sinneth against God the father

Adam created one at the first, then was made two, and then one.

Secondly,

He ſinneth againſt the Sonne.

Secondly, the adulterer ſinneth againſt God the Son the redeemer, *Shall I then take the members of Chriſt and make them the members of an harlot?* 1. *Cor.* 6. 15. Is Chriſt divided? hee is like the naturall mother that will not have the childe divided, hee will not have his members, to be made the members of an harlot.

He ſinneth againſt the Holy Ghoſt.

Thirdly, the adulterer ſinneth againſt the holy Ghoſt the Sanctifier, defiling the temple of his body; and as the uncleane converſation of the *Sodomites* grieved the ſpirit of juſt *Lot* 2. *Pet.* 2. 8. much more doth the uncleane converſation of the adulterer, grieve the good ſpirit of God.

The adulterer ſinneth againſt himſelfe.

Secondly, the adulterer ſinneth againſt himſelfe; Firſt, againſt his owne body. How ſinneth hee againſt his owne body? Hee ſinneth againſt his owne body *ſubjectivè*, but in other ſinnes *objectivè*, for in other ſinnes the body is but the inſtrument, and the thing which hee abuſeth is without the body; as when a murtherer killeth a man, the wrong and injurie is done to his neighbour; but when hee committeth adultery, the body is not onely the inſtrument by which hee committeth this ſinne, but alſo the thing it ſelfe which is abuſed; he ſinneth againſt his owne body making it the member of an harlot, and depriving it of the dignity which it had, and by bringing lothſome and vile diſeaſes upon it.

ALIENVS pro inimico apud Hebræos.

So hee ſinneth againſt his owne familie, bringing in a ſtrange woman, *Prov.* 5. 9. *Leſt thou give thine honour unto others, and thy yeares unto the cruell*, and *Prov.* 5. 20. *And why wilt thou my ſonne, be raviſht with a ſtrange woman, and embrace the boſome of a ſtranger.*

ממזר *Spurius.*
מ ם זר *aliena labes.*
שתוקי *Spurius a*
שתק *tacere.*

So hee ſinneth againſt the child begotten in adultery, he is called *Mamzer*, as ye would ſay *aliena labes*, another mans blot; & the Hebrews call him *Shatuki*, from [*ſhatak*] *tacere*, to hold his peace, forwhen others are prayſing their parents, he muſt hold his peace, becauſe he knew not

not who was his father; and the Iewes call the naturall children the olive and the vine, and the baſtard they called the bramble, and the Greekes call them ὕβρεις, becauſe they are ſubject to contumelies. *Ioh.* 8.41. *We bee not borne of fornication*, the Phyſitians call the ſhort ribs *coſtas ſpurias* or baſe ribs, the *Athenians* had a place in *Athens* called *Cynoſorgus*, from κύων *canis*, a dog, and ἀργος in the Ionicke tongue ſignifieth white, becauſe they offered a white dog to *Hercules*: Firſt, they offered a dog *quia canes promiſcue coeunt*, they are moſt filthy in their copulation, then they offered it to *Hercules* becauſe *Hercules* was a baſtard, therefore they uſed to ſay to a baſtard εἰς κυνοσόργον, that is, get you to the judicatorie to be tried.

ὕβρις *contumelia &* ὑβρίζω *ſtrupro, bruta etiam animalia* ὑβρίζειν *dicuntur cum petulantia ſunt & laſciva.*

As the adulterer ſinneth againſt himſelfe, ſo hee ſinneth againſt his neighbour; Firſt, hee wrongeth the head of the family, taking from him, her *who ſlept in his boſome, eate of his morſels, and dranke of his cup.* 2. *Sam.* 12.3. So hee taketh from him *the delight of his eyes*, *Ezek.* 24.16. So hee wrongeth the reſt of his neighbours children, making them to be ſuſpected of baſtardie; for even as one peece of light money maketh the whole ſumme to be ſuſpected; ſo doth the baſtard make the reſt of the children in the family to bee ſuſpected. *Pſal.* 128.3. The children of the houſe are called olive plants: why are they compared to olive plants? as the olive plant will ſuffer no other graft of any other tree to be ingrafted in the ſtocke, ſo cannot the naturall children of the houſe abide a baſtard to be amongſt them. *Iudg.* 9.2. *Thou ſhalt not inherite with us, becauſe thou art the ſonne of a ſtrange woman.*

The adulterer wrongeth his neighbour.

The wife called the delight of the eyes.

Children compared to olive plants.

Compare this ſinne of adulterie with other ſinnes, and yee ſhall ſee the vilenes of it? a murtherer when hee hath committed a murther, his conſcience doth ſting him after the fact bee done, but *ſtolen waters are ſweet* to the adulterer. *Prov.* 9.17. that is, hee hath no remorſe for

Adulterie compared with murther.

for the ſin, and he is led *like the oxe to the ſlaughter, or as a foole to the correction of the ſtocks, till a dart ſtrike through his liver, as a bird haſteth to the ſnare, and knoweth not that it is for his life. Prov.* 7. 22. 23.

Adulterie compared with fornication.

Simile.

Compare this ſinne with fornication, and yee ſhall ſee the vilenes of it. *Chryſoſtome* hath a good compariſon to this purpoſe, wee excuſe ſaith he the maſter of a ſhip, when the ſhip is caſt away by the ſtorme of weather; but if the ſhip be brought within the harbour, and then the maſter of the ſhip ſhould caſt her away, then he ſhould plead no excuſe: So ſaith he, when youth is unmarried, and carried away with the tempeſts of ſinfull luſts, they may ſeeme to have ſome pretence or excuſe to extenuat their fault, as not being married; but when they are come within the haven, or ſafe port of marriage, what excuſe can they have then?

Adulterie compared with theft.

Compare this ſinne and theft together; theft taketh away a mans goods, but whoredome ſtealeth away oftentimes the right of a mans lands. The theife when hee ſtealeth, doth it for neceſſity, and hee will reſtore ſeven fold for it, but an adulterer cannot make reſtitution. *Prov. 6.* 31, 32. It is the greateſt ſort of theft that is, and therefore the Greekes called them κλεπτογαμοι, *fures conjugij.*

Adulterie the greateſt theft.

Sinne added to another fault, to note the greatneſſe of it.

When the Scripture appropriateth this word [*Sinne*] to any particular ſinne, then it noteth a great ſinne; as this people hath committed a ſinne, that is, idolatrie; So whoredome by way of appropriation is called a ſinne, *Luke* 7. 37. *And behold a woman in the citie which was a ſinner*, that is, which was a proſtitute harlot.

The greatneſſe of this ſinne appeareth in this, there is a double end of marriage; Firſt, to beget children; Secondly, the remedy againſt luſt; but the adulterer delighteth in luſt, but not to beget children in this act, there-

therefore it is moſt oppoſite to honourable marriage.

Vnder the law, the ſacrifice which was offered for the wonan ſuſpected of adultery, is called *oblatio recordationis*, the offering of memoriall; *Num.* 5. 18. In all other ſacrifices the iniquitie was purged, and put away; but in this ſacrifice the ſinne of adultery is remembred, and there was no incenſe nor oyle added to this ſacrifice, which two ſignified, pleaſure and joy; there was nothing pleaſing to the Lord in it.

The puniſhment of adulterie grievous.

Laſtly, the greatneſſe of the puniſhment ſheweth the greatneſſe of the ſinne, whoremongers and adulterers God will judge, *Heb.* 13. 4. and without ſhall bee dogges, ſorcerers, and whoremongers, &c. *Revelations* 22. 15. *The whores houſe inclineth to death, and her pathes* [*Elrephaijm*] *to the Gyants. Proverbs* 2. 18. to that part of hell, where theſe damned monſters are.

אל רפים

Concluſion.

The concluſion of this: Seeing adulterie is ſuch a fearefull ſinne, wee muſt ſhunne all occaſions which lead unto it; *Remove thy way farre from her, and come not nigh the doore of her houſe. Prov.* 5. 8. When *Potiphers* wife tooke hold on *Ioſephs* cloake, hee left the cloake behinde him, and would not touch it againe; no more then *David* would drinke of the water of the well of *Bethlehem*, which was got with the hazard of mens lives.

CHAP.

CHAP. II.

Of the allurements of the Whore to adultery, and how vile ſhe is being compared with Wiſedome.

Commandement. VII.

Prov. 9. 14. Shee ſittteth at the doore of her houſe on a ſeat in the high places of the citie, to call paſſengers that goe by, &c.

The whore is wiſedomes Ape.

THe whore is the Ape of wiſedome, for as the Ape in ſome outward geſtures imitateth man, but cannot reaſon as man doth, or ſpeake as hee doth: ſo the whore but imitateth wiſedome in ſome outward things but not in true vertuous actions.

The whore counterfeiteth wiſedome in inviting her lovers.

Shee counterfeiteth wiſedome; Firſt, wiſedome *ſtandeth in the top of high places, by the way in the places of the paths*, *Prov.* 8.2. and ſhe calleth the ſonnes of men in the entrie of the gates. So doth the whore *ſit in the corners and high places of the citie*; and inviteth her lovers. *Pro.9.* 14.15.

Secondly, wiſedome hath her palace; *She hath builded her houſe, ſhee hath hewen out her ſeven pillars. Prov.* 9.1. So the whore hath her chamber, and *her bed decked with coverings, and perfumed with myrrhe, aloes, and oyntment. Prov.* 7.16.

Thirdly, wiſedome hath her banquet; *She hath killed her beaſts, ſhe hath mingled her wine: ſhe hath alſo furniſhed her table. Pro.* 9.2. So hath the whore her banquet, her *peace offerings. Pro.* 7.14.

Fourthly, wiſedome inviteth the *ſimple*, *Pro.* 8.5. but the whore inviteth the fooliſh man, *voide of underſtanding Pro.* 7.7.

But

But see the difference, wisedome hath a stately palace builded upon seaven pillars, but the whore hath a bed decked with coverings, perfumes, and aloes, this bed dressed thus with such perfumes, and oyntments, might put the young man in minde that hee was going to his grave, for the bodies of the dead were embalmed with such perfumes and oyntments, and *Her house is the way to hell, going downe to the chambers of death, Prov.7.27.*

Wisedome cryeth without, shee uttereth her voyce in the streets, shee cryeth in the chiefe places of concourse, in the openings of the gates, in the citie she utters her words. Marke the proceeding of wisedome here in this gradation: First, *shee cryeth* [*bahhutz*] *without*, that is, shee cryeth as shee commeth out at the doore: againe, *she cryeth* [*barhhobhoth*] *in the streets*, that is, in the place where buyers, and sellers use to meete for exercising of merchandise. Thirdly, *she cryeth* [*beroſh homijoth*] *in the chiefe place of concourse*, that is, where both the chiefe of the people, and common multitude resort, as 1 *Sam.*14.38. *Draw neare here all ye chiefe people.* So *Iud.* 20.2. Fourthly, *she cryeth* [*bephithhe shegnarim*] *in the opening of the gates*, that is, in the place were the Iudges, and the counsell sate, she is not afraid of the faces of great men, nor of the power of the Iudge. But the whore hath her crye, and shee commeth to the dore of her house, and to the streets, and to the corners of the streets, *Prov.*7.12. but she dares not be bold to come into the gates of the city, where judgement and justice are administred.

חוץ *foris.*

רחב *locus urbis patulus in quem Mercatores ac Venditores contrahendi & vendendi gratia conveniunt.*

בראש המיות *in capite tumultuantium id est turbarum.*

בפתחי שערים *ad fores portarum, ubi suprema Iudicum subsellia.*

They that eate of wisedomes banquet, it shall be marrow to their bones *Prov.* 3.8. but they that eate of the whores banquet, shall *mourne at last, when their flesh, and their body are consumed*, therefore the Greekes called λυσιμελὴς, *solvens vel dissolvens membra*, because lust consumeth and wasteth the body.

Venus ab antiquis λυσιμελὴς *dicta.*

Wisedome mixeth her wine with spices, but the whore

hath her cup of fornication mixed with *Philtra*, or inchantments, *Revel.* 17.4. *poculum* βδελυγμάτων, *a cup of abomination, and filthinesse of her fornication*, *Wisedome hath length of dayes in her right hand*, *Prov.* 3.16. but *the whores feete goe downe to death, and her steps take hold on the grave*, *Prov.* 5.5. The whores of old were shut out of the cittie, and dwelt by themselves, and when they committed their villanie, they went to secret places amongst the graves, therefore they called them *bustuarias mœchas, de scortis inter busta atque monumenta prostantibus*: the whores who haunted amongst the graves to hide their filthinesse: and the *Seventy* allude to this, *Ierem.* 1. *How sayest thou I am not polluted, I saw thy wayes in the valley*; the *Seventy* hath it, *I saw thy wayes amongst the graves.*

Whores of old haunted among the graves.

Hadrianus Turnebus, lib. adverſ 13 19.

Allusion.

Wisedome bringeth riches in her left hand, *Prov.* 3.16. but the whore bringeth a man to a morsell of bread, *Prov.* 6.26. and strangers are filled with his strength, that is, his riches, for strength is put for riches, *Hos.* 7.9. *Iob* 30.24. *And he mourneth when all is spent*, *Prov.* 5.11. in the originall it is [*Nahamta baahharithecha*] which properly signifieth to roare as the hungry lions doe when they are hungerbit. Such was the cry of the forlorne sonne, after that he had wasted all his goods upon whores, when hee said, *I perish with hunger*, *Luc.* 15.17.

ROBVB *pro divitiis.*

נהמת באחריתך *ne forte rugas vel genas in novissimis tuis* נהם *rugijt, fremuit leonum fames eorum proprie.*

Wisedome commeth with honour in her left hand, *Prov.* 3.16. but the whore bringeth shame, *Prov.* 5.14. *I was almost in all evill in the middest of the congregation and assembly*, that is, I was esteemed an infamous sinner; So *Luc.* 7.3. *Behold a woman in the city which was a sinner*, that is, who was esteemed a publicke and infamous sinner, and so publicans and harlots are joyned together, as infamous and notorious sinners.

Who so findeth wisedome findeth life, *Prov.* 8.35. but whosoever haunteth with a whore *giveth his yeares* [*leaczari*] *to the cruell*, *Prov.* 5.9. [*aczar*] properly signifieth

אכזר *Crudelis, proprie venenum Aspidum.*

nifieth the poyſon of the aſpe, *Deut.*32.33. which breedeth no paine at the firſt, but the poiſon is deadly and cannot be cured; *The lips of a ſtrange woman doe drop as the hony combe, but her end is bitter as worme-wood*, ſweete things breede choller, but bitter things diminiſh choler; the faire ſpeeches and ſongs of the whore ſeeme to bee ſweete and pleaſant, but being digeſted they turne to bitterneſſe, but ſpirituall ſongs as *Davids*, although they ſeeme bitter at the firſt, yet they are comfortable in the end, and *Sweeter than the honey and the hony combe*, *Pſal.*19. Therefore *Solomon* willeth the young man to deliver himſelfe from the ſtrange woman that flattereth with her words, *Prov.* 2. 16. *nitzal eſt, furto ſe eripere*, to ſteale himſelfe out of her bonds, who keepeth him ſo in fetters.

נצל *furto ſe eripuit, vel proripuit.*

As the Lord ſaid to the *Iſraelites*, that hee had *ſet life and good, and death and evill before them*, *Deut.*30.15. So the Lord here ſets death and life before men, the way of wiſedome, and the pathes of the whore, that they ſhould chooſe the one and decline the other.

CHAP. III.

The adulterous eye is a motive to adultery.

Commandement. VII.

2.*Pet.*2.14. *Having their eyes full of adultery.*

THe motives which draw men to this ſinne, are firſt, the members of the body, and they are thoſe two eſpecially the eye and the tongue; and the ornaments of the body, either naturall, or artificiall; naturall, as the haire, artificiall, as apparell.

Adultery first bred in the heart.

אִם נִפְתָּה לִבִּי

Si pellectus fuit animus meus.

It is a hard taske to keepe the heart aright.

Adultery sheweth it selfe in the eye.

Desires are attributed to the eyes.

The eye is the occasion but the heart is the cause of sinne.

Adultery is first bred in the heart, out of the heart cometh adultery and murther, *Matth.* 15. 19. *Apolidorus* in his dreame, as *Plutarch* testifieth, dreamed that the *Scythians* tooke him, and flayed the skinne off him, and boyled him in a caldron, and in the meane time, while hee was thus tormented in the caldron, his heart said secretly unto him, *Ego tibi horũ sum causa*, I am the cause of these things; the heart is the cause of all filthinesse, and therefore if we would keepe this Commandement, wee must *Gird the loynes of our minds and be sober*, 1 *Pet.* 1. 13. that is, our sinfull passions, and especially our lust, which hindereth us in the way. *Iob.* 31. 9. *If mine heart hath beene deceived by a woman:* [*im niphta libbi*;] it is the same word which is used, *Exod.* 22. 16. *If a man intice a maid*: and 1 *King.* 22. 20. *Who shall deceive Ahab:* It is the heart that deceiveth a man, and therefore the heart should chiefely be looked unto, for it is the hardest taske of all to keepe it. It was well said by one of the Fathers, *Non puto ullum qui clauserat cœlum oratione, quod clauserat animum à cogitatione; & facilius est cœlum obserare quam animum*; I beleeve not that hee who shut the heavens by his prayer, could shut his heart from evill thoughts, and that it is an easier thing to shut the heavens, then the heart.

This adultery commeth from the heart to the eyes and there is a great affinity betwixt the heart and the eye, the one is *causa*, a cause, and the other is *occasio*, an occasion to this sinne; and the eye is the bawd, who goeth betwixt the object and the heart; and there is such affinity betwixt the heart & the eye, that desires are attributes to the eyes, *Eccles.* 2. 10. *I with-held not from mine eyes, whatsoever they desired.* So *Gen.* 45. 20. *Let not your eyes spare the stuffe.* So 1 *Sam.* 24. 10. *Mine eyes spared thee.*

The eyes are the occasion, but it is the heart that must yeeld to the desire or deny it, the eye importunes us much, therefore *Iohn* calleth it, *The lust of the eye*, 1 *Ioh.*

2.

2.16. So *Num.*15.39. *That ye goe not a whoring after your owne eyes*: and *Peter* saith, *That their eyes are full of adultery*: in the Greeke it is μοιχαλίδος *Pleni adulteræ*, full of the whore, as if the whore were seene sitting in the eye of the adulterer, but it is better read, *Full of adultery*; for it is the manner of the Hebrewes, to put the epethite for the substantive; as *Deut.*29.19. *Vt addat ebrietatem sitienti, prositi*, here the epethite *ebrius*, is put for the substantive, *ebrietas*: so here *adultera*, the epethite, is put for *adulterium*, the substantive.

ὀφθαλμοὺς ἔχοντες μεστοὺς μοιχαλίδος.

Regula Hebræorum. The epethite put for the substantive.

To make a covenant with our eyes is that which is, required of us here; there is a great discord betwixt the regenerate mind and the sinfull members, and therefore the regenerate part had need to take good heed to them, or else they will deceive it.

Iob made a covenant with his eyes, Iob 31.9. Not only to restraine the first consent, and sinfull motion, but also the sight it selfe; and it was his study, *Reducere speciem sensus externi, ad eandem speciem cum interno*; as the Schoolemen say, to make his eyes answerable to his heart, as his heart was cleane from adultery, so he would have his eies also.

Simply to behold a woman is not a sin, but curiously, and with a sinfull eye to looke after a woman, and lust after her, that is sin. *Mat.*5.28. the Apostle saith, 2 *Cor.*4.18. *Looke not at things which are seene, but at things which are not seene*, σκοπέω, is so to looke, as the archer looketh to the marke; he that beholdeth a woman this wayes, hath an adulterous eye, *He that looketh on a woman, Mat.*5.28. βλέπειν, is not onely to looke with the eye, but also with the heart. Some of the heathen knowing how unruly the eye was, have pulled out their eyes, and they thought them most happy that were blind. And *Seneca* said, *Nonne intelligis partem fœlicitatis nostræ esse cæcitatem*: doest thou not understand that it is a part of our happinesse to be blinde, but they were mistaken, Christ willeth us to

When it is sin to looke upon a woman.

Some of the heathen have plucked out their eyes.

pull out our *sinfull eye*, *Mat.* 5.29. take lust from our eye, which is a member of our sinfull body, and then the eye of it selfe is a good member of the body.

We should not looke upon the nakednesse of others.

The eye is the speciall occasion to this sinne, therefore men should not desire to see the nakednesse of others; *Sem* and *Iaphet* went backeward that they might not see their fathers nakednesse. *Rabbi Abraham* held that it was not lawfull to behold the creatures when they were ingendring, because of the corruption of mans nature, which is stirred up to sinne by such sights; the angels who are blessed spirits, and have no concupiscence, yet when they appeared in the likenesse of men, they appeared clothed, *Act.* 1.10. and the *Seraphins wings covered their feet*, *Esay*, 6.2. For reverence of the Majesty of God, they covered that part which the Scripture calleth our feet. *Deut.* 28. 57. *Gen.* 49.10.

The angels when they appeared were cloathed.

Nature teacheth us to cover our nakednesse, therefore when a man hath committed a sin, he blusheth, the blood, as it were, would cover the sinne, *Verecundia celat turpem actum, & erubescentia cessat a turpi actu*, that is, shamefastnesse concealeth a filthy act, and blushing refraineth from a filthy act.

Conclusion.

The conclusion of this is, although we had need to look to all our senses, to our taste, *Prov.* 23.1. to our touch, *Eccles.* 6.1. yet we have more need to looke unto our noble sense of hearing, for *Evill communication corrupts good manners*. 1 *Cor.* 15.33. but most of all we have need to look to our sight, and we should doe with it as the Romans of old did with their prisoners, they never went abroad but they had their keeper joyned with them, therefore they said, *Vna catena continet tam militem quam reum*, that one chaine keepeth both the souldier and him that is guilty, send never thine eyes abroad, but send their keepers with them.

CHAP.

CHAP. IV.

How the tongue breaketh this Commandement by filthy speeches.

Commandement VII.

*Ephes.*4.29. *Let no corrupt communication proceed out of your mouth.*

BEfore man fell, hee needed no cloathes to cover his nakednesse, but after the fall, as the Apostle saith, *Wee put honour upon our uncleane parts*, 1*Cor.*12. 23. So before the fall, no speech had beene uncomely, but since the fall such is the corruption of the heart of man when he heareth filthy speeches, that hee is provoked by them; therefore when the holy Ghost speaketh of such things, he covereth them with modest and comely termes.

σέμνο λόγο.

And first wee shall observe, that there are no proper names in the Scripture given to that part of the body which distinguisheth the sexes in man or woman, as in other languages, and that is done for modesties sake, sometimes the Scriptures call it *flesh*. *Gen.* 17. 13. 23. *Levit.* 15. 2. 19. *Ezek.* 16. 26. and 23. 20. so it is called a mans shame, *Deut.*25.11, *The woman that putteth out her hand, and taketh a man by his shame:* hence it is that all filthinesse is called *confusion*, *Philip.* 3. 9. Thirdly it is called his nakednesse, *per Antiphrasin*, because it should not be naked; *Levit.* 18. 6. *Nahum.* 3. 5. So it is called the feete; *Esay.*7. 20. *I shall shave the haire of the feete:* so *Deut.*28. 57. and *Exod.*4. 25. and the thigh, *Num.* 5. 21. *And the Lord cause thy thigh to rot*, so

The modesty of the spirit of God on the Scriptures in giving comely termes to things.

Caro.

Pudor.

Nuditas.

Pes.

Femur.

Membra ignobiliora; fœdus circumcisionis.

בְּרִית בּוֹשֶׁת
אֲבַר הַמִּשְׁגָּב
בֵּית הַמִּשְׁתָּרִים

Sagitta.
Pharetra.

rare.

Revelare alam.

Molere.
Incurvare.
Seminari semine.
Edere.
Bibere.
Effundere aquam.
Aqua pro semine.
συνέλθειν.

Tangere.

Dare poma.
Legere nuces!

mutum peccatum.
שְׁגַל
שְׁכַב

כָּל־הַמִּקְרָאוֹת
הַכְּתוּבִין בַּתּוֹרָה
לְגַנָּאי קוֹרִין
אוֹתָן לְשֶׁבַח

Exod. 1.5. *All the children which came out of Iacobs thigh*; and the Apostle calleth them *Vnclean parts* 1 *Cor.* 2.3. and *Targum* upon *Ruth*, for modesty calleth this member *fœdus circumcisionis*, and the Hebrewes call it [*beth bosheth*] *domus pudoris*, and [*abhar hamishgabh*] *membrum Coitus*, so *digitus*: so [*beth hamishtarim*] *domus absconditorum*, and the mans is called his *arrow*, and the womans her *quiver*, *Eccles.* 6.6. *She openeth her quiver to every arrow.*

When they describe the action it selfe, they set it downe in most comely termes: *Iud.* 14.18. *If ye had not plowed with my heifer*: so the Latines following them say *fundum alienum arat*, and they call the adulterer *agricola*, so *revelare alam*: *Deut.* 22.30. *He shall not discover his fathers skirt.* So to grinde, *Let my wife grinde to another man*, *Iob* 31. 10. So to bow downe, *Let another bow downe upon her*, so *Seminabitur semine*, *Num.* 5.28. that is, her husband shall lie with her and she shall conceive. So to eate, *Shee wiped her mouth and said, she did it not. Prov.* 30.20. so to drinke, and the water is put for seed: *He shall powre out his water out of buckets*, *Num.* 25.59. and *Prov.* 7.9. *Stolne waters are sweete*: so συνέλθειν, to goe together. *Mat.* 1.19. so to touch, *I suffered thee not to touch her*, *Gen.* 20.6. and 1 *Cor.* 7.1. *It is not good for a man to touch a woman*, hence commeth *intacta virgo*, amongst the Latines, and the Latines used to expresse these actions in modest termes, as *dare poma*, *legere nuces*, for these kinde of fruits were set upon the table of *Priapus*, and the Schoolemen call the sin of Sodome, *mutum peccatum*, a sinne that should not be named. So the Masorets have changed one word into another for modesty, *Deut.* 28.30. *Thou shalt betroth a wife, and another man shall lie with her*: they have changed [*shagal*] *subagitare*, into [*shacabh*] *concũbere*, and their tradition in the Talmud is *col hammikraoth haccethubbim bethorah legannai korin othan leshebhah*; *omnes voces quæ scriptæ sunt in lege obscene, legunt eas honeste*, words which are written

in

in the Scripture, in termes which have any ſhow of diſhoneſty they read them in comely termes.

Obiect.

But ye will ſay, were there any words ſet downe in the law in uncomely termes, that there needed more modeſt words to be put in their place?

Anſw.

When the ſcriptures were written, there were no uncomely termes.

When the holy Scriptures were written, theſe words were comely and modeſt, and gave no offence to the hearer, but the corruption of man is growne ſince; and many words are ſo degenerate, that chaſte eares cannot heare them without offence; many words are degenerate now, which in our fathers time ſounded well enough.

Concluſion.

The concluſion of this is: Let us ſtudy to be modeſt in our words, as well as to be holy in our actions; many men are aſhamed now that their nakedneſſe ſhould be ſeene, but they are not aſhamed to lay out their nakedneſſe in filthy and beaſtly ſpeeches.

CHAP. V.

That the dreſſing of the haire is a motive to the ſinne of adultery.

Commandement. VII.

1 *Pet.* 3. 3. *Let not your adorning be that outward adorning, of the plating of the haire.*

The haire of the head hath a fourefold uſe.

THe haire hath a fourefold uſe: Firſt, it hath a naturall uſe, to be the womans ornament and her glory. 1 *Cor.* 11, 14. *It is the womans glory, but it is a ſhame for the man to weare long haire,* which is the womans ornament. *Iob* 5. 5. *The robbers ſwallow up their ſubſtance,* in the Hebrew it is *Tzamim, the hairy ones; Nebuchadnezzar* when he lived amongſt

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mongst the beasts, then his haire did grow; and the devils are called *Shegnarim hirsuti, Levit.* 17. 7. They shall no more offer their sacrifices *Leshegnirim, to the hairy ones*, that is, to the devils; they are called hairy ones, because they appeared in the forme of *Satyres* or wild Goates; *Absolon* who gloried in his long haire was caught by it.

Secondly, the haire hath a morall use: *Levit.* 19. 32. *And thou shalt rise before the hoary head.* Thirdly, it had a ceremoniall use, as the *Nazarites* haire. And lastly, men have found out a prophane use to make it an occasion to uncleanesse.

The abuse of the haire and that foure wayes.

The haire is abused; First, when it is dyed and made of another colour, then the natural colour of it; *Which of you*, saith Christ, *can make one haire blacke or white, Mat.* 5. 36.

Secondly, the haire is abused when the locks are hung out to be seene of others; a modest matron hideth them. See *Cant.* 4. 1. *Oculi tui columbini præ crine tuo*, that is, thy haire is bound up like the modest matrons, and not hung as the haire of the strumpet; the locks of the haire are called [*Mahhlephoth,*] *mutationes*; and our death is called *Hhalephah, mutatio; Ioh.* 14. 14. and the Hebrewes give the reason why the locks are so called, because the locks chang first; when our haire beginneth to change, it is *præludium mortis*, the forerunner of death; if men and women would remember this, they would glory little in their haire.

Iunius in Cant 4. 1.

מַהֲלְפוֹת *mutationes.*

חֲלָפָה *mors.*

Thirdly, it is abused in plaiting and frizling of it. 1 *Pet.* 3. 3. So women abuse their haire when they cut it like a mans haire. 1 *Cor.* 11. 6. *It is a shame for a woman to be shorne.*

And lastly the haire is abused, when they borrow false haire, *Pea; est mulier alienam cæsariem gestans*, a woman that weareth the haire of another.

Objection.

Defects of nature may be supplyed, therefore to borrow haire for ornament is not to abuse it.

Answ.

Wee may supply the *personall defects* in nature, or the

occasiona *ll*

occaſionall wants; a man wanteth a legge, he may put a legge of wood in place of it; but *natural defects* which are incident to all the ſonnes of men ſhould not be ſupplied by art. Example, the wrinckling of the face is naturall to all old women; this is a naturall defect and not perſonall: therefore to paint the face to cover this defect is altogether unlawfull, ſo to dye the haire and make it of another colour.

What defects in man or woman are to be ſupplyed.
Two ſorts of defects, perſonall and naturall.

Object.

The Lord hath given oyle to make the face to ſhine, therefore the face may be painted.

Anſw.

God when he giveth the uſe of his creatures to men, he gave firſt, for *neceſsity*; ſecondly, he gave them for *delight* as the wine to cheare the heart, and the oyle to make the face to ſhine; thirdly, hee gave the Iewes ſome things for *ceremony*; fourthly, hee permitted ſome things to them for the *nationall cuſtomes*, as to the Iews to annoynt their faces with oyle: So he biddeth the Iewes rent their hearts and not their cloathes; the Lord hath given us the comfortable and naturall uſe of the oyle, but he hath not given us that nationall cuſtome of the oyle to annoint our faces with it, no more then in the day of humiliation to rent our cloathes.

A fourfold uſe of Gods creatures, for neceſsity and for delight, and as typicall, and as nationall cuſtomes.

When women paint their faces as *Iezabel* did, they are aſhamed of nature, and would amend Gods handy worke; hypocrites are called in the *Syriack*, *facetakers*, *Naſaph bappa*, becauſe they take a counterfeit face upon them, and make a ſhew of that which they have not: as there is morall hipocriſie, ſo there is artificiall hypocriſie; αὐτοφύσατον, is that which is the contrary; this is *nativa pulchritudo, & non fucata*, this naturall beauty and not counterfited.

נסף באפא

αὐτοφύσατον.

Women ſhould ſtudy to adorne the hid man of the heart, and not to delight in theſe outward ſhewes; *Mary Magdalen* when ſhe was converted, wiped Chriſts feet with the haire of her head, wherewith ſhee had entiſed her

What things we ſhould labour to adorne.

Plutarch. de fœnore.

her lovers before; wee have a notable example of the Roman matrons, what they did with their haire in defence of the Capitoll; when the *Gaules* beſieged the Capitoll, the Romans had no ſtrings for their croſſe-bowes to defend the Capitoll, and the hiſtory telleth us the women did ſhave off their haire to make ſtrings to the croſſbowes, that they might defend their gods, and therefore they ſay, *ædem veneri calvæ conſecrarunt*; if they would cut their haire (the greateſt ornament) for the defence of their heatheniſh gods; what a ſhame is it for women who profeſſe themſelves Chriſtians to make their haire to be an occaſion to make others to ſinne.

Concluſion. 1. The concluſion of this is, we muſt mortifie ſinne in all the parts of the body, and the ornaments of it ſhould be comely.

Concluſion. 2. Secondly, remember that *Iezabel* who painted her face was an arrant whore, and if thou be aſhamed of that face which God hath made thee, be aſſured that God will be aſhamed of that face which thou haſt made to thy ſelfe.

CHAP. VI.

Of whoriſh apparell.

Commandement VII.

Prov.6.10. There met him a woman with the attire of an harlot.

Why we ſhould not be proud of our apparell.

OVr apparell at the firſt was inſtituted to cover our nakedneſſe, therefore wee ſhould not be proud of our apparell; man in his beſt eſtate is but a worme (as the Hebrewes ſay) cloathed with the excrements of the worme,

worme, he is but *exſpectatio vermium*, and ſhall be conſumed with wormes, why then ſhould he be proud of his apparell.

A comparison betwixt the cloathing of *Salomon* and the cloathing of the Lilies.

Chriſt ſaith, *Matth.* 6.29. that *Salomon* in all his glory was not arrayed like one of the Lilies; the glory of *Salomon* was but artificiall, but the glory of the Lilie was naturall; now the perfection of art is to imitate nature, and as farre as nature exceedeth art, as farre doth the Lilie exceed *Salomon in all his glory.*

Salomons cloathing was borrowed, but not the Lilies.

Secondly, how many things was *Solomon* beholden to, when he was dreſſed up this wayes? he was beholden to the earth for the Gold, to *Egypt* for the linnen, to the ſilke-worme for the ſilke, and to the ſhellfiſh for the purpure; and if every one of theſe ſhould have claimed their owne, *Salomon* ſhould have beene ſtript out of all, and ſhould have ſtood up like *Eſops* Crow, who borrowed a feather of every foule; but the Lilie was beholden to none: therefore *the Lilie exceeded Salomon in all his glory.*

Salomons cloathing was to cover his ſhame, but not the Lilies.

Thirdly, when *Salomon* was adorned this way, his ornaments were but the covering of his ſhame, and hee had no more cauſe to bragge of theſe, then a thiefe had of a ſilke rope, or if a man ſhould bragge of a plaiſter laid to his filthy ſore: but the Lilie carryeth no marke of ſhame, therefore *the Lilie exceeded Salomon in al his glory.*

There was but one *Salomon* richly cloathed, but all the Lilies of the field were ſo.

Fourthly, there was much adoe to get one *Salomon* decked this wayes but all the Lilies of the field were decked alike; therefore *the Lilie exceeded Salomon in all his glory*; there is ſmall reaſon then why men and women ſhould ſo glory in their apparell.

Apparell ordained to diſtinguiſh ſexes.

Apparell is ordained to diſtinguiſh the eſtates and conditions of men, the nobler from the baſer, *They who are in Kings houſes weare ſoft apparell*, *Mat.* 10.18. and the Kings daughters in thoſe dayes wore a partie coloured gowne. 2 *Sam.* 13.18. *And ſhe had a garment of diverſe colours:*

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colours. So the nobler sort in *Israel* wore white cloathes, *Eccles.* 9. 8. *Let thy cloathes be white*, therefore they were called [*Horim*] *candidi*; and the baser sort wore blacke cloathes, *Prov.* 22. 29. *Non stabit cum obscuris*, that is, with the baser sort.

Againe apparrell was instituted to distinguish sexes, *The man shall not put on the womans apparrell*, *Deut.* 22. 5.

Lastly apparrell was instituted for commoditie, when they travelled with the ambulatorie Arke through the wildernes, then their cloathes were short, but when they came to *Canaan*, they had ποδήρεις, cloathes reaching to their feete, *Revel.* 1. 13. But the devill hath found out another use of apparell, *Prov.* 7. 10. *She met him with* [*Shith tzonah,*] *the attire of a whore*, this is a garment which becommeth not an honest woman; and as in the warres, *justa est percussio gerentis hostilem tessaram*, they may bee justly killed who weare the enemies badge in the warres; so may those who weare the whorish garments: There is nothing that sheweth the vanity of the mind, more then apparell doth. *Luc.* 7. 25. *They that weare soft apparell*, μαλακὰ φορέντες, the Apostle; 1 *Cor.* 6. 9. transferreth it to the minde μάλακοι, *molles* the apparell sheweth the effeminatenesse of the minde.

שִׁית צוֹנָה *ornatus meretricius.*

The apparell sheweth the vanitie of the minde.

Some sorts of ornaments and apparell are lawfull in themselves, and the Lord onely condemneth the abuse of them; a chaine of it selfe is a thing lawfull, and it is lawfull for a man of place to weare it, but if hee weare pride with it, as a chaine, *Psal.* 73. 6. then it is an abuse of the ornament: So *Lahhash* is called an eare-ring, and *Lahhash* is called *incantare*, to bewitch or intice, when one weareth an eare-ring to intice or bewitch with it, then it is the abuse of the ornament.

Some ornaments lawfull in themselves.

לָחַשׁ *inanis.*
לָחַשׁ *incantare.*

Those ornaments which the matrons of old used, as *Rebecca* and *Sarah*, as bracelets and eare-rings, they are not unlawfull. 1 *Pet.* 2. 5. For after this manner was the holy

holy women of old time adorned, who truſted in God, where the Apoſtle inſinuateth, that there was much more gravity, and comelineſſe in that age, then there is now; Secondly, theſe ornaments are lawfull in themſelves, from which the ſpirit of God borroweth compariſons in decking of the Church; the abuſe of theſe is onely condemned, and not the uſe. *Eſay* 3.20. *Hakkiſhurim*, the Lord applyeth this to the ornaments which hee beſtoweth upon his Church. *Ier.* 2. 32. *Can a maid forget her ornaments, or a bride her attire*, the *Seventy* σύνδεσμα ἀυτῆς, *faſciæ pectoralis*. So *Ezek.* 16. 11. the holy Ghoſt borrowes compariſons from ornaments and deckings of the body; *I cloathed thee with broidered worke, I ſhod thee with badgers skinnes, and I put bracelets upon thine hand, and jewels upon thy forehead*; the uſe of theſe is lawfull, but the abuſe is onely condemned.

Ornaments from which the ſpirit of God borroweth compariſons are lawfull.

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Redimicula ornamenti colli fuerunt.

Theſe ornaments which have any neceſſary uſe in the body, are lawfull, and the abuſe is onely cenſured, *Eſay* 3.20. [*Batte hanepheſh*] *domus animæ*, the houſe of the ſoule, the ſoule here is put for the breath of the ſoule; and becauſe they breathed in theſe maskes, therefore they are called *the houſe of the ſoule*; the maske is a neceſſary ornament for the ſafety of the face, therefore the abuſe is onely condemned here. So 1 *King.* 20. 38. *Mutavit ſe in ſudario*, that is, he changed himſelfe in putting a ſcarfe upon his face; the Chaldee hath it *Megnaphar*, which ſignifieth to keep the duſt from the eyes; it is not [*Epher*] *pulvis* here, but [*Aphar*] *ſudarium*, this is a neceſſary covering for the face.

בתי הנפש *Domus animæ.*

מעפר

אפר *pulvis.*

אפר *ſudarium.*

The perſons who may uſe theſe ornaments are the rich rather then the poore. 2 *Tim.* 2. 19. The Apoſtle forbiddeth the women to *adorne themſelves with gold, pearles or coſtly aray*: the Chriſtians at that time for the moſt part were of the poorer ſort, for *not many noble were called*, 1 *Cor.* 1. 8. hee blamed thoſe who adorned

What perſons may weare ornaments lawfully.

ned themselves above their ranke.

Secondly, it is more lawfull for those who are in the court, than those who are in the countrey to weare these ornaments; *They that are in Kings houses weare soft apparell, Mat.* 10.18.

Thirdly, it is more lawfull for married women to dresse themselves, than for widdowes, that so they may please their husbands: *She that is married careth how to please her husband*, 1 *Cor.* 7.34. but when women dresse themselves this wayes, they must have a care to adorne the hid man of the heart alwayes: the maids before they were married in *Israel* used to goe forth to the vineyards cloathed in white, to dance in the day of expiation, *Iudg.* 20. 21. and they said, O young men lift up your eyes upon us, and see which of us yee will choose; looke not to beauty, because it is deceitfull; neither to riches, because they take their wings and fly away; but choose her who feareth the Lord.

Women must not doe that which is lawfull unlesse it be expedient.

Christian women must remember not onely what is lawfull, but also what is expedient; they have wealth enough, and their husbands allow them; yet they must remember the expediencie, and how farre it is lawfull for them to extend their Christian liberty, 1 *Cor.* 10. 26. The Apostle sheweth us, *That the earth is the Lords, and the plenty thereof*; therefore it is lawfull for us to eate of any thing; and againe, *The earth is the Lords, and all that is therein*; therefore we should not eate to offend others; it was better for them to spare their Christian liberty, then to extend it too farre to the offence of others.

מחעמונים

That apparell is unlawfull which men borrow from strange nations, not contenting themselves with the ancient formes of their countrey. *Zeph.* 1. 8. *I will punish all such as are cloathed in strange apparell*; such as were these, 2 *Chron.* 20. 1. [*Mehagnammonim*] who counterfeited

counterfeited the *Ammonites* in their apparell, and geſtures, and ſuch are the gariſh women in theſe dayes, who cannot ſatisfie themſelves enough with new formes, who daily change with the Moone, that a tailor can hardly ſhape a coat for her; they may be compared to the ſhips of *Tyrus*, whoſe boards were of the firre trees of *Shenire*, whoſe maſts were from *Lebanon*, whoſe oares were from *Baſhan*, and their benches of the ivory of *Chittim*, their ſailes from *Egypt*, and the purple that covered them from the Iles of *Eliſha*, *Ezek.* 27. 5,6,7. ſo theſe women have their ornaments from *India*, *Spaine*, *France*, *Italie*, *&c.* and all to make up a proud barke in *Tyrus*. *Nazianzen* writing againſt the pride of women (who borrow from ſundry creatures, ornaments to dreſſe themſelves) compareth them to *Pandora* that goddeſſe whom the Poets faine to be ſent to *Epimethius* by the gods, with a barrell having all ſorts of miſchiefe encloſed in it, that they might be avenged upon him for the deceit of his brother *Prometheus*: ſo the whoriſh woman is that *Pandora*, by whom the devill, the world, and the fleſh have ſent a barrell, in which all ſort of vanities is incloſed to plague the inſolent and looſe youth, who is given to filthineſſe. *Simile.*

Theſe ornaments are altogether unlawfull, which are put upon parts of the body that ſhould be covered; the women, *Eſay* 3.20. did weare [*hazegnadoth*] a garter of worth about their legge, which the Prophet blameth in them, and for this purpoſe they made their cloathes the ſhorter, that their legges might be ſeene; modeſty ſhould have taught them to cover that part with their cloathes, the abuſe of this ornament is not onely condemned here, but likewiſe the very uſe of it in women. So *Eſay* 3.16. *The daughters of Zion* [*gabhu*] *altæ ſunt*, they did weare high ſhoes to make them

הַצְּעָדוֹת *periſcillis ornamenta pedum.*

גְּבֹהוֹ

ſeeme the taller; *which of you* (ſaith Chriſt) *can adde one cub it to his ſtature, Matt. 6. 27.* ſo to weare ornaments upon the baſeſt parts, *Eſay 3. 18. I will take away* [*hagnaceaſim*] *their ornaments about their feete,* which made them goe as if they had beene fettered, the very uſe theſe ornaments are condemned here, and not the abuſe onely.

הַעֲכָסִים

Concluſion. The concluſion of this is, the holy women, *Exod. 30.* gave their looking glaſſes for the making of the braſen altar (for of old their looking glaſſes were made of braſſe) ſo ſhould Chriſtian woman now renounce theſe ornaments of vanity, and decke the hid man of the heart.

CHAP. IX.

What uncleane perſons were called dogges.

Commandement VII.

Deut. 23. 18. Thou ſhalt not bring the hire of a whore, or the price of a dogge, into the houſe of the Lord thy God for any vow.

Wherein the actuall breaking of this command ſtands

WE have ſpoken of the occaſions which lead to the breach of this Commandement; now it remaineth to ſpeake of the actuall tranſgreſſion of it; and it is broken either by unlawfull conjunction, or unlawfull ſeparation.

The example of the unreaſonable creatures doe teach men chaſtity.

God hath put in ſome fowles, a ſhadow of chaſtity to teach men to ſhunne filthineſſe and uncleaneneſſe; the turtle dove maketh choice but of one mate, to teach man and woman to live in holy wedlocke; the Lioneſſe when

when she hath joyned her selfe with the Leopard, before she come to the Lyon againe, she will wash her selfe that the Lyon may not smell her, to teach the adulterous woman what a filthy thing adultery is, *When shee wipeth her mouth and saith, she did it not*, *Prov.* 30. but the most memorable example of the beasts is, the example of the Mare, which *Aristotle* maketh mention of: the King of *Sythia* had a mare of most excellent broode, which brought forth most excellent coalts, amongst the rest she had one which excelled them all; the King was desirous that this coalt might horse his damme, that so hee might have an excellent broode of them; but the coalt, when hee was brought to his damme, would not horse her; the King seeing this, hee caused them to cover the damme, that he might not know her, but he perceiving afterwards that it was his damme, runne away and cast himselfe over a steepe rocke, and brake his necke; is not this a memorable example to teach men and women to flie incestuous adultery; as God hath put some shadow of chastity in unreasonable creatures, to teach man to eschew uncleanenesse; so the Lord setteth before us most filthy and uncleane beasts, to teach man not to be like unto them.

Aristot. lib. 9. de hist. animalium, cap. 47.

A dogge is a most uncleane and filthy creature, which goeth publikely and promiscuously to generation, and therefore these were called *Cynici Philosophi*, who were not ashamed publikely in the sight of all to lie with women.

The most vile creatures teach men to abstaine from uncleanenesse.

By dogge is not meant, *Deut.* 23. 18. a dogge properly called a dogge, but *Cynædus*, or *meritorius*, who is unsatiable in lust like a dogge, and that it is meant of such a dogge, the reasons are these.

First, because the whore and the dogge are joyned together here; secondly, the Scripture applieth this word dogge to filthy whoremungers: When *Ishbosheth*

An adulterer metaphorically called a dog.

objecteth to *Abner* that he lay with his fathers concubine *Rizpah*, what anſwered hee? *An perſona canina ego?* am I a filthy perſon like a dogge, who hath no care to whom I joyne my ſelfe.

The whore and the dog compared together.

Hierome upon *Eſay* 6. ſaith, the dogge and the whore are well joyned together; for the dogge, when as hee ſhould keepe and watch the houſe, and run ſeldome abroad, yet in his uncleaneneſſe hee runneth here and there, and joyneth and coupleth himſelfe indifferently to any: ſo doth the whore who ſhould keepe her ſelfe at home, and be *domi-porta*; yet ſhe wandereth abroad, and ſeeketh after ſtrange loves, *Prov.* 7. 12. *Now is ſhe without, now in the ſtreets, and lyeth at every corner.* The modeſt and chaſt woman is compared to the vine that groweth by the ſides of the houſe, *Pſal* 128.3

Queſt. What ſort of uncleaneneſſe may this word dogge be rightly applied to?

Anſw. There is a filthineſſe that is, *Præter naturam corruptam*, which is againſt corrupt nature, and there is a filthineſſe, which is, *ſecundum corruptam naturam*, according to corrupt nature, 1 *Cor.* 5. 1. *It is reported that there is a fornication committed amongſt you, and ſuch a fornication as is not once named amongſt the Gentiles*, *Iob* 36 14. *They die in youth, and their life is* [*bakkedeſhim*] *among the uncleane.* And theſe ſorts of uncleaneneſſe may be taken up after this manner; firſt, *quando ſervatur ſexus, ſed non ordo*, as when a man committeth adultery with a woman. So *quando non ſervatur gradus*, as in the inceſt. Secondly, *quando ſervat ſpeciem non ſexum*, and theſe the Apoſtle calleth ἀρσενοκοῖται, 1 *Cor.* 6. 9. 1 *Tim.* 1. 10. *Levit.* 20. 13. and this is called βδέλυγμα, *abomination.* Thirdly, *qua do not ſervant ſexum nec ſpeciem, ſed genus tantum*, this is beſtiality. And laſtly, *quando nec ſervatur genus, nec ſpecies, nec ordo*, as when one lieth with uncleane ſpirits, which are called *Incubi*, or *Succubi*, and

בקדשים

Foure ſorts of uncleanneſſe.

and the Schoolemen obserue, that the Lord in the first creation forbiddeth these sorts of uncleaneneſſe: first, there was not a fit helpe found amongst the beasts to man, hence they inferre that a man should not lie with a beast. Secondly, when God created man and woman, hee created them male and female, to teach us not to confound our sexes, for then they cannot increase and multiply. Thirdly, when God created the woman, hee created her out of the side of man, to teach us, that collaterall marriages are onely lawfull marriages; but not in the line directly, either ascending or descending; and it is to be obserued that there is but one word *tebhel*, *mixtio vel confusio*, when a man lieth with a beast, *Levit.* 18. So when a man lyeth with his daughter in law, this is also called *tebhel*, to teach us what an horrible sinne it is, *quando non servatur species*, so *quando non servatur gradus*, when the degrees of consanguinitie is not obserued.

God forbiddeth all these sorts of uncleaneneſſe in the creation.

Vncleaneneſſe againe, *est secundum naturam corruptam*, according to corrupt nature, it is either fornication or adultery; those who delight in this filthineſſe, and lie still in it, are dogges: *Abner* purged himselfe of this uncleaneneſſe, *Am I a dogges head?* 2 *Sam.* 3.8. See how this sinne changeth men and women into dogges, and salt bitches. When *Nebuchadnezzar* was cast out of his kingdome, he had the heart of an oxe in him, although he had the shape of a man; so these filthy creatures although they have the shape of men and women, yet they carrie the heart of a dogge within them.

Vncleaneneſſe according to corrupt nature.

And as the holy Ghost termeth them dogs, so he calleth them *fed horses*, *Ier.* 5.8. *They were as fed horses in the morning, every one neighed after his neighbours wife* [*susim mevuzanim*] from [*Zun*] *pascere*, but the critickes of the Iewes reade it in the margent [*mejuzanim*] *id est, duro pene præditi â* [*jazan*] *armare*, to be armed.

סוסים מזונים

a זון *pascere*

מזונים *a* יזן *armare.*

The conclusion of this is, let us remember that feare-

full sentence, *Revelat.* 22.15. *For without are dogges*, and let us study to be holy, that wee be not excluded out of that holy city.

CHAP. VIII.

Whether David might marry Bathsheba after that he had committed adultery with her.

Commandement VII.

Psal. 51. In the inscription, *When Nathan the Prophet came unto him, after hee had gone in to Bathsheba.*

THere be two things which may seeme to hinder *Davids* marriage with *Bathsheba*: First, the uncleanenesse of *Bathsheba*, and a number of her sinnes concurring together, shewing no repentance in her. Secondly, that action of the common law, *Nemo ducat eam quam adulterio polluit*, let no man marry her whom hee hath defiled by adulterie.

The sinne of *Bathsheba* aggravated.

Iustin. lib. 1.

Simile.

First let us looke unto the sinnes of *Bathsheba*, shee did wash her selfe in a place where she might be seene by the King, and exposed her chastity this waies, not unlike unto the historie of *Candaules*, he having a faire and a beautiful wife, one of his souldiers, named *Gyges*, saw her naked, she was grieved that she should have beene seene naked of any, except of her husband, she concluded that one of the two should die, that she might be the wife onely of one who had seene her naked: *Gyges* killed the king *Candaules*, and then married the queene. So *David* saw *Bathsheba* naked, killed *Vriah*, and then married *Bathsheba*. When *Iuliah* the mother of *Caracalla* opened her breasts before

before him, he said, *vellem si liceret*, I would if it were lawfull; what replied the whore to him? *Si libeat, licet, an nosti te imperatorem leges dare & non accipere?* If thou please it is lawfull; knowest thou not that thou who art an Emperor is to give lawes and not to receive lawes? so we may thinke that *Bathsheba* thought the same, yeelding so to *David*. *Spartianus.*

Secondly, compare her fact, and the fact of her husband *Vriah*: he was but a *Hittite*, a stranger and a proselyte, yet he would not goe up to his owne bed to lie with his wife, when the arke and his master *Ioab* were in the fields; but she being a borne *Iew*, and trained up in the exercises of Religion, yet would goe in to another man when the arke of the Lord, and her husband both were in the fields.

Thirdly, it may be alledged that she mourned not for her husband a sufficient time, *Et quod non persolverat justa marito suo*, that she mourned not for her husband the appointed time; for they were infamous by the civill law, who married a second wife, or a second husband, before a yeare was expired, or ten moneths at the least. *Theodosius lib. 1. legum de secundus nuptijs c. 21*

Fourthly, that shee married him who killed her husband, her religious husband, her couragious husband, who was one of *Davids* worthies; and here it may be said of her as the Prophet said of *Achab* when he killed *Naboth*, and tooke away his vineyard, *occidisti, possedisti*, hast thou killed and taken possession? 1 *King.* 21. So *Bathsheba* consenting to the killing of her husband *Vriah*, possessed *David* for her husband.

Although *Bathsheba's* sinne cannot be excused, but that it was adultery that shee committed, yet to exaggerate her faults too farre, this is Satans part and not the part of a charitable Christian. The weakenesse of *Bathsheba.*

Shee was washing her selfe in the garden, but not of purpose to be seene of the King; and shee was in her legall purification washing her selfe, 2 *Sam.* 11. 14. and

David ſent for her, and lay with her, for ſhe was now purified from her uncleaneneſſe.

Shee went in to *David* when her husband and the arke were in the fields: but conſider the weakeneſſe of the woman, and the infirmity of her ſexe, ſhee was but a ſheepe, as *Nathan* calleth her, and might eaſily be deceived by *David*. *David* would have made *Vriah* her husband drunke with wine that he might have gone in, and lien with his wife, and now hee maketh her drunke with faire promiſes, that he might lie with her; Thou ſhalt be queene, &c.

Queſt. But ſhe mourned not for her husband.

Anſw. She mourned for her husband, 2 *Sam.* 11. 26. But how long ſhee mourned for him, the time is not ſet downe, *Eccleſ.* 22.12. *Seven dayes doth a man mourne for him that is dead*, and in the Scriptures wee read but thirtie that they mourned at the moſt, *Deut.* 34. ſo long they mourned for *Moſes*, and when it is ſaid, *Gen.* 50.3. *That the Egyptians mourned for Iacob threeſcore and tenne dayes*, it is to be underſtood thus, that there were thirty dayes ſpent in mourning, and the reſt in embalming of the body.

How long they mourned for the dead.

And whereas ſhee is charged, as privie to the killing of her husband, the hiſtory ſheweth no ſuch thing, and in charity wee ſhould thinke rather that ſhee knew not of the killing of him.

Arguments proving *Bathſheba's* repentance.

Arguments proving her repentance, both before that *David* had married her, and likewiſe after.

Arg. 1. Firſt ſhee is reckoned amongſt our Lords predeceſſours as well as *Rahab*, and *Tamar*, to ſhew us, that ſhee repented of this ſinne from her heart: and here *Hieromes* ſaying is to be marked; *Notandum (inquit) in genealogia Chriſti nullam ſanctarum mulierum aſſumi, ſed illas quas Scriptura reprehendit, ut qui propter peccatores venerat, de peccatoribus natus, peccatum deleret:* that is,

it

it is to be marked that none of the holy women are reckoned in Christs genealogie, but such as the Scripture reproveth for some sinne, that hee who came into the world for sinners, and who was borne of sinners might abolish and destroy sinne; and as *Rahab* the harlot repented her of her whoredome before *Salmon* married her; so did *Bathsheba* repent her of her adultery before *David* married her.

Arg. 2.

Secondly, when *David* married her; 2 *Sam.* 12.24. the text saith, *he comforted her*; the Lord granted consolation onely to penitent sinners, as to her after her fall and repentance; and therefore the word *Nahham* signifieth first to repent, 1 *Sam.* 15.35. and then to comfort; *Esay* 40.1. because none getteth comfort but those who repent first.

נחם { *Pœnituit.* / *Consolatus est.*

Arg. 3.

Thirdly, 1 *King.* 1.21. *Otherwayes, when the King shall sleepe with his fathers, I and my sonne shall be counted offenders*; which sheweth that God had pardoned her sinne, and that shee was loath to draw on another new guilt upon her.

Arg. 4.

Fourthly, see the holy instruction which shee gave to her sonne *Lemuel*, she was a Propheteſſe and had revelation from the Lord, *Prov.* 31.2. *It is not for Kings to drinke wine, nor for Princes strong drinke*; and she calleth him *the sonne of her vowes*, whom shee had consecrated to the Lord by many vowes; all which shew the repentance of this holy woman.

Arg. 5.

Fifthly, *Salomon* calleth himselfe the *sonne of thine handmaid*, *Wis.* 9.5. In which epithet his father *David* delighted very much before: *Psal.* 116.16. *Truly I am thy servant, I am thy servant, the sonne of thine handmaid*, where they allude to that custome under the law, for those who dwelt with their masters, and begot children within the house, the children were called [*Ben bethe*] *vernæ domus*; they were not counted their fa-

בֶּן בֵּיתִי
οἰκογενὴς.

thers

What meant by the sonne of the handmaid.

thers children, or their mothers children, but their masters children. So would *David* and *Salomon* say, we are begotten of faithfull parents, and of faithfull mothers within the covenant, and therefore we belong to thee as justly, as the children of the servants borne within the house, doe belong to their master.

Arg. 6. Sixtly, *David*, sweareth to *Bathsheba* that her sonne should succeed and granted her request, and see how *Nathan* the Prophet advised her in all her businesses; all which sheweth that she hath beene a holy woman, and repented her of her former adultery.

Arg. 7. Lastly, see how much *Salomon* honoured her, being his mother, he set her at his right hand, and it is chiefly to be marked, that the Lord would not have the child be gotten in adultery to live, lest a bastard should succeed to the kingdome, or that he being alive might be a reproach continually to his mother.

The second reason alledged, why *David* might not marry *Bathsheba*, was, because he had polluted her by adultery; *Nemo eam ducat quam adulterio polluit*, Let no man marry her whom hee hath defiled by adultery.

The Canonists understand this axiome with these caveats.

First, if the adulterer and the adultéresse have made a mutuall promise when her husband was alive.

Secondly, if the adulterer and the adultéresse have lived together.

Thirdly, if the adulterer had intended the death of his wife, or the adultéresse had intended the death of her husband; in these cases the Casuists doe not permit them to marry. To grant liberty for the adulterer to marry the adultéresse, were to open a doore to all uncleanesse, and because there are few of them that seriously repent them of their sin, therefore that liberty should not be granted, that the adulterer and the adultéresse should marry together.

The

The conclusion of this is: *Davids* example in marrying *Bathsheba*, both in their repentance, and in Gods approbation of the marriage was extraordinarie, therefore it should not be made an example or president for others to doe the like. *Conclusion.*

CHAP. IX.

Against Polygamie.

Commandement VII.

Levit. 18.17. *Thou shalt not take a woman to her sister.*

THe Lord dischargeth here a man to marry two wives at once, by [*Sister*] here is not meant a naturall sister, for that the Lord discharged before, *Lev.* 18.16. *Thou shalt not uncover the nakednesse of thy brothers wife*, therefore thou shalt not uncover the nakednesse of thy wives sister, but by [*Sister*] her is meant any other woman. The *Carraim* amongst the Iewes, and they who followed the literall sense, expound the words thus; *Thou shalt not take a woman to her sister*, that is, thou shalt not marry two wives at once; but the Pharisees who gave way to Polygamie interpreted the words thus; thou maist not marrie two sisters, but thou maist marry two other women; the *Carraim* who did interpret the words thus, thou shalt not marry two wives at once, said, *qui multiplicat uxores, multiplicat veneficas*, he that multiplieth wives doth multiply sorceresses; and they said, that it was not permitted to the king to have many wives, therefore it is lawfull to none to have many wives; but the Pharisees gave way to it and taught it. What is meant by sister here.

Now

Reasons to prove that it is not the naturall sister here spoken of.

Now the reasons to prove, that by sister here is not meant a sister properly taken are these.

Neither shalt thou take a woman to her sister to vexe her, *Levit.* 18. 18. but the wives in Polygamie are called *angentes*, or *vexers*, 1 *Sam.* 1. 6.

Reas. 2. Secondly, that which was forbidden in the first institution, and afterwards renewed by the Prophets; would *Moses* passe it by and not forbid it? but this Polygamie was forbidden in the first institution, *Mat.* 19. 5. 1 *Cor.* 6. 16. and 7. 39. *Rom.* 7. 2. and *Mal.* 2. 3. but wee can shew no place in *Moses* law against Polygamie except this, and *Deut.* 17. 10. where hee forbiddeth the King to multiply wives.

Reas. 3. Thirdly, that sister is understood here, whom the man might marry after the death of his wife; but a man might not marry his wives sister properly taken after the death of his wife, therefore it is meant of another sister; and the Lord addeth, *Thou shalt not take a woman to her sister in her life time*, because it was usuall among the Iewes to have more wives at once.

Object. A man might marrie his brothers wife and raise up seed unto him, therefore a man might marry his wives sister.

Ans. A man if he had a wife of his owne, he might not marrie his brothers wife to raise up seed to him; *Boaz* who raised up seed to his next kinsman was not married, and *N.* refused to raise up seeed to him, because he was married, and had children of his owne; and therefore the Chaldee Paraphrast upon *Ruth* 4. *Non possum redimere, quia uxorem habeo*, I cannot redeeme it because I have a wife; and *Iosephus* inclineth to this, that it was the unmarried brother that behoved to raise up seed to his eldest brother, and ἐπιγαμβρεύειν, is not meant of him that tooke one wife to another, but of him that married his brothers wife; he not being married.

Iosephus lib. 5 *antiquit. Cap.* 14.

Secondly,

Secondly, he might marry his brothers wife, therefore he might marry his wives sister. *Object.*

That followeth not, hee might marry his brothers wife to raise up seed to his brother, who was a type of Iesus Christ, who should never want a seed in his Church; but he might not marry his wives sister, for then he raised not up seed to his brother. *Answ.*

This Polygamie is contrary to the first institution of God, for God made one man and one woman, and not one man and two women at the first, *Iudg.* 5.30. *Dederunt puellam, & duas puellas uni viro, Have they not divided to every man a damosell or two damosels?* This sheweth the great confusion that was then, and the scarcitie of men, and multitude of women; and *Thomas* observeth well, that man doth something which agreeth to him *ex natura generis*, as he is a living creature, as to beget; Secondly, he doth something *speciei*, as he is a reasonable creature, to beget a reasonable creature; and thirdly, he doth something as a faithfull man, marrying one wife, and herein he representeth Christ; and she representeth the Church. Although polygamie be not against the two first, yet it doth directly crosse the last, the resemblance betwixt Christ and his Church; therefore the faithfull man should have but one wife. Polygamie is contrarie to the Law of God.

If it were lawfull for a man to have more wives at once, then it should be lawfull for a woman to have more husbands at once; but it was never permitted amongst any people for a woman to have two husbands at once, therefore it is not lawfull for a man to have moe wives at once; The reason of the connexion, the Apostle giveth, the man hath not power over his owne body but the wife, and the wife hath not power over her owne body but the husband, 1 *Cor.* 7.4. It was never permitted for a woman to have moe husbands at once.

It may be alledged that women have had two husbands at once, as well as men have had two wives at once, *Object.*

once, for *Paul* saith, 1 *Tim.*3. 9. *If shee hath beene the wife of one husband*, he meaneth not here, if a widow marry againe; therefore it may seeme that she hath had moe husbands at once.

Anſ.
Two sorts of Digamie

There are two sorts of digamie; direct digamie, and indirect digamie; direct digamie when one hath two husbands at once; indirect digamie when one was put away, and they married another, and in this sense it may be said, that the woman had two husbands; by the Law of God she might not divorce from her first husband, but it was permitted amongst the Iewes, and commanded amongst the Gentiles; for by the Law of God she was still the wife of the first husband, if she had not beene repudiate for adultery.

Obje.

If it were not lawfull for a man to have moe wives at once, why is it commanded in the law that a man *should not disinherit the childe of the hated woman, for the child of the beloved*, *Deut.*21.15.

Answ.
Some lawes are permissive some definitive.

Some lawes are permissive, and others are definitive; I call these permissive, when the law permitteth the first part for the hardnesse of the peoples hearts, but then it restraineth the abuse of it by inhibitions, that it should not exceed; the law tolerateth usurie, this is the permissive part of the law; it doth not command this, then in commeth the restraint, that they shall not exceed such an annuitie, this is the definitive part of the law. So the law permitteth a man to have moe wives, and then it commeth in and restraineth the abuse that might follow upon it; *Thou shalt not disinherite the child of the hated woman for the child of the beloved.*

Polygamie a middle sin betwixt fornication and adultery.

The Divines make this sinne of polygamie a middle sinne betwixt fornication and adultery, lesse then adultery and greater then fornication.

Queſt.

How can that be lesse then adultery, which was once adultery?

If

If wee consider the sinne in it selfe, it is ever adultery, but consider it, first, upon Gods part, who passeth by this sinne, not punishing it; and upon their part, who through a generall custome thought it no sinne, then it may be said to be lesse than adultery. Christ said to the Iewes, *If I had not spoken unto you, yee should have no sin, Ioh.* 15. 22. that is, if the truth had not beene clearely declared unto you, your sinne had beene the lesse, but because I have spoken so clearely unto you, that aggravateth your sinne. This extenuated the sinne of the Iewes, becaus the Prophets spake little or nothing against polygamie, as they did against adultery: When *Iudah* lay with *Tamar*, taking her to be a common harlot, his sinne was the lesser; but she knowing that hee was her father in law, her sinne was the greater: Polygamie was a sinne of ignorance amongst the Iewes: but if a man should marrie moe wives at once now, it should be flat adultery.

In what case polygamie is a sinne.

The Prophets spake little or nothing against polygamie.

But God gave the wives of *Saul* into the bosome of *David*, 2 *Sam.* 12.8. therefore he allowed this polygamie.

Ob.

To put them in his bosome is to put them in his subjection, for *David* could never have married the wives of *Saul*, for that had beene incest.

Answ.

In what case God is said to give *Saules* wives to *David.*

Whether did God dispense with the Iewes to marry many wives or not?

Quest.

None could ever shew this dispensation, and if ever God had given a dispensation, would hee not especially have given it after the floud? It pleased the Lord to passe over this sinne, *Rom.* 3. 25. he called them *sinnes passed by*, through the long forbearance of God.

Answ.

What is the difference betwixt a sinne passed by, and a sinne pardoned?

Quest.

All sinnes are pardoned to the children of God in Gods eternall decree; but he is said to passe by their sinnes

Answ.

A difference betwixt ſinnes paſſed by and pardoned.

ſinnes when he doth not chaſten them for them, as hee doth for other ſinnes; and when hee pardoneth other knowne ſinnes, he pardoneth theſe unknowne ſinnes together with them; when *David* got pardon of his adultery, he got pardon likewiſe of his polygamie which he knew not to be ſinne. When *David* got pardon of his adultery in his owne ſence, hee behoved likewiſe to have pardon in his owne ſenſe of his murther, becauſe it was a knowne ſinne to him likewiſe, but theſe ſinnes which he knew not, the generall remiſſion ſerved for them.

The difference betwixt a married wife and a concubine.

Let us compare the married wife and the concubine together, and ſhew how they differ.

בתוּבֵרֹ
וּקְרוּשִׁים
Habebant dotem uxores non concubinæ.

First, the married wife differed from the concubine by contract and ſolemnitie of marriage; but when hee married the concubine, there was neither contract nor ſolemnity of marriage.

שֵׁנֵךְ

Secondly, they differed in their titles, for the chiefe and principall wife was called [*Shagal*] *conjux*, ſhe was the principall and chiefe of all the Kings wives, *Neh.* 6. *Dan.* 5. 2. *Quæ ſemper tori jus habet*, the concubines were admitted but ſome times; and the marr ed wife was called [*Gebhereth,*] the miſtris of the houſe, *Gen.* 18. 8. but theſe concubines had never this title.

גְּבֶרֶת *Domina hera.*

Thirdly, they differed in their intertainement, for if the King had taken moe concubines, hee might have made them *aromatorias* and *apothecarias* for his ſpices, and Cookes and Bakers, and the common ſort hee might have made them *focarias*, which they could not have done to their wives ſolemnly eſpouſed.

Foure things proper to the concubines, and five to the wives.

Fourthly, when they married theſe concubines; they ought them but foure things; *victum, amictum, debitum tempus, & cohabitationem*, food, raiment, due benevolence, and cohabitation; but hee was to give five things to his wife whom hee had ſolemnely taken,

victum,

victum, amictum, debitum tempus, cohabitationem, & honorem: foode, rayment, due benevolence, and hee was bound to dwell with her, and to honour her.

Fiftly, they differed in their posterity, for the children of the free woman succeeded to the inheritance; but not the children of the concubines. It is true by singular prerogative, *Iacob* gave to the sonnes of the concubines their portion among the tribes, but the children of other concubines stayed not in the house, but were sent out with gifts, *Gen.* 25. and the children of the concubines were called the free womans children. *Gen.* 16. 2. *Goe in unto mine handmaid, it may be that I obtaine children by her*: and therefore *Rachel* and *Leah* are put for them and their handmaides, *Ruth* 4. 11. and wee may see how the children of the concubines were more servile then the children of the free-women, therefore *Galat.* 4. 23. they are called the children of the bond woman, and they did things rather for feare then love; this the Lord sheweth, *Deut.* 27. when he divided the tribes, hee set those who were borne of the free women, *Rachel* and *Leah*, upon the hill to blesse, but those who came of the handmaids, he set them upon the hill of cursing, as being of a more servile and base minde. *Ruben* for his incest lost this priviledge, and was set among the children of the handmaids, and *Zabulon* the yongest sonne of *Leah* is set amongst them to make up the number.

Only the children of the freewoman succeeded to the inheritance.

Quest. Whether was the concubine a wife properly or not?

Answ. Yes, *Gen.* 30. 9. *Leah* gave *Zilpah* for a wife unto her husband, therefore when it is said, he tooke her [*leisha,*] *in uxorem*, it should not be translated, *uxoris loco*; but verily for his wife; so I shall be unto you [*Leadonai*] *id est, vere Deus. Hos.* 13. 12. *Servavit Israel* [*leisha*] *propter uxorem Gen.* 29. *Annon pro Rachaele servivi tibi, have I not served thee for Rachel*, 2 *Sam.* 20. 3. *David* shut up his concubines, and they were in widowhood untill the

לְאִישָׁה
לְאִשָּׁה

day of their death; if they were widdowes, then they were married before, and the children begotten betwixt them were truely their fathers children, and not baſtards.

Objection. But it is ſaid, that the Levites concubine played the harlot with him, then it may ſeene that the concubine was not a wife.

Anſw. עַל *Scortata eſta entra cum,* [*gnal*] *non cum eo,* ſhee played the harlot againſt him not with him, *Ezek.* 16. 16. and when ſhe fled from him ſhee was juſtly puniſhed for her uncleanneſſe. *Iudg.* 19.

The difference, betwixt the concubines and the whore.

Againe let us conſider how the concubine and the whore differed: the concubine made a diviſion and rent betwixt the man and his wife when hee married her, therefore ſhe is called *Pilagiſh* from *Palag-iſh, dividere virum,* to divide the man, that hee could not *errare in amore ejus,* wander in her love; as *Salomon* ſaith, *Prov.* 5. but the whore maketh a totall ſeparation betwixt the man and the wife.

פִּלֶגֶשׁ *concubina, quaſi* פְּלַג אִישׁ *dividere virum.*

Againe they differed in their ends; marriage hath a double end, the firſt end is the begetting of children, the ſecond end is a remedy againſt luſt; the whore deſireth not the firſt end for the propagation of children, neither deſireth ſhe the laſt end of marraige, the holy remedy againſt luſt; the *Polygamiſt* aimeth at the firſt end, to have children; but not at the laſt end, for avoiding of luſt, for this diverſity of concubines made a way rather to increaſe luſt, then to quench it, *They ſhall commit whoredome and not increaſe, Hoſ.* 4. 10. this is a judgement pronounced againſt polygamiſts, and not againſt adulterers, for they longed for children, whereas the other longe for none; the word in the originall is *ijpparedu, Pered* in the originall is called a mule, as if yee would ſay, they ſhall play the mule; the mule is a beaſt very libidinous, but begetting nothing. So theſe polygamiſts, although they long for children, yet the Lord threatned them with want of

פֶּרֶד a mule. יִפְרְדוּ

children

children. An example of this we see in *Solomon*, although he had many concubines yet he had but one sonne; and he was also a foole.

The conclusion of this is, we are to blesse our Saviour who hath reduced marriage to the first institution, that one man should have but one wife, *Mat.* 19. 5.

Conclusion.

CHAP. X.

Of Divorce.

Commandement. VII.

Matt. 19. 9. *Whosoever putteth away his wife, except it be for fornication, committeth adultery.*

WE have shewne how this Commandement is broken by unlawfull conjunction, now it remaineth to speake how it is broken by unlawfull separation.

The Hebrewes call *repudium*, [*cerith*] *excisio*, and they call the bill of divorce [*Sepher cerithoth*,] *libellus excisionis*, the bill of cutting off, because the woman was cut off from the family of her husband, and had liberty to goe whether she pleased. And the *Chaldees call* it [*net pitturin*,] and the *Rabbins* call it [*giruſh*] *expulsio*, and the latter *Rabbines* call it [*riphudin*] from the Latine word *repudium*; and the Greekes call it διαζύγιον, and the bill of divorce they call it βίβλιον ἀποστασίου: *Divortium*, was when the man gave the bill of divorce to the woman; *Repudium* was when the woman gave the bill of divorce to the man.

There was a great question betwixt the house of *Sammai*, and the house of *Hillel* concerning divorces.

כְּרִיתֻת *Excisio, Repudium.*

סֵפֶר כְּרִיתוֹת *Libellus excisionis.*

וטִפְטֵט נִרִין גרוש

Aria. Montanus.

רִפּוּדִין διαζύγιον, βιβλίον ἀποστασίου.

The difference betwixt the Schooles of *Sammai* and *Hillel* concerning divorce.

Sammai held that it was lawfull for a man to put away his wife onely for adultery; and hee expounded these words, *Si invenerit nuditatem in ea*; that is, if shee hath committed adultery. But *Hillel* and his followers extended this word *nuditas* to all sorts of filthinesse, as to the least sort of offence that is, because it is said in the text, *Si non invenerit gratiam in oculis ejus, if she finde no favour in his eyes. Deut.* 24. 1. and they who asked the question of Christ, seeme to be of the opinion of *Hillel*; for they say, is it lawfull for a man to put away his wife for every cause? *Matt.* 19. 3. *Ben Sira* who was a follower of *Sammai*, being asked of a man, who had a great shrew to his wife, whether hee might divorce from her or not, he answered *Os quod cecidit in sorte tua, rode illud, be content with the lot which hath fallen to thee.*

גרמך רנפיל
בחלקך גרדי

How Moses is to be understood when hee speakes of divorce.

When *Moses* speaketh of divorces which were usuall amongst the Iewes, he speaketh of those divorces which were for light causes and not for adultery; *Moses* words *Deut.* 24. 1, 2, 3. should not be read thus, *If shee hath found no favour in his eyes, then let him write her a bill of divorce*: but thus hypothetically: *If she hath found no favour in his eyes, and if he write her a bill of divorce & put her away, &c.* If he were speaking of lawfull divorce for adultery, then it should be translated in the imperative moode, *Let him write her a bill of divorce, and let him put her away*, as the words of Christ implie, *Matt.* 19.9. that for adultery it is lawfull for a man to put away his wife; but that which *Moses* spake *hypothetically* they tooke it *absolutely*. So *Ioh.* 21. 22. *If hee tarry till I come what is that to thee?* that which Christ spake *hypothetically*, they tooke it *absolutely*, as if Christ had said that *Iohn* should not die till he came againe.

The reason to prove that *Moses* is speaking here *Deut.* 24. of unlawfull divorces, and not for adultery; is this, *verse* 4. *Her former husband may not take her home*

againe

againe to wife, after that shee is defiled by him, and defileth herselfe: Huttamaah is a compound word, for the Hebrewes use to compound two conjugations, and it signifieth she was defiled by her husband, and shee defiled herselfe; shee was defiled by her husband, because hee put her away unjustly, and gave her occasion to commit adultery, that shee defiled herselfe, who beeing unjustly divorced, yet would marry another and so commit adultery; for Christ saith, *Mat. 5. 23. Whosoever shall put away his wife, let him give her a writing of divorcement: but whosoever shall put away his wife, saving for the cause of fornication, causeth her to commit adultery; and whosoever shall marry her that is divorced committeth adulterie*; if he had put away his wife for fornication, shee had not beene polluted by him, but onely she had polluted herselfe, if she had married another.

But it may be said, *Deut. 24. 3. If hee have found some nakednesse in her,* [*gnervath*] *nakednesse* in the Scripture is taken for filthinesse and adulterie, then it may seeme that *Moses* is speaking here of just divorce.

Nakednesse is taken for other sorts of filthinesse then for adultery, the *Seventy* translate it ἀσχημὸν πρᾶγμα, *rem turpem*, and *Ionathan* turneth it, *transgressionem rei*, They put away their wives for many other causes besides adultery, as for blemishes in their persons, scolding and brabling, and such.

But *Malchi* seemeth to approve this sort of divorce for light causes, *If thou hate her, put her away, saith the Lord. Malac. 2. 16.*

It should not bee translated, if thou hate her put her away, saith the Lord, but this waies, the Lord hateth putting away.

Moses did not simply allow here the putting away of their wives for such light causes, but if they would put away their wives for such light causes, then he biddeth them

הִתְמַאֲרָה ex Hithpael & Hophal compositum: Sic Iudg. 9. 9. הֶחְדַּלְתִּי ex Hiphil & Hophal, sensus est, vestris neverbis persuasa eta missam facere pinguedinem meam, iuxta Hiphil, & ea ipsa quoq; priver et desiciar, iuxta Hophal, nihilq; amplius habeam in me commendabile.

Object.

עֶרְוַת *Nuditas.*

Answ.

Nakednesse is taken for adultery.

Objection.

Ans.

them write a bill of divorce to them; the Lord allowed not that an *Israelite* should marry a captive heathen, but if hee will marry such a one, then let him shave her head, and put on her mourning apparell, and mourne for so many dayes, that by these meanes the *Israelites* love might be abated, and so might leave her. So *Moses* liked not of these divorces, but if a man will put away his wife for such causes, then let him write her a bill of divorce.

Quest. What use was there of this bill of divorce amongst the Iewes, for if a woman was taken in adultery she was stoned to death, if she was suspected of adultery, they gave her the bitter waters to drinke, and if her husband tooke her to bee an adulteresse and the fact was not publikely knowne, hee put her away secretly, as *Ioseph* would have done *Mary*, *Matt.* 1.

Ans. If the Magistrate had done his duty after that shee was knowne to be an adulteresse, then in that case she needed not a bill of divorce; but for their remissenesse the husbands were oftentimes forced to give the bill of divorce to their adulterous wives, and especially when the Iewes came under the subjection of the Romans, then most usually they gave the bill of divorce for adultery, because the Romans had no respect to the law of God, putting the adulteresse to death; therefore their husbands were glad to bee rid of them, by giving them the bill of divorce.

The spirituall use of the bill of divorce was when they put them away for light causes.

The causes of giving the bill of divorce amongst the Iewes.

The cause of many divorces amongst the Iewes was the multitudes of their wives which they had. They who travell amongst the *Turkes* at this day, testifie, that there is no cause so much pleaded in their judicatories as divorces; and the reason they give to bee this, because of the multitude of their wives.

How the bill of divorce was written.

When the man gave the bill of divorce to the woman, the cause of the divorce was written in the bill, and the woman did shew the bill of divorce before the Iudges,

and the children did also keepe the bill of divorce, to be a testimony that their mother was not an harlot, and the Lord alludeth to this forme, *Esay* 50. 1. *Where is the bill of your mothers divorcement, whom I have put away?* as if the Lord would say, I put not away your mother, but she went away willingly from me.

Allusion.

When they wrote this bill of divorce, the Iewes wrote it in a long letter, but the Romans wrote it in few words, *res tuas tibi habeto*, take thine owne things to thy selfe.

The bill of divorce was given by the man to the woman at the first, to bee a signe of her innocencie, and of his wrong dealing with her; and as *Tamar*, when shee shewed to *Iuda* his ring, and his signet, *Iuda* said, she is more righteous then I am: so the man putting away his wife for no just cause, and the woman shewing the bill of divorce to her husband, he might justly say, surely she is more righteous then I.

The man gave the bill of divorce to the woman at the first.

The man had the power to give the bill of divorce to the woman at the first, but afterwards the woman gave the bill of divorce to the man also, *Mar.* 10. 12. and if a woman put away her husband, and bee married to another, she committeth adultery. *Salome* the sister of *Herod* was the first woman who gave the bill of divorce to her husband *Chrysostomus*; and *Iosephus* addeth that the law onely permitteth the man to give the bill of divorce to the woman, and that it was not lawfull for the wife who was repudiat to marry, but by the commandement of her former husband; the first part, that the husband should give the bill of divorce, is set downe in the law: but this latter part, that they might not marry againe but by their husbands consent, is not in the law, for that came in by custome and not by the law, for the woman might leave the husband when shee had a just cause, and marry againe without his consent.

Iosephus, lib. 15. cap. 11.

When the wife was repudiat from her husband for no lawfull cause, and married another, and bare children to him, whether were these children bastards or not?

Forum { *Poli.* / *Fori.*

They were bastards in *foro poli*, before God; but not in *foro fori*, in the courts of men.

The conclusion of this is; Let no man separate that which God hath conjoyned; and let no man conjoyne that which God hath separated.

CHAP. XI.

How man and woman may live chastly in holy wedlocke together.

Commandement VII.

Prov. 5. 19. *Let thy wife bee unto thee as the loving hinde, &c.*

Salomon saith, *Prov.* 5. 15. *Drinke water out of thine owne cesterne*, here by a modest kinde of speech, hee willeth a man to content himselfe with his owne wife.

Lust called burning and thirst.

Concupiscence or lust in the Scriptures is compared to burning, 1. *Cor.* 7. 2. and the Prophet alludeth to this sort of thirst, *Ier.* 2. 25. *Withhold thy foote from being unshod, and thy throat from thirst*: the remedy against this burning and thirst is holy marriage, which quencheth it, but whoredome rather increaseth it: I have forbidden thee, would *Solomon* say; the company of those beastly whores, and now I shew thee the way how thou mayst live chastly in holy wedlocke, then he subjoyneth, *Let thy fountaines be dispersed abroad, and rivers of waters in the streete, vers.* 26. or divide thy waters in the street; here hee giveth a reason wherefore marriage should bee preferred to adultery, because seldome children are

begotten of adulterers, and if they beget any, they are aſhamed of them, that they ſhould bee called their children: firſt, ſeldome they beget any, they ſhall commit whoredome and ſhall not increaſe, *Iipparidu*; *pered* is called a Mule, which is a beaſt which is much given to luſt, and yet begetteth nothing; and if they beget any children, they are aſhamed of them, and the children likewiſe are aſhamed of their fathers; and therefore the Hebrewes cal them *Shatuki*, from *ſhatak*, [*tacere*] to hold his peace, the father will not profeſſe ſuch a child to bee his, nor the child profeſſe the father to be his father.

Adulterers often times aſhamed of their childr.n.

שחוקי *ſpurius a* שחק *tacere.*

And rivers of waters in the ſtreets, that is, when thou knoweſt them to be thine owne children, then thou haſt power to direct them and guide them, and ſee that they marry by thy direction, for even as men draw water conduits which way they will, ſo ſhould the parents leade the children in their marriages.

Let them be onely thine owne, that is, they ſhall onely be thine owne, and thou mayeſt bee aſſured when thou doſt marry a chaſt woman, that thy children are thine owne, and *not a ſtrangers with thee*, to inherite and poſſeſſe that which thou haſt purchaſed. *Pſal.* 127. 4. *Children are the heritage of the Lord, and the fruit of the wombe is his reward*, and thy children ſhall be like arrowes in the hand of a mighty man. Then *Salomon* returneth to his firſt advice, let thy fountaine bee bleſſed, and rejoyce with the wife of thy youth.

Imperativum profuturo.

The firſt preſervative to keepe man and wife in purity, is to live chaſtly before they bee married; ſo did *Iacob*, *Gen.* 49. 3. *Ruben thou art my might, and the beginning of my ſtrength*; *Iacob* knew not a woman before hee was married, but *Eſau was a prophane man and a fornicator*, *Heb.* 12. 16.

The ſecond remedie is, for a man to delight himſelfe with his wife; *Let her bee like a loving Hinde unto thee, and*

The wife compared to the Hind.

יְרַוֶךָ *inebriant te.*

שגה תשגה *erravit, proprie bestiatum est.*

and as a pleasant Roe, and let her breasts satisfie thee at all times. Prov. 5.19. the Hinde is a loving creature, and followeth the male; the Hinde is ardent in her love, and they are ready one of them to helpe another, so should the man and his wife; let her breasts satisfie thee at all times, in the Hebrew it is, [*Ieravucha*] *inebrient te:* see how the Holy Ghost willeth a man to delight himselfe with his owne wife, therefore he addeth, *Cur erres cum extranea* [*Tishge*] to wander as beasts doe, who make not choise of one mate. And contrary to this chast love is, when a man thinketh that *stolen waters are sweet. Pro.* 9.17. and is not content to *drinke water out of his owne cisterne. Prov.* 5.15. he should call his wife the *delight of his eyes. Ezek.* 24.16. So should the wife content her selfe with the love of her husband; *Let him kisse me with the kisses of his mouth. Cant.* 2.

INEBRIARI in re amorum quid.

This chast love the longer that it continue, the stronger and sweeter it is; and the longer that it is kept, it is the more fragrant; the love betwixt the whore and the harlot, is not a permanent love *Prov.* 7.18. *Come let us be drunke with love untill the morning*, yet it is the same word that is used to expresse that chast love betwixt the husband and the wife: *Pro.* 5.17. but it differeth very much from that love; this word *Rabha* to be drunke, is *verbum mediæ significationis, a word of a middle signification*, as the Hebrewes marke, that is, it may bee taken either in a good part, or in an evill; but *vergit sæpius in extremum*, it declineth to the extremity if is bee not taken heede unto. So *Psal.* 90.10. *Dies annorum nostrorum & superbia eorum, labor, & dolor*; the dayes of our yeares and their strength is labour and sorrow; in the originall it is [*Rohebam*] *superbia:* why is the strength of our eares called pride? becaus often times it enclineth to pride. So [*Rabha*] to be drunke, signifieth first, to bee merrie *ad hilaritatem, to chearfulnesse onely*, as *Gen.* 43.34 and

VERBVM mediæ significat. onis, quid.

רהנם

Why the strength of our yeares is called pride.

and *Iob* 2. 10. and *Pſal.* 23. *Calix meus ebrius eſt, my cup runneth over*, and this the Holy Ghoſt alloweth; but there is another ſort of drunkenneſſe which *vergit in extremum*, and this the Lord condemneth. So in the matter of marriage, for the man and the wife to bee moderately drunke with this love, the Lord alloweth this: but this exceſſe of love which is betwixt the whore and the harlot this the Lord condemneth.

The love betwixt the whore and the harlot is not permanent.

Secondly, the pure love betwixt the man and the wife continueth and endureth but the love betwixt the whore and the harlot is but for a ſhort time, therefore ſhee ſaith *Pro.* 7. 18. *Let us take our fill of love untill the morning*; it laſteth but for one night, and then degenerateth into hatred, as *Amnon hated Tamar more then ever hee loved her*, 2. *Sam.* 13. 15.

The whore ſpeaketh diſdainefully of her husband.

The third way how to keepe and intertaine this love, is for the man to reſpect his wife, and the woman to honour her husband, *Prov.* 7. 19. when the whore enticed the young man unto her houſe, marke how diſdainefully ſhe ſpeaketh of her husband; *The man is not at home*, in contempt ſhee calleth him *the man*, ſhee calleth him not [*Bagnalc*] my lord, or [*Iſshi*] my man; when once they turne their hearts and affections from their husbands, then there is an open way made for adultery; when the Scripture ſpeaketh of the husband, *Deut.* 28. 56. it calleth him *vir ſinus*, becauſe hee ſleepeth in his wives boſome; and thoſe which we keepe in our boſome we love them dearely, ſo the wife is called *uxor ſinus*, *Micha*, 7. 5. who ſleepeth in her husbands boſome. So 2. *Sam.* 12. 3. ſo ſhe is called *uxor adoleſcentiæ ejus*, the wife of his youth. *Prov.* 1. 18. to remember what love he bare to her in her youth, and therefore hee ſhould not diſpiſe her in her age.

בַּעֲלִי
אִישִׁי

The wife called the wife of the boſome.

Married perſons are to beare with others infirmities.

The fourth way to live chaſtly, is to beare every one with

with the infirmitie of others, this was the fault of *Iobs* wife. *Iob* 19. 17. *My breath is ſtrange to my wife.*

The fift way is, to remember the children gotten betwixt them, which ſhould bee the pledges of their love. *Iob* 19. 17. *Although I intreated her for the childrens ſake of mine owne bowels.*

And as it is the way to keepe them in holy wedlocke when they are married, to keepe their veſſels in purity before they be married; ſo to teſtifie their love, the widow after her husband is dead, ſhe ſhould live as *a widow indeede and not in pleaſure.* 1. *Tim.* 5. 6. *For then ſhee is dead while ſhe is alive*; and ſo the man ſhould live chaſtly, untill he be called to a new marriage, to teſtifie his love to his former wife; the women amongſt the Iewes when they ſpake of their husbands that were dead, they ſaid, *memoria ejus ſicut vinum Lebani*, the memoriall of him is as the wine of *Lebanon.*

They deſired to be buried toget her.

Laſtly, to teſtifie their mutuall love; of old, they deſired to be buried together; ſo was *Abraham* and *Sarah*, *Iſaac* and *Rebecka*, *Iacob* and *Rachel.*

Of the puniſhment of adultery.

NExt unto ſpirituall adultery the Lord hath puniſhed this bodily whoredome; the firſt world was drowned for this ſinne. *Gen.* 6. 2, 3, 4. and for this ſinne the Lord deſtroyed with the plague *twenty foure thouſand.* *Num.* 25. 9. For this ſinne the tribe of *Benjamin* was almoſt rooted out. *Iudg.* 19. 28. for this ſinne *Davids* houſe was puniſhed both with inceſt and with bloud.

As the Lord puniſhed this ſinne himſelfe, ſo hee will have it puniſhed by the Magiſtrate; in the dayes of *Iob* it was capitall. *Iob* 31. 11. *For this is an heynous crime*, yea, [*Gnavon pelilim*] *eſt iniquitas judicum*, that is, that which the Iudges ſhould puniſh; and not the iniquity which

עון פלילים *iniquitas Iudicum, id eſt, quærenda, cognoſcenda & punienda a Iudicibus.*

jurie which is done to me, so in the dayes of *Abimelech*. *Gen.* 26. 11. *Hee that toucheth this man or his wife, shall surely be put to death.* So amongst the heathen it was capitall, as amongst the *Egyptians*, *Ioseph* for suspected adultry, was put in the prison with those who were executed; and in *Babylon*, *Nebuchadnezzar* rosted the adulterous Priests in the fire. *Ier.* 29. 22. and if we shall observe how the jealous husband *will not spare in the day of vengeance. Pro.* 6. 34. we shall see what a just judgement befalleth the adulterer, when the jealous husband killeth him in sudden passion, and *Salomon* alludeth to this, *He goeth after her straightway till a dart strike through his liver. Pro.* 7. 23. and why thorow his liver? his liver was the part of the body in which his uncleane lust lodged, therefore the dart pierceth this part especially, and the part by which a man offendeth most, in that hee is most commonly punished. *Allusion.*

The *Egyptians* used to cut off the nose and the eares of the Adultresse, and the Prophet alludeth to this sort of punishment. *Ezek.* 23. 25. *They shall deale furiously with thee; they shall take away thy nose and thine eares.* *Allusion.*

COMMAN-

Commandement. VIII.

CHAP. I.

Of theft in generall.

Exod. 20. 15. *Thou ſhalt not ſteale.*

The Lord gives men the uſe of the earth, but not the abſolute dominion of it.

Avid ſaith, *The heaven, even the heavens are the Lords: but the earth hath hee given to the children of men. Pſal.* 115. 16. Hee hath given the earth to the children of men, hee hath not given them the abſolute dominion of the earth, for that hee hath reſerved to himſelfe, hee hath given them but a ſubordinate dominion, they hold all *in capite* of him, for the earth is the Lords, and the fulneſſe thereof, therefore every man muſt ſeeke his daily bread of him, and not be his owne carver, but bee content with that meaſure which the Lord allotteth to him.

Theeves will not bee contented with that portion which the Lord allotteth unto them, but they came like the ſervants of *Elies* ſonnes with their fleſh hooke in their hand, and ſay, give me this; and if thou wilt not, I will take it by force. 1 *Sam.* 2.

Ius { *Spirituale.* / *Civile.*

Man hath a double right to the creatures; Firſt, hee hath a ſpirituall right, and then hee hath a civill right; a wicked

wicked and unregenerate men may have a civill right to the creatures, becauſe the ſentence and the curſe of the law is not yet executed upon them, *Luke* 6.35. *God is kind unto the unthankefull and to the evill*, and God granteth to them the uſe of theſe temporall things, for the maintenance of their civill life; but the theefe hath neither a ſpirituall nor civill right to that which he ſtealeth, and therefore he is twice a theefe.

The wicked may have a civill right, but not a ſpirituall right.

The theefe ſinneth both againſt juſtice, and againſt charity; Firſt he ſinneth againſt juſtice, both commutative and diſtributive, he ſinneth againſt commutative juſtice and giveth not this for this, but taketh it either by violence, or by craft.

The thiefe ſinneth againſt juſtice, diſtributative & commutative.

So hee ſinneth againſt diſtributive juſtice; ſee how *David* deſcribeth the righteous man, *Pſal.* 112.9. *Hee hath diſperſed, hee hath given to the poore, his righteouſneſſe endureth for ever*; the righteous man diſperſeth to the poore, and his righteouſneſſe endureth for ever; that is, his almes and good deeds ſhall bee had in remembrance here, and afterwards *ſhall receive him into eternall tabernacles*, *Luke* 16.9. that is, they ſhall teſtifie that hee is to be received into eternall tabernacles; the righteous ſcattereth and the theefe gathereth, his almes teſtifie that he ſhall be received into eternall tabernacles, but his theft deſerveth that he ſhould be ſecluded from eternall tabernacles.

Againe, he ſinneth againſt charity; and hee runneth into the breach of the ſixt Commandement, as hee doth into the eight for when hee taketh away his neighbours goods, hee taketh away his life; and therefore their goods are called their life. *Luke* 8.43. *Shee ſpent upon the Phyſitians all her goods*, in the Greeke it is ὅλον τὸν βίον, her whole life; becauſe her goods were the meanes to maintaine her life; therefore they are called her life.

The thiefe ſinneth againſt charity.

This

Sinne ſweet in the beginning, but bitter in the end.

This ſinne at the firſt is very ſweet to a man, but in the end it is very bitter. *Prou.* 20. 17. *The bread of deceit is ſweet to a man, but afterwards his mouth ſhall bee filled with gravell*: it is ſweet to him for the preſent, but the end of it is bitter. The devils alchymie is to change ſtones into bread; *Matt.* 4. 3. but the theeves alchymie is to turne bread into ſtones and gravell; as *Achans* theft was ſweet to him at the firſt, but afterward it proved gravell to him. *Ioſh.* 7. *Caput viperæ ſuget. Iob* 20. 16. When the female viper engendereth with the male, the female ſucketh the head of the male, and biteth it off with great delight; then ſhee conceiveth her young ones, which eate out her belly. So when the thiefe ſtealeth the righteous mans goods, they ſeeme very ſweete unto him, but in the end he ſmarteth for it, he ſucketh the vipers head at the firſt, but the brood gnaweth out his belly.

ראש { *Caput.* *Venenum.*

SVGERE caput viperæ quid.

The concluſion of this is, as the Lord hath a care that a mans firſt and naturall life bee preſerved: ſo hee hath a care that his ſecond life bee preſerved, that is, the meanes which ſhould maintaine his life.

CHAP. II.

What theft is.

Commandement. VIII.

Exod. 20. 15. *Thou ſhalt not ſteale.*

THeft is defined, The taking away of another mans goods againſt his will; and it is committed either *in ablato*, or *in depoſito*, in that which is taken away, or that which is committed to the cuſtodie of another to be kept. *In*

In ablato, when one taketh away that which belongeth to another againſt his will, then it is theft. If the abſolute and ſupreme Lord himſelfe give his conſent, although the owner or inferiour lord give not his conſent, yet it is not theft: as when the *Iſraelites* tooke away the *Egyptians* earerings, and jewels, although they had not the conſent of the *Egyptians* to take them away, yet it is was not theft; becauſe God himſelfe, who was the ſupreme Lord commanded them; therefore, *Exod.* 12. 36. [*vainatzelu eth mizraijm*,] they ſpoiled the *Egyptians*: they had as good right to theſe jewels as the ſouldiers had to the ſpoile.

When it is theft to take a thing without the conſent of the owner.

וינצלו
את־מצרים *Spoliaverunt Ægyptias.*
נצל *Eſt eripere prædam.*

Secondly, a man may take another mans goods in his neceſſity to ſupply his meere wants; in this caſe the law maketh things common; and although he have not the conſent of the owner, when he taketh his goods; yet this is not theft. Before the fall all things were common amongſt men, and ordained for mans ſuſtentation, and this diviſion of goods was brought in but after the fall; and therefore ought to give place to the firſt inſtitution in a mans neceſſity to ſave his life: for in the firſt eſtate every man might take as much would ſuffice him, not doing wrong to another: ſo in this eſtate, a man may take as much of another mans goods as to ſupply his neceſſity, without the owners conſent. A man might goe into his neighbours vineyard, and eate as many grapes as hee pleaſed, *jure charitatis*, bythe right of charity: but he might carry none away with him, becauſe he had not *jus proprietatis*; ſo *David* in his neceſſitie eate the ſhew bread, 1 *Sam.* 21. and the Diſciples pulled the eares of corne, *Matt.* 12. hence it is that the poore are called [*bagnale tobh*] Lords of other mens goods, *Prov.* 3. 26. becauſe in their neceſſity, they have the right of charity to their goods: he hath not here an abſolute dominion or *dominium rectum*, as the law-

In neceſſity a man may take another mans goods without his conſent.

Ius { *Charitatis.* / *Proprietatis.*

The poore are lords of our goods in neceſſitie.

yers call it, for they ſay, *dominium unius rei penes plures in ſolidam jura non patiuntur*, that is, the law will not ſuffer that moe ſhall have the abſolute dominion of one thing.

Queſt. How can that which is a mans owne be taken from him without his conſent, can neceſſity make it another mans?

Anſw. He is not *Dominus in ſolidum*, abſolute Lord of it, for when he taketh ſo much to ſatisfie his neceſſitie, he is bound to reſtore as much againe if he be able; and therefore ſome ſay, that things in ſuch a caſe are rather *communicanda, quam communia*, to be communicated, then common.

A man may have the tacite conſent although not the expreſſe conſent of the owner.

Thirdly, when a man hath the tacite conſent of the owner to a thing, although he have not his expreſſe conſent, this is not theft; and this he doth, when he enjoyeth a thing by preſcription.

Preſcription what?

Modeſtinus the lawyer deſcribeth preſcription after this manner, *Eſt adjectio dominij per continuationem poſſeſſionis à lege definiti.*

Firſt it is called *adjectio dominij*, becauſe the dominion is not gotten by the direct conſent of the former poſſeſſor, but by the law which preſumeth that the former poſſeſſor had given his conſent by his long ſecrecie in not claiming his owne againe. And as a cuſtome differeth from the law, ſo doth the right by preſcription, from the right which a man getteth directly with the poſſeſſors conſent; for cuſtome is a ſecret conſent for the moſt part, but the law is an open and a cleare conſent.

Lands preſcribe not when the owner doth challenge it within ſuch time.

And it is added *per continuationem*, for the law preſumeth, if hee had enjoyed it for a long ſpace, and the poſſeſſour had not claimed his right, all this time, in that caſe the law ſaith, that the poſſeſſor is willing to quit his poſſeſſion. Example of this wee have, *Iudg.* 11.

12.

12.13. where *Iephthe* pleaded, that the *Israelites* possessed that land by prescription three hundreth yeares. So we have an example that the law prescribeth not, when the possessor challengeth it within such a time, 2 *King.* 8.3. The widow that was absent from her possession seven yeares amongst the *Philistins*, for famine, in this time her land prescribed not, and the king commanded to restore it to her againe.

Men must have a good title in prescription.

Againe, they must have a just title to this possession, or else it will never prescribe.

Obje.

But it is against the law to take any thing from the right owner against his will.

Answ.

That which is taken from the owner by prescription, is not taken from him against his will; for it is presumed that hee giveth his tacite consent to it. There is the supreme end of the law, and there is the inferiour end of the law; the supreme end of the law is this, that every man may have his owne, and that men may be certaine of their possessions: now because the supreme end of the law cannot be kept without the breach of the inferiour end of the law; the inferiour end is neglected that the supreme end may be kept.

A twofold end of the Law.

When a man then hath the Commandement of God for his warrant, although hee take something from the owner against his wil, that is not theft: so when he taketh by the law of nature in his necessity to supply his want, although the owner consent not, yet it is not theft. So when it hath the tacite consent of the owner, and the approbation of the law by prescription, this is not theft. But when he taketh a thing directly against the owners will, this is theft. It is taken against the owners will, first by ignorance, as in secret theft; secondly, by violence; thirdly, when it is partly taken against his will, and partly with his will, as in usury.

Involuntarium { *Per ignorantiam.* / *Per violentiam.* / *Secundum quid.*

Secondly, theft is committed *in Deposito*, in a thing

פקדון Depositum. παραθήκη.

committed to ones truſt, and this is called [*Pikkadon*] or παραθήκη, *Tim. 6. 20. Levit. 6. 2. If a ſoule ſinne, and commit a treſpaſſe againſt the Lord, and lie unto his neighbour, in that which was delivered him to keepe, or in fellowſhip*; in the Hebrew it is, *in poſitione manus*, for *ponere manum ſignificat ſocietatem inire, apud Hebræos*, for with the Hebrewes to joyne the hands, is to make a fellowſhip or ſocietie together, *Exod. 22. 11.* Firſt, the caſe is ſet downe, when hee ſhall not make it good which is concredited to him, if it be wanting; and then the caſe is ſet downe, when he ſhall make it good: if through his negligence the thing be ſtolne or loſt, then he is to make it good; if it be taken away ſecretly, hee ſhall not make it good, but an oath of the Lord ſhall be betwixt them. And *Paul* alludeth to this forme, *2 Tim. 1. 12. I am perſwaded that he is able to keepe that which I have committed unto him againſt that day.* God is that faithfull *depoſitarius*, who will keepe our *depoſitum* faithfully, and we concredit the keeping of our ſalvation unto him, that is called *depoſitum*, which is a matter of great weight, and it is *arrhabo*, which is a part of the price that cannot be taken backe againe, and to expreſſe the ſurety of this keeping, *David* ſaith, *Pſa. 119. 122.* [*gnarobh gnabhdecha*] *ſubarrha ſervum tuum, be ſurety for thy ſervant.*

Poſitio manus eſt ſocietas, vel contractus apud Hebræos.

Alluſion.

Depoſitum quid.
ערבון *Arrhabo.*
ערב *Reſpondere.*

ערב עבדך *Subarrha ſervum tuum.*

The concluſion of this is, that which is taken from the owner againſt his will is theft: it is theft to take a thing craftily from a man, but the greateſt theft of all, is to take a thing violently from him againſt his will, for here the owner is altogether unwilling to give his goods, but when a man is craftily over reached, it is not fully againſt his will that he giveth his goods.

Concluſion.

CHAP.

CHAP. III.

Of Oppression.

Commandement VIII.

1. *Thess.* 4. 6. *Let no man goe beyond or oppresse his neighbour in any matter.*

THeft is divided according to the time, according to the object, and according to the manner.

Theft divided according to the time.

According to the time, there is the night theft, and the day theft: if the theefe came to steale in the night, then hee might be killed safely; but if he came to steale in the day time, they might not kill him, *Exod.* 22. 2. 3.

Secondly, according to the object. If hee steale holy things, that is called sacriledge; as the theft of *Ananias* and *Saphira*, *Act.* 5. 2. If hee rob the Common-wealth, that is called *peculatus*; if he steale cattell, that is called *abigeatus*; such were the *Chaldeans*, who robbed *Iob* of his goods; and such were the *Saracens*, because they lived by robberies and excursions, they were called *Saracens* from [*Sarack*] *excurrere* which cometh from [*rik*] *vacuum esse*; and the *Seventy* translate them λῃστικοι, such were the *Ishmaelites*, *Gen.* 37. which *Targum Ionathan* translateth *Arabians*, and such were the *Chaldeans*, *Hab.* 1. 7. If hee had stolne a man, that was called *plagium*, and such a one was to die the death, *Exod.* 21. 16.

פשט *irruere prædonum more*, 1 *Sam.* 27.
סרק *Excurrere.*
a רק *vacuum esse.*

Againe, theft is divided according to the manner, it was either publicke theft or secret theft: if it was publicke, either by land or by sea, by land when it was committed with an open and high hand, the highest sort of those are murthering theeves, who kill that they may

Theft divided according to the manner.

אַשְׁמוּרִי Diabolus. שָׁדַד vaſtavit.

robbe, ſuch were theſe who lay betwixt *Ieruſalem* and *Iericho*, *Luke* 10. 30. thoſe reſemble moſt the divell *Aſhmodeus*, who hath his name *à* [*ſhadad*] *vaſtare* who ſpoyleth and ſpareth none.

Robberie by ſea is called piracie, *Revelat.* 12. 12. *Woe be unto the earth, and to the ſea, becauſe the devill is come downe to you, having great wrath*: theſe ſpirits are the divels factors who trouble the ſea: ſuch were the barkes of the Iles *Pharos* amongſt the *Egean* Iſlands called μυοπάγους, that is, little ſwift barkes, or pinnages which came out ſecretly like mice of the Ile *Pharos* to robbe, and *Lemnunculi*, little barkes that came out of the Ile *Lemnos* to robbe like the barkes of *Dunkirk*; and *Iob* alludeth to theſe ſorts of barkes, *My dayes paſſe as ſhips of deſire, Iob* 9. 26. that is, like the pirats pinnage which is very ſwift to catch the prey.

Piracie what?

SHIPS of deſire what.

גָּזַל Vi abripuit.

Theft againe is divided according to the manner, either to oppreſſe by violence, or by fraud, *Levit.* 19. 13. by violence, that is called *gazal*, to plucke a thing by violence out of ones hand, ſo it is ſaid of *Benajah*, that *He plucked the ſpeare out of the Egyptians hand*, 2 *Sam.* 23. 24. The ſecond ſort of theft is to oppreſſe by fraud; this is called [*gnaſhak*,] and *Iohn* the baptiſt forbiddeth both theſe, *Luc.* 3. 14. *Doe violence to no man, neither accuſe any falſely, and be content with your wages*: this ſort of theft commeth of covetouſneſſe, *Micah* 2. 2. *They covet fields and take them by violence, and houſes and take them away, ſo they oppreſſe a man and his houſe, even a man and his heritage.*

עָשַׁק Fraude vel oppreſſione detinuit, oppreſſit.

These violent oppreſſors are called hunters in the Scripture; *Nimrod was a mighty hunter. Gen.* 10. 8. that is, a mighty oppreſſor. So *Prov.* 12. 27. *He ſhall not roſte that which he tooke in hunting*: that is, which he hath taken by oppreſſion.

Oppreſſors called hunters.

They are compared to the Lyon, to the Wolfe, to the wild

wild Asse, and to the Gryphon, *avis digitata*, that hath tallons, *Ier.* 12.9. First, they are compared to the Lyon, *Psal.* 10. 10. *Hee croucheth and humbleth himselfe, that the poore may fall by his strong ones*, that is, hee croucheth and humbleth himselfe, as if his strong parts were weake and feeble, to make the poore fall, and as the Lyon coucheth to catch the beast, and then leapeth upon it and devoureth it; so doth the mighty hunter oppresse the poore, *Micah* 3.2. *Who hate the good and love the evill, and plucke off their skinne from of them, and their flesh from their bones, who also eate the flesh of my people, and flay their kinne from off them, and they breake their bones, and chop them in pieces as for the pot, and as flesh within the caldron.* So they are compared to Wolves, *Zeph.* 3.3. *Her Princes within her are roaring Lyons, her Iudges are evening Wolves, they gnaw not the bones till the morrow.* Thrdly, they are compared to the wild Asse, *Iob.* 24.5. to shew their speedinesse and readinesse to oppresse, and their readinesse to flie away when they have done, that they may escape the hand of the Magistrate. Fourthly, they are compared to the Gryphon, *Levit.* 11. 16. who liveth by rapine and therefore hee is called *tahhmas* from *hhamas* violence, and the *Seventy* translate it ἁρπάγα ravenous Kites. Then the holy Ghost describeth the persons whom they oppresse, the poore, the widdow, and the fatherlesse, and these the Lord especially calleth his people, *Exod.* 22.25. *If thou lend mony to any of my people, that is, to the poore of my people*, So *Psal.* 14.4. *They eate my people as bread*, that is, the poore of my people, they are ἀνθρωποφάγοι and worse, for they eate men when they are dead, but those oppressors eate them while they are alive. When they robbe the poore they robbe the Lord himselfe. So *Iob* 24.3. *They drive away the asse of the fatherlesse, and they take the widdowes oxe for a pledge*; God promiseth to bē *a father*

Oppressors compared to the Lyon, Wolfe, wild Asse and Gryphon.

Oppressors in the Scriptures are called ravenous beasts.

חחמס *vultur.*
a חמס *violentia.*
ἁρπάγα.

The poore are called Gods people.

to the fatherlesse, and a Iudge of the widdowes, Psal. 68. 5. they take the Asse of the fatherlesse, that is, of him whom I have taken to be a father to, yet they spare him not; and they take his Asse from him, that is, the beast which serveth him for greatest use. So they take the widdowes oxe; the widdow in the Hebrew is called [*Almonah*] from [*alam*] *mutum esse*, to be dumbe; shee hath no body to speake for her, and they take her oxe from her, the most necessary beast for worke, and therefore under the law he who tooke away a mans oxe, hee was bound to restore five for him, *Exod. 22. 1.* Then they take her onely oxe, which aggravateth their sin much, as *Nathan* telleth *David* when hee tooke the mans onely sheepe, 1 *Sam. 12.* then under pretext of justice, as if the poore widow were debtfull to them, *Iob. 22. 9. They send away the widow empty.* These oppressors are the worst Physitians that can be, letting too much bloud, and not taking away the superfluous humours, but the thing necessary for their life; and these are called *viri sanguinum*, *Psal. 54. 24.* becaus they sucke the substance from the poore, as it were their bloud. And *Iob 24. 10. They take away the gleanings from the hungry.* The Lord forbiddeth expressely, *Deut. 24. 19.* when they reape their fields to take away their gleanings, but to leave them to the poore, the fatherlesse, and the widow; but they misregarded the Lords ordinance, and tooke all away: So the Lord commanded when they gathered the grapes of their vineyards, they should not gleane afterward; but the oppressors tooke in all, *Iob 24. 6. The wicked gather the vintage*, and leave nothing to the poore others expound *Serotinare vineam*, thus they gather the grapes before they be ripe, to serve for the use of man in the end of the corne harvest; and this aggravateth their sinne more. *Plutarch* saith, that we condemne more the hornets and the waspes which sting men to death, then we

אלמנה *vidua ab* אלם *silere.*

Simile.

The mercilesse dealing of the oppressor.

Serotinare vineam quid.

we doe Wolves and Lyons; becauſe theſe when they kill men, doe not feed upon their bodies, but the Lyons and the Wolves feed upon them when they kill them: To cut the vines before they be ripe and can ſerve for no uſe, that doubleth the iniquity.

The concluſion of this is: *Eſay* 31.13. *Hee that deſpiſeth the gaine of oppreſſion, hee ſhall dwell on the height of high places, his place of defence ſhall be the munition of rocks, bread ſhall be given him, and his water ſhall be ſure:* but oppreſſors, *Ier.* 17. 11. *are like the Partridge that ſitteth on egges, and hatcheth them not; So he that getteth riches and not by right, ſhall leave them in the midſt of his dayes, and in the end ſhall be a foole.*

Concluſion.

CHAP. IV.

De furto palliato, *of covered theft.*

Commandement VIII.

Ier. 22. 14. *Woe be to him that cutteth out my windowes, and it is ſeeled with Cedar and painted with Vermillion.*

FVrtum *palliatum*, or coloured theft is, when men caſt a cloake or ſome pretence upon their theft, [*Timgnol magnal*,] when a man is blinded, as if a cloake were caſt about his eyes.

This coloured theft is coloured ſundry wayes; Firſt, under the colour of Religion, as thoſe who brought cattell and doves to the Temple to be ſold, and changed their money there; they pretended that all this was done for the ſervice of God, that the people might have

תְּמַעֵל מַעַל

Palliare pallium, Levit. 5.15. So the Latines ſay, *gaudere gaudium.* Theft coloured under pretence of religion.

have their sacrifices more ready at hand; but Christ called this theft, *Yee have made my house a den of theeves, Mat.* 21.13.

Theft coloured under pretence of charity.

Secondly, this sort of theft is coloured under pretence of charity; as *Iudas* theft was, when he saw *Mary* powring a boxe of oyntment upon Christs head, hee said, *What needed this waste, might not this have beene sold for so much, and have beene given to the poore:* this *he spake* (saith the Evangelist) *Not because hee cared for the poore, but because hee was a thiefe and had the bagge, and bare what was put therein, Mar.* 12.5,6.

Theft coloured under pretence of merchandice.

Thirdly, this theft is couloured under pretence of merchandize, *Hos.* 12.7. *Hee is a merchant, and the ballance of deceit is in his hand,* in the Hebrew it is, *Hee is a Cananite, and the ballance of deceit is in his hand.* He deceiveth the buyer not openly, but under the pretence of equity, and he is called a *Canaanite,* because the *Cananites* were given much to deceive in buying and selling. So *Ezek.* 17.4. *He cropt off the top of his young twigs, and carried it* [*Eleretz cenagnan*] *to the Land of Canaan,* that is, he carried *Zedekias* to *Babylon, to the land of traffique,* or to the land which used deceit in their traffique.

A *Canaanite* for a deceiver.

אל ארץ כנען

Vnderpretence of law,

Fourthly, this sort of theft is coloured under pretence of law; such was the colored theft of *Zacheus* the Publican, *Luc.* 19.9. When hee had taken mens goods *per συκοφαντίαν*, by forged cavillations; if any man had spoken any thing against him, he accused them as wrongers of the law, and that hee did nothing to them contrary to the law.

Theft coured with faire pretences.

Fiftly, when men colour their theft under faire pretences, such were these who tooke out the seeling out of the house of God, and seeled their owne houses with it, *Ier.* 22.14. and that it might not appeare to be the seeling of the house of God, they painted it over with Virmillion; yee should have seene there a faire and neat house

house, but the wood was stollen out of the house of God, and handsomely painted over, that no man might know it.

Sixtly, theft is coloured, when mens senses are deluded by sleight, and when coggers with the dice win mens money from them, and the Apostle alludeth to this, *Ephes.* 4. 14. ***Be not carried about with every wind of doctrine by the sleight of men***; ἐν τῇ κυβείᾳ τῶν ἀνθρώπων; that is, with such sleights as they use at dice, and this is called *Stellianatus*, cozenage; so when the simpler are overreached by the more crafty, this is called πανουργία, and he who is easily deceived this way is called ***Pothe***, and therefore it is good to have the craft of the Serpent with the simplicity of the Dove.

Theft coloured by deluding the senses. *Allusion.*

κυβεία *Lusus alea, ipse actus luendi aleæ seu tesseris.*
πανουργία *calliditas, vafrities.*
פתה *Simplex.*

In all sort of bargaining, the will should have the full consent; now when the understanding is blinded which determineth the will, then the will cannot give the cleare and expresse consent: as in violent and open theft, the stronger overmatcheth the weaker; So in covered theft, the crafty overreacheth the simpler.

In bargaining the will must have the consent.

Observe how God hath alwayes met this coloured theft; *Iacob* by coloured theft tooke the birth right from *Esau*, but see how *Laban* payed him home againe, giving him *Leah*, in stead of *Rachel*. So the *Gibeonites* by craft deceived *Ioshua*, but *David* and *Salomon* made their posterity servants and drudges in the house of God. So *Iehojachim* brought his kingdome to ruine, *quia commiscuit se cum ista cedro*; because he medled with the cedars of the house of God, to seele his owne house with them, *Ier.* 22. 15. And thus the Lord, *Psal.* 18. 26. *sheweth himselfe froward with the froward, and crafty with the craftie:* but 2 *Sam.* 22. 27. the letters are transposed when the same matter is handled, to note some singular thing in this, how the Lord changeth himselfe to these subtill and crafty deceivers, and taketh them in

God hath punished coloured theft.

2 *Sam.* 22. 27. *est* תתפל *sed Psal.* 18, 26. תתפתל *cum perverso perverteris, sic, cretizat. cum Cretensibus.*

in their owne craft; the greateſt victory, that is, to kill a man with his owne ſword. *David* ſaid of *Goliahs* ſword, *There is no ſword like to that*, 1 *Sam.* 21.9.

Concluſion. The concluſion of this is: The Lord who abhorreth hypocriſie in our Religion, lying in our ſpeech, and that a man ſhould not weare a womans apparrell; ſo doth he likewiſe abhorre and deteſt covered theft.

CHAP. V.

Of Vſury.

Commandement. VIII.

Pſal. 15.5. *Hee that putteth not out his mony to uſury, ſhall never be moved.*

VSury is a coloured ſort of theft, and it is expreſſed by diverſe names in the Scriptures. Firſt, it is called [*Neſhek*] biting, and by alluſion and change of letters, it may be called [*Nahhaſh*] a Serpent: For as *Chryſoſtome* marketh well upon the fift of *Matthew*, the money of the uſurer is the biting of the Serpent *Aſpis*; for he that is ſtung with this Serpent, feeleth no paine for the preſent, but a certaine tickling and delight; then he falleth in a ſleepe, and in the meane time, the venome of the Serpent ſpreadeth it ſelfe through his body, commeth to his heart, and ſo killeth him. So hee who borroweth money from the uſurer, thinketh it ſweet, but it conſumeth the whole ſubſtance, and bringeth a man to povertie, it is called alſo [*Tarbith*] and [*Marbith*] multiplication, becauſe it multiplieth, and the Chaldee calleth it [*Hhabbulah*] *perditio*, deſtruction, becauſe it deſtroyeth a mans ſubſtance, and the Greekes call it τόκος ἀπὸ τῶ *pario*, *Ier.* 5.27. *As a cage is full of birds, ſo are their houſes full of*

נֵשֶׁךְ *Morſus.*
נָחָשׁ *Serpens.*

Simile.

תַּרְבִּית
מַרְבִּית
חֲבוּלָה
τόκος ἀπὸ τῶ *pario.*

of deceit; therefore they are waxen rich. Marke the comparison; as the fouler ſetteth a trap to catch the birds, (which is called *decipula à decipiendo*, to deceive) he ſcattereth a little corne to enſnare the birds, and then catcheth them in a trap: So the houſe of the uſurer draweth the poore man as to a ſnare, he ſeeth ſome hope of gaine at the firſt, like a little handfull of corne ſcattered before the birds; but in the end it proveth but a ſnare to him.

Now that we may finde out what uſury is, wee muſt do as they who carve out Images, they cut off this and this to make it that; ſo muſt we proceed in finding out what uſury is, it is not this nor that, but it is this, and then we come to the definition of it.

Vſury cannot be found out by the perſons who borrow, nor by things lent, nor by the law.

Firſt, we cannot finde it out by the perſons to whom we are forbidden to lend on uſury, as thou ſhalt not lend on uſurie to the poore of my people, or, thou ſhalt not lend upon uſury to thy brother a Iew.

Secondly, wee cannot finde it out by things lent, as thou ſhalt not lend upon uſury, money, corne or wine, *Deut.* 23. 19. for there is uſury alſo in other bargains.

Thirdly, neither can it be found out well by the reſtraint of the law, as that is uſury which is forbidden by the law; wherefore to come by the nature of it, is to define it, and ſo we ſhall know what it is.

Obiect.

It may be ſaid, that the morall law bindeth all equally alike; but this law againſt uſury bindeth not all equally alike, *Deut.* 23. 19, 20. *Thou ſhalt not lend upon uſury to thy brother, unto a ſtanger thou mayſt lend*; therefore it may ſeeme not to be a morall law.

Anſw.

By ſtranger here is meant onely the *Canaanite*, thou mayſt lend uſury to that ſtranger; that is, to the *Canaanite* whom thou art to deſtroy, [*Lanochre pro leanochre*] *Contra quem jus belli eſt, contra eum jus uſuræ*, it is lawfull to take uſury of him, againſt whom it is lawfull to make warre; and that it is not meant of every ſtranger it is

לנכרי exclusa ה pro להנכרי extraneo iſti, id eſt, reliquis iſtis Cehananæorum.

The Iews hard dealing with the Christians, condemned.

is cleare, *Psal.* 15.5. *He that putteth not out his money to usury*, the best interpreters of the Iews adde, *etiam Gentili.*

Wherefore the practise of the Iewes at this day, who take usury of us Christians counting us strangers, is condemned by their fathers who lived long since; the Iewes call us Christians, *Edomites*: *Esau* was *Iacobs* brother, and if wee be *Edomites*, then they should take no usury of us, because we are their brethren.

Ob.

If thou lend money to any of my people, that is poore by thee, thou shalt not be to him as an usurer, Exod. 22.25. here it may seeme that they might lend unto the rich upon usury, but not to the poore.

Answ.

The poore are called Gods people in a speciall manner.

The meaning of the place is, *Thou shalt not lend upon usury to my people*, but especially to the poore of my people, for God calleth the poore his people after a speciall manner, *Psal.* 14. 4. *They eate up my people as they eate bread*, that is, the poore, they are his people, both because they are within the covenant, as also in respect of their estate and condition, because they are poore, the Lord taketh the protection of them.

Secondly, *Thou shalt not lend to the poore of my people upon usury*, therefore yee may lend to the rich, this will not follow. *Ye shall not curse the deafe, nor put a stumbling blocke before the blind, Levit.* 10.14. therefore yee may curse him who heareth, or yee may put a stumbling blocke before the seeing, this will not follow.

Againe, wee cannot finde out this usury by things lent upon usury, as money, victuals, &c. *Deut.* 23.19.

Object.

First, they say, *pecunia non est lucrativa*, money of it selfe cannot make gaine, therefore no gaine should be taken for it.

Answ.

Although money be not fertile in it selfe, yet by use and interchange it may be made fertile, *Mat.* 25.20. *Behold I have gained five talents moe*; and therefore money is called ἐργαζομένη vel ἐνεργὸς, which is put out to use; but when

when it is hid in the ground and put to no use; then it is *pecunia ἀργὸς & otiosa*, money that maketh no gaine.

Object.

Some say that husbandry is *secundum naturam*, according to nature; merchandise is *præter naturam*, besides nature, but usury is *contra naturam*, against nature.

Biting usury is *contra naturam*; but all sort of gaine gotten by industrie and travell, is not *contra naturam*, against nature.

Answ.

Object.

No gaine should be taken for that which perisheth in the use, as money, corne, wine, &c.

Money, corne, and wine, perish in the use, but this is not through the default of the lender, but the defect is in the thing which is lent, which cannot be used unlesse it perish; *Non vi contractus perit, sed ratione rei*, and it perisheth in the use altogether to the lender: therefore the borrower is bound to the lender to make it good.

Answ.

Object.

As this were great wrong to seeke fruit of that bread, or that wine which a man consumeth in the use, so it is great injustice to seeke profit for that money which perisheth in the use.

Answ.

But this cleareth not the doubt, for they seek no profit, *pro hoc individuo quod perit*, but for the same in kind.

Vsury cannot be found out by the restriction of municipciall lawes.

Thirdly, wee cannot find it out by the limitation of municipicall lawes, for they vary very much, and they rather restraine the abuse of it, than they allow it; they tollerate it for the necessity of the people, but they restraine it, lest they should too farre exceede in taking usury, and this law cannot be a fit rule to permit alike to be taken in every place; for as a Physitian cannot let bloud of all his patients alike, but taketh of some more, and some lesse; So Princes deale with their subjects, according to their riches or poverty.

Simile.

They who limitate it to the summe; first, they condemne simply *decimam usuram*, which in the space of an hundred moneths equalleth the summe, that is ten of the

What usury condemned.

the hundred; such was the usury of the Iewes. Secondly, they condemned *usuras usurarum*, usury of usury; It is observed that the beasts which are most imperfect, *superfætant*, and they will be breeding young ones, they will have young ones in their belly, and they will have young ones sucking them all at once. So these usurers multiply gaine upon gaine, and *superfætant*, which is a most unperfect kind of birth. So they condemne monethly usury,

Allusion.

Hosea alludeth to this, *A moneth shall devoure them with their portion*, *cap.* 5. 7. *Aristophanes* reporteth how the people of *Greece* were much troubled with this monethly usury, and they desired that the witch *Medea* might cause the moone to stand still with her inchantments, that so she might not come so often about in her revolutions, and they be forced to pay their monethly usury.

What usury the Romans allowed.

The Romanes allowed *unciarium fænus*, or *centesimam usuram*, twelve in the hundred, and this was called *hæreditas ex asse*, *vel centesima*, because their *Libra* was divided in twelve parts, they might not take then *Sextans*, two of the whole summe; or *Triens*, three of the whole summe; or *quadrans*, foure of the whole summe; or *quincunx*, five of the whole, as *Ioseph* did, *Gen.* 41. 34. or *semis*, the halfe of the whole; or *septunx*, the seaventh part of the whole; or *bes*, the eighth part of the whole; or *dodrans*, the ninth part of the whole, *dempto triente*; or *dextans dempto sextante*, taking away two from twelve, or *deunx*, *dempta uncia*, to take all except one part.

The law of the twelve tables forbad all usury except *unciarium fænus*, one of twelve; and according to our reckoning is 8. and $\frac{1}{3}$. Then *rogatione tribunitia ad semiuncialem redacta est*, it was restrained to the sixt part of the whole; and according to the English to foure of the hundred and $\frac{1}{16}$. and at last, they forbad it altogether *& posuerunt furem condemnari duplo, duplo fænoratorem quadruplo*; they ordained that a thiefe should pay

pay two fold, but an usurer should pay foure fold.

Some Emperors have abolished usury altogether, and some have permitted it; *Leo* the Emperor discharged it altogether, but *Anastasius* was glad to permit it againe, at the earnest sute of the people of *Constantinople*.

Some Emperors have abolished usury altogether.

We have not found out as yet what this usury is; usury is a lending for gaine, onely *vi mutui*, this sort of lending is not lending at all; for lending must be free for a time, as a gift is simply free: to lend, and not freely to lend, is not to lend. A thing is attributed three manner of waies, as they say in the schooles; *univocè*, *analogicè*, and *æquivocè*; either properly, by way of analogie, or improperly, Example, this word God is attributed to God properly; to the Magistrate, by way of analogie. *Psal.* 82. 6. *I said ye were Gods*, and to the devill improperly. 2 *Cor.* 4. 4. *In whom the God of this world hath blinded the mindes of them.*

One thing is attributed three waies.

Example 2. this word *Satan* is properly attributed to the devill, and by way of analogie to *Iudas*, *Ioh.* 6. 70. and to *Peter* improperly. *Marke* 8. 33. *Get thee behind me Satan.*

A liquid attribuitur. { *Vnivocè.* *Equivoce.* *Analogice,*

Example 3. This word father is spoken properly of the naturall father, who begetteth his child; by way of analogie it is given to Preachers. 1. *Cor.* 4. 15. and improperly it is given to Idols: *Ier.* 2. 27. *They say to the stocke thou art my father.* So this word *to lend*, is taken properly, when a man *lendeth freely looking for no gaine. Luc.* 6. 35. *So thou shalt lend unto many nations and thou shalt not borrow. Deut.* 28. 12. Secondly, by way of *Analogie*, as when we say, Lend me your helping hand; and thirdly, *æquivocè* or improperly, to lend for gaine.

Againe, to lend for gaine is to sell their charity, *Gratis accepistis, gratis date*; *Mat.* 10. 8. that which men freely receive, they should freely give; as when *Gehazi* sold that gift which was given freely.

Vsury what?

Vsury is, to make simply a bargaine or contract of gaine, whether the borrower have made gaine of it or not; this is exacting usury; see *Psal.* 109. 11. *Nehem.* 5. 7. *Deut.* 15. 2, 3.

To make a contract this way, I will have gaine simply for my losse, that is not a lawfull bargaine, and that is usury: but if it bee made this wayes, I will have gaine if you make any gaine, this is no usury, for this is lawfull *in societate contractus*, in societie of contract; so if ye lose I will lose, this is no usury; but simply to make the contract thus, I will have gaine whether yee have losse or gaine, this is biting usury, 2. *Cor.* 8. 13. *I meane not that other men be eased and ye be burdened, but that there be an equality*: and the Iewes marke that there bee foure sorts of men; the first are they who say, thine is thine and mine is mine; such are they who live onely by themselves, having no society with others.

1
שלי שלי ושלך שלך
meum est meum & tuum est tuum.

2
שלי שלי ושלך שלי
meum est meum & tuum est meum.

3
שלי שלך ושלך שלי
meum est tuum & tuum est meum.

4
שלי שלך ושלך שלי
meum est tuum & tuum est tuum.

The second are they, who say, mine is mine, and thine is mine; those are robbers and oppressors.

The third sort bee they who say, mine is thine, and thine is mine, as those who lend and borrow for gaine.

The fourth sort are those, who say, mine is thine, and thine is thine; and such are true *Israelites*, who lend to their brother *Looking for nothing againe, Luc.* 6. 35.

Obiect.

Exod. 21. 19. *If hee rise againe and walke upon his staffe, then shall he that smote him bee quit, onely hee shall pay for his time*; that is, the losse of his time, because hee might have gained so much in this time. Why then may not a man take gaine for laying out of his money.

Answ.

The fault was in the striker, therefore he was to pay so much to him whom he hurt, but if there be no fault in the borrower, and he have done his endeavour, if there bee no gaine, the lender ought to seeke none from him, but if through his default there bee losse, then he is bound to pay to the lender.

Gregory Nisſen ſpeaking againſt the uſurers, ſaith, *Vſurarius neſcit laborem agrorum colendorum, mercaturam non exercet, ſed uno loco conſidens immanes domi ſuæ feras nutrit; vult omnia ſibi inarata, & ſine ſatu gigni, cujus aratrum eſt calamus, ager charta; ſemen atramentum; pluvia, tempus quod illi pecuniæ fructum auget occultis incrementis, falx eſt illa rei repetitio, & area eſt domus, in qua miſerorum fortunas ventilat*, that is, the uſurer hath no skill to labour the ground, he knoweth not how to play the merchant, but ſitting ſtill in one place, hee nouriſheth a company of wild beaſts in his houſe, he will have all things to grow, and to bring forth without plowing or ſowing, his plough is his pen, his inke is his ſeede, the paper is his field, and time is the latter raine which maketh his cornes to grow, and the ſickle is the exaction of his uſury, and his houſe is the barne in which hee winnowth the poore mans goods.

Gregorianus Niſſen.

The husbandry of the uſurer.

The *Ammonites* and *Moabites* might not enter into the congregation of the Lord, even to their tenth generation, becauſe they met not the people of God with bread and water, in the way when they came out of *Egypt*, *Deut.* 23. 4. how ſhall theſe miſerable wretches the uſurers enter into the Lords Tabernacle, who not onely withhold bread and water from the poore, the Lords people, but alſo doe take from them that which ſhould ſuſtaine their life.

Vſurers are more injurious to the poore then the *Ammonites* were to the *Iſraelites.*

Theſe biting uſurers were ſo abhorred in the primitive Church, that as they condemned the uſurer himſelfe; ſo they made the Scribes who wrote the bonds, and alſo the witneſſes, uncapable of any benefit; and that no teſtament or latter will, written by ſuch ſhould be valide. The houſe of the uſurer was called *Domus Satanæ*, the houſe of the divel; and they ordained that no man ſhould eate or drinke with ſuch uſurers, nor fetch fire from them, and after that they were dead,

that they should not be buried in Christian buriall.

Conclusion. 1. The conclusion of this is, *Ezek.* 18. 13. this sinne is matched with theft: and *Verse* 10. with adultery, and *Vers.* 11. with violence, it is the daughter of oppression, and sister to Idolatry, and hee that doth these things shall not *dwell in Gods holy hill, Ps.* 15. Albeit those worldlings thinke themselves more honest then theeves and adulterers, yet the Lord maketh their case all alike.

Conclusion. 2. Secondly, although the usurer by his usury get wealth, yet it shall not continue with him, hee *that by usury and unjust gaine encreaseth his substance, hee shall gather it for him that will pittie the poore, Prov.* 28. 8. and *Iob* saith, that though he (that is, the oppressor or usurer) heape up silver as the dust, and prepare raiment as the clay; he may prepare it, but the just shall put it on, and the innocent shall divide the silver.

And they applyed that place, *Prov.* 15. 27. *Hee that hateth gifts shall live*: that is, hee that taketh not usury for his money, for to take gifts is to take usury. *Psalme* 15. 5. *He that putteth not out his money to usury, nor taketh reward upon the innocent*: in the Hebrew it is, that taketh not gifts for his money: *but hee that is greedy of gaine troubleth his owne house*; that is, brings both his house and posterity to ruine, for usury is like a canker or moth that consumeth all that a man can gaine.

CHAP

CHAP. VI.

Of Sacriledge.

Commandement. VI.

SAcriledge is coloured theft for the moſt part, under ſome pretence of law.

It is defined thus; Sacriledge is an inverting and turning of thoſe things to other uſes, which were dedicated to God and his ſervice; as when they bought and ſold in the Temple, they made it a den of theeves: ſuch was the ſacriledge of *Ananias*, *quando intervertit aliquid*, when hee changed ſomething which was dedicated to a holy uſe, to his owne private uſe, *Act.* 5. 2.

Sacriledge what?

The Prophet *Malachi* ſpeaketh much againſt this ſinne of ſacriledge, *Will a man rob God? yet ye have robbed mee*, *Malac.* 3. 8. the very terme ſeemed ſo odious to the ewes, that they ſtraight way denied, and they tell the Prophet, that they had committed no ſuch ſinne, *Wherein have wee robbed thee?* the Prophet anſwered them, *In tithes and offerings*, as if hee ſhould ſay, Doth it not content you, to withhold from man his right; but yee will rob God alſo? what a ſinne it is for children to rob their parents? God is your father, and the Church is your mother, will yee bee ſo unnaturall children as to rob them, God hateth wrongs againſt whomſoever they be committed. *Salomon* ſaith, *The righteous man regardeth the life of his beaſt*, *Prover.* 12. 10. How great a wrong is it then to offer wrong to a man, who is like to our ſelves? And if the Lord commanded us to helpe our enemies beaſt, much more to helpe our brother. 1. *Cor.* 6. 6. *A brother goeth to law with brother*, if no injury may bee offered to a brother, much leſſe to a ſuperiour, and that to a high ſuperiour: When *Shimai* railed againſt *David*, what ſaid *Abiſhai*: *What hath this dead*

What it is to rob God.

Great injury to rob God.

The sinne of sacriledge exaggerated.

dea doggeraile against the King? let mee goe I pray thee, and cut of his neck, 2 *Sam.* 16. 9. The injury is yet aggravated, if there come *respectus beneficij*, in respect of the great favour and kindnesse showne by him to those who offer him injury: but when contempt is joyned with the injury, that exaggerateth the sinne most of all: when *Ioseph* had feasted his brethren, *Gen.* 37. and then to steale his cup, what great injury is this? *How can wee open our mouthes in this behalfe.*

But when men leave off to sinne against men, and begin to wrong God himselfe, to sinne against the heavens; this is a great sinne, *Esay* 7. 13. *Is it a small thing that yee will weary men, but ye will weary my God also?* he is not our inferiour, he is not our equall, but he is our superiour and that in the highest degree; what great sinne is it then to rob him? the Saints of God have beene of another minde, *Psal.* 116. 12. *What shall I render to God for all his benefits*, and not onely the Godly, but also the hypocrites. *Mic.* 6. 6.

Quest.

But how commeth it that the Lord requireth such a duty of man.

Answ.

Why the Lord required the tith of them who dwelt in *Canaan*.

The earth is the Lords and all that is therein, Deut. 10. 14. *Psalm.* 24. 1. And God the father gave his sonne *the ends of it for a possession, Psal.* 2. 8. God the sonne againe substituted under the law, the Priests, the Levites and the poore for his deputies, and hee would have the Iewes, as his tenants and farmers, to pay a dutie in homage to him. When God gave the earth to *Abraham* and to his seede, he received a tithe of him *in signum universalis dominij*, in token of his absolute dominion. *Pharaoh*, when hee had gotten the whole land of *Egypt* in his hand, *Ioseph* tooke a fifth part of the increase for him: *Gen.* 41. 34. but God dealt more liberally with the Iewes, hee sought but the tenth part from them, although all was his owne. So God now under

under the Gospell will have men to honour him with their substance, and to give of their riches for the maintenance of his worship.

Quest. What was the difference betwixt things dedicated, and sanctified under the law; and things which now are bestowed upon holy uses under the Gospell?

Ans. For the better understanding of this, wee must marke that there was a twofold dedication under the law: First when they dedicate the propertie to God, but not the use, as their new houses, *Deut.* 20.5. So *Psal.* 30. *in the inscription.* They did this as indwellers in *Emmanuels land*, and it was a curse to them if they dwelt not in their new houses, they were *loci ut sic* to them, (as the Schoolemen speake) but our houses are *loci ut loci* onely. When wee dwell in our new houses, wee pray to God that he would blesse us in them, but this is *invocativa sanctificatio* onely, and not *constitutiva*. Wee hold our houses of him who is Lord of the whole earth; but wee hold them not of him in type, as they who dwelt in *Canaan*, it is not a curse now if a man build a new house and dwell not in it.

Difference betwixt things dedicated under the Law, and things given for holy uses under the gospel.

Sanctificatio { *Invocativa.* / *Constitutiva.*

The second sort of dedication was, when the Iewes resigned to the Lord both the property and the use of those things which they consecrated and dedicated. As when *Arauna* the *Iebusite* dedicated the ground for building of the Temple, when *Arauna* did separate that part of the ground for that holy use, it was both dedicated and designed. But a man under the Gospell; when hee giveth a plot of ground for a religious use, it is not for the dedication of the ground that the Church accepteth of it, but onely because it is a fit peece of ground for such an use, and the man is willing to give it.

The dedication againe under the law was such, that the thing dedicated might not be transferred to another use; the ground upon which the Temple stood was so

A great difference betwixt the dedication of our Temples, and the Temple of Ierusalem.

dedicated that they might not build a temple in another place, neither for commodity or ease of the people, as *Ieroboam* did, 1. *King.* 12. 26. but under the Gospel, where a place is designed for the worship of God, it may bee changed to a more commodious place; it is not the dedication then that maketh it a permanent place, but a commodity onely.

Objection.

But it may be said, that things dedicated to the Temple under the law, were changed to a civill use, as *Goliahs* sword was given to *David*, and the shew bread to relieve his necessity.

Answer.

Things dedicated under the Law differed from things dedicated under the Gospel.

The ceremoniall dedications gave place to the safety of the life of man, but things designed now under the Gospel; yeeld further, even to the ease and commodity of man, the Temple it selfe might not be changed to any other place, neither for the commodity, nor ease of the people, because it was the maine type and wardrobe of all the ceremonies, therefore it was sacriledge to turne it to any other use.

It was unlawfull to change things dedicated under the law to the service of God, to any other use, *Prov.* 20. 25. it is a snare for a man to devoure that which is holy, and after vowes to enquire. *Athalia* tooke the pole money that was appointed for the service of God, and did dedicate it to *Baal.*

Quest.

Whether was it a greater sinne to robbe God under the law, or to rob him now under the Gospel?

Answ.

In what respect sacriledge is greater now then under the Law.

If ye will respect the thing consecrate, it was a greater sinne to rob God under the Law, then now; but if yee will respect them who commit the sinne, it is a greater sinne now, because men now, have greater knowledg under the Gospel, then they had under the Law. Example, if a rich man should steale but one sheepe from a poore man, it were a greater sinne in respect of the person, then if a poore man should steale ten sheepe from a rich man; but

but comparing one sheepe and ten sheepe together; it is a greater sinne to steale ten sheepe then one.

Things dedicated to Idolatrous uses may be changed into holy uses

Things given to idolatrous uses should bee turned to good uses: Example, our forefathers bestowed tithes to idolatrous uses for the most part, and there were two causes moved them to doe this, the *impulsive* cause, and the *finall* cause; the *impulsive* cause, which moved them in time of ignorance and blindnesse, to give something to the Church, was to pray for the dead, and other superstitious uses; yet the finall cause was still to serve God, as may bee seene in their evidences and donations, which ever beare this clause, *Deo & Ecclesiæ*, before they make any mention of Saint, or other superstitious uses. The *finall* cause ceaseth not, neither the effect, although the *impulsive* cause cease, therefore those things which have beene Idolotrous may be turned to holy uses.

Causa { *Impulsiva.* / *Finalis.*

How the Temple was a house of prayer.

The temple was the house of prayer, not onely because they prayed in it, but also because the Lord promised to heare them for the Temple sake; therefore it was sacriledge in them to make this house a den of theeves.

Conclusion.

The conclusion of this is, let us learne to *honour God with our substance. Prov.* 3. 9. there are many now who fall downe before the Lord, but they fall not downe as the three wise men did, who offered *gold, myrrhe, and incense to him, Matt.* 2. 11. but they are farre worse who rob him, See the judgements that lighted upon *Shishak* king of *Egypt*, *Athalia* and *Nebuchadnezzar*, *Antiochus*, and *Crassus*, for robbing the Temple of God.

CHAP.

CHAP. VII.

That every man should have a lawfull calling.

Commandement VIII.

Ephes. 4. 28. *Let him that stole steale no more, but rather let him worke with his hands the things that are good.*

The affirmative part of this Commandement.

TO preserve men from theft and unjust dealing, first he must have a calling; secondly, a lawfull calling; Thirdly, he must be diligent in his calling; and lastly, he must continue in his calling.

A man must get his bread with the sweat of his brow, or with the griefe of his minde.

First, hee must have a calling; hee must get his bread with the sweat of his browes, or with the griefe of his minde; with the sweat of his browes, as those who labour with their hands; and with the griefe of his minde, as those who rule and governe others: hee must either doe as the eye doth, which directeth the body; or as the hand doth, which worketh for the body. The Doctors of the Iewes had some callings, as *Paul* was a tent maker, and some of them were tanners, and bakers, and Christ himselfe was a carpenter untill he was thirty yeares of age, *Marke* 6. 3. *Is not this the Carpenter, the sonne of Mary.* The Iewes have a proverbe in the *Talmud*, *Bona est doctrina legis, & via terræ*; they call *via terræ*, some reade, it is good to bee a Doctor of the Law, and likewise to have some trade with it.

The Doctors of the Iewes had some trades

Beggers have no calling, it was in the decaying estate of the common wealth of *Israel* when they were suffered to begge; the Hebrewes call this, *quærere panem*, that is, to begge, *Iob* 15.23. *Psal.* 37.25. bread here doth not signifie all things comfortable for the life of man, but the baseſt

Quærere panem quid apud Hebræos.
πτώχος the impotent begger, πένης the sturdy begger.

baſeſt things for the entertainement of his life. 1. *Sam.* 2. 5. *They that were full, have hired out themſelves for bread*, that is, for the meaneſt things to ſuſtaine their life, and ſuch are called [*Machaſir gnal hepatachim*] *oſtiatim petentes* begging from dore to dore, *Marc.* 10. 46. when men willingly profeſſe poverty, this is not a lawfull calling; ſuch were [*ebjonim*] the *Ebionites*, & ſuch are the beging friers

Secondly, he muſt have a lawfull calling. *Epheſ.* 4. 28. *Let him worke with his hands the things which are good.*

Some callings are honorable in themſelves, as the miniſtry, 1. *Tim.* 5. 17. Secondly, ſome are praiſe worthie in themſelves, but honorable onely in reſpect of the end, *Eccleſ.* 38. 1. *Honora medicum propter neceſſitatem*; honour the Phyſitian with the honour due unto him, for the uſes you may have for him; he is to be praiſed for the skill which he hath, but when hee cureth the body, that it may bee a fit inſtrument for the ſoule, this maketh him honourable.

Thirdly, ſome are onely praiſe-worthy, as ἀποχειροβιωτοι, thoſe who live by handly trades; when the vertuous woman ſpinneth, and maketh cloathes to her husband; then ſhe is praiſed in the gates of the city, *Prov.* 30. but no calling is to bee termed ſordide, or baſe, as the Moraliſts terme them.

Such callings are lawfull, which the holy men of God have uſed, as *Alpheus* in the ſyriacke is called *hhalphus*, from [*hhalaph*] *permutare*, to change; he was κολλυβιστὴς *numularius*, a changer of money; & *Iohn* calleth thoſe κερματισταὶ changers of ſmall money, *Ioh.* 2. 14. So *Debora* was *the wife of Lapidoth*, a lampe maker, ſo *Lydia* was a ſeller of purple; *Ioſeph* a carpenter; *Simon* a tanner, and *Paul* a tentmaker.

To deteſt any lawfull calling is a great ſinne, as the ſuperſtitious *Egyptians*, deteſted all ſhepeheards, becauſe they both kept ſheepe, and killed them, which the *Egyptians*

בחסיר על הפתחים *Oſtiatim petentes.*

אביונים *ab* אבה *deſiderare, petere.*

Some callings are honorable in themſelves, and ſome praiſe worthy

Some callings praiſe worthy.

Callings uſed by the holy men of God are lawfull.

חלף *permutare.*

לפיד *Lampas, fax tæda.*

No lawfull calling to be deteſted.

Why *Pharaoh* would not ſuffer *Ioſeph* to touch his meat.

Egyptians honoured as their gods: & I take this to be the reaſon why it is ſaid, *Gen.* 39. 6. *That Potipher left all that he had in Ioſephs hands, and hee knew nought that hee had, ſave the bread which he eate*, that is, he would not ſuffer him to touch his meate, for hee held him to bee an uncleane Hebrew, becauſe he eate the fleſh of ſheepe and oxen. So the Iewes deteſt al Phyſitians, they have a proverbe in the Talmud, *Optimus inter medicos ad gehennam*, the beſt of the phyſitians is worthy of hell. To gather tribute is a thing lawfull, and yet the Iewes hated all the Publicans who gathered it: ſo they would not ſuffer a painter to dwell amongſt them; and this is the fault of moſt of our gentry when they ſpeake of handie trades, they ſpeake baſely of them, they cannot ſuffer their children to be brought up in any ſuch trade, therefore their children when they come to age, ſay with him in the Goſpel, *Digge I cannot, and to begge I am aſhamed*, *Luke* 16. 3. therefore I will falſifie my maſters account.

Callings againſt the firſt Commandement.

Callings which are not lawfull to be uſed, are ſuch as are breaches of the commandements, as the man who kept the damoſell, that had the ſpirit of divination, becauſe of the gaine which ſhe made to him by her divination, *Acts* 16. 16. So thoſe in *Epheſus*, who profeſſed curious arts, *Acts* 19. 19. So the mourning women who mourned, *Ier.* 9. 17. having no hope of the reſurrection, theſe callings were againſt the firſt Commandement.

Callings againſt the ſecond Commandement.

Againſt the ſecond Commandement, to *make ſilver ſhrines to Diana*, *Act* 19. 24. So thoſe ſuperſtitious callings which the Iewes have found out, and which they ſell for mony in their ſynagogues at this day, as the office of *Gelilah*, to open the roll of the law, and to wrap it up againe: So the office of *Hagbacch*, to carry about and elevate the booke of the Law: ſo the office of *Etzchaim*,

Buxtorfius in ſynagoga Iudaica, Cap. 22.

to

to touch the pieces of the wood unto which the volume of the Law is fastned. So the superstitious callings in the Church of Rome, all those are against the second Commandement.

Against the sixt Commandement, to use a trade to hurt, or put out the life of man, such were those *Sicarij*, *Act.* 21. 38. who wore *Cutlishes*, onely to stab men, and not as we doe, to defend our selves.

Against the seventh Commandement, to keepe a baudy house, *Num.* 25. 8. So to live by prostituting of their body, *Thou shalt not bring the hire of a whore*, *Deut.* 23. 18. The *Seventy* translate it πελέτφοεγς, that is, shee who continueth in prostituting her body for gaine. So the calling that hath affinity with this sinne, or can hardly be discharged without this sinne, should not be used; as for a woman to bee a taverner; see the affinity betwixt the whore and the taverner; first, [*zun*] in the Hebrew is called one that selleth victuals, and [*zanah*] is called *Scortari*: Secondly, πέρνημι, signifieth to sell victuals, and *scortari*, so among the Latines, *mereor* signifieth to sell, and *meretrix*, a whore, and *meritoria*, were the places where they sold victuals. *Rachab* was called πανδοκέυτεια, a taverner, but *Iames* calleth her an harlot, *Iam.* 2. 25. *Heb.* 11. 31.

So against the eight Commandement, the biting usurer, a trade against this Commandement, and the alchymists, who make men beleeve that they can change brasse or any other mettall into gold: one said well of this trade, *ejus initium est scire, medium mentiri, & finis mendicare*: that the beginning of it was a desire of knowledge, the midst of it a lie, and the end of it is begging. *Et chymia est casta meretrix, & multos invitat, neminem admittit*, that *Chymia* is a chast whore, alluring many to come to her, but suffereth none to touch her. So πρόξενος, or *proxineta*, that goeth betwixt the buyer, and

Callings against the sixt Commandement.

Callings against the seventh Commandement

קְבָרָה *Prostibulum, Lupanar.*

זוּן *alere.*
זָנָה *Scortatum est.*
πόρνημι.

Callings against the eight Commandement

and the seller; and maketh the buyer to buy the dearer; hee was called so, because hee hung out a signe to draw men to buy: from πίλος, the signe of the Vintner, So μονοπώλης, was hee who ingrossed all to his owne use, and carried it out of the country. For this *Nahum* calleth the merchants of *Ninive bruchos, the kanker-worme*; *bruchus* is a kinde of locust which consumeth all, and then flyeth away, *Nahum.* 3. 16. Thirdly, παντοπῶλαι, which are called *Dardanarij* by the Latines, who keepe up the corne untill it be scarce, that they may sell it at a dearer rate, hence came *Dardanariæ artes*, *Prov.* 11.26. *He that withholdeth corne, the people shall curse him, but blessing shall be upon the head of him that selleth it.*

Callings against the ninth Commandement.

Against the ninth Commandement, are jesters which the Greekes call γελωτοποιὸς, or παντομίμους, *Hos.* 7. 3. *They made the kings heart merry with their lies*; they were called παντομίμοι, because they used all the members of their body to make sport.

קָצִין
שֹׁטֵר
מֹשֵׁל

Thirdly, men must bee diligent in their calling, *Prov.* 6. 6. *Salomon* willeth sluggards to goe to the ant, that *provideth her meat in the summer, and gathereth her foode in the harvest*, and moreover he saith, that *shee hath no guide, overseer, or ruler*. *Salomon* setteth downe here all sorts of government. First, *Katzin* in aristocracie, and then *shoterim* in democracie, and *moshel* in monarchie; the Ant hath none of those rules, and yet she provideth well in summer for the winter; the sluggard that hath all these commanders, or at the least liveth under some of them, should learne to be diligent in his calling: *Salomon* goeth not farre off to seeke a master to teach him, but one that is ready at hand, and the basest of all the creatures. *Prov.* 10. 4. *Hee becommeth poore that dealeth with a slacke hand, but* [*jad hharutzim*] *the hand of the diligent maketh rich.* [*hharatz*] is to digge in the ground for gold: hee that is as diligent in his calling, as a man who

יַד חָרוּצִים

[a] חרץ *effodere.*

diggeth

diggeth for gold in the earth, that man shall become rich, *Prov.* 22.29. *Seest thou a man diligent in his calling, he shal stand before kings; non stabit* [*liphne hhashukim,*] *coram obscuris*, that is, before the meaner and baser sort who were cloathed in soyled blacke.

לפני חשוכים
Coram obscuris.

Lastly, men must continue in their calling, and not change from one calling to another, 1. *Cor.* 7. 20. *Let every man abide in the same calling wherein hee was called*, the Iewes give an example of one *Meyr* who changed his calling often: First, hee was [*hanechtom*] a baker: againe, he changed that calling, & he became [*sandalat*] a shoe-maker: Thirdly, he left that calling, and hee became [*sopher*] a scribe: and lastly, he became [*megnabhed gnoroth*] a skinner; and they said of this *Meyir hhalaph Meyir eth melachoth velo gnorocushi, Mutat Meyir artem suam, sed non pellem mutat Ethiops*, they meant that *Meyir* continued still a knave although he changed from one trade to another.

Men should continue in their callings.

הנחתום *Pistor.*
סנדלט *Calcearius hence commeth sandals.*
סופר *Scriba.*
מעבר עורות *Pellio vel qui concinnat pelles.*

A man may change his calling, first if the Lord call him to another calling, as when hee called *Elisha* from the plough, to be a Prophet. So he called the Apostles from fishers, to be fishers of men. So if they be called by the commonwealth, and have gifts for their calling, they may change their calling; but they must not change their calling onely for gaine, as the posterity of *Eli* did, who said, *Put mee into the Priests office that I may eate bread*, 1 *Sam.* 2.36. they desired to bee Priests onely for gaine, for a peece of silver, and a morsell of bread.

When a man may change his calling.

As a man is bound to use a lawfull calling, and to bee diligent in his calling: so hee must have a care to keepe that which he hath gained in his lawfull calling: therefore, *Prov.* 6.1. *Salomon* saith, *If thou bee surety for thy friend, if thou hast stricken hands with the stranger, thou art snared with the words of thy mouth, deliver thy selfe as a roe*

תקעת

roe from the hand of the hunter [*im takagnta*] *Si defixisti manum tuam*; *If thou hast striken hand with the stranger, Iob* 17. 3. *Who is he that will strike hands for me*; that is, who will give his word for me, giving his hand for my hand; this the Greekes of old called χαρπομὶς, χάρπος, is that part which joyneth the hand to the arme, which wee call the wrest; and they used when they gave their word for another, to give them their wrest to bee bound, whereby they signified, that they were bound now for him, for whom they had given their word.

The formes which they used when they became suerty.

There is a difference betwixt *vas* and *præs*; he was properly called *vas*, who gave his word for him who was ready to be carried to judgement; and *præs* was he who gave his word for the debt; all sort of suretiship is not condemned, but rash suretiship; be thou not amongst those that strike the hand, that is, bee not thou one of those who usually strike the hand. *Ruben* gave his word for *Benjamin*; and *Paul* gave his word for *Onesimus*; Christ was both our *præs* and our *vas*; he was *vas* presenting himselfe before the judge for us, there hee gave his word for us. *Psalme* 119. 122. *Subarrha servum tuum*; *be suerty for thy servant*: and so he was *præs* for us, paying our debt.

The difference betwixt *vas* and *præs*.

All sorts of suertiship not forbidden.

Conclusion.

The conclusion of this is, *Hee that will not worke, neither should he eate*, 1. *Thess.* 3. 10.

CHAP.

CHAP. VIII.

Of commutative justice.

Commandement VIII.

*Levit.*19. 30. *Iust ballances, just weight, a just Epha, a just hin shall ye have; I am the Lord.*

THe Lord craveth in this commandement that men exercise justice, both commutative and distributive.

God who made all things, *pondere, numero & mensura*, in weight, number and measure, *Wisd.* 11. hath commanded just dealing in weight, number, and measure, and hee addeth; *I am the Lord*, putting his subscription to it. There are two sorts of Magistrates, the one is *magistratus loquens*, the other is *magistratus mutus*; the one a dumbe magistrate, the other a speaking magistrate; the one, *in foro litigioso*, the other *in foro venali*; that is, the one in pleading of causes, the other in buying and selling; and the commonwealth suffereth dammage, as well by the one as by the other. To suborne the Iudge and make him give out a false sentence is a fearefull sinne; so to falsifie measures, *Hos.*12.7. *He is a merchant, and the ballance of deceit is in his hand.* The Lord who sitteth amongst the Iudges, to see whether they doe justice or not, he sitteth also in this judicatorie, to see to matters whether they goe right or wrong.

Magistratus { *Loquens.* / *Mutus.*

These weights and measures are called *the Lords worke*, *Prov.*16.11. they are called *the Lords worke*, because they please him, *Prov.* 11.1. *For a just weight is his delight.* So *Ioh.*6.29. *This is the worke of God, to beleeve*

Measures called the Lords worke.

leeve in him, that is, *it is the worke of God which pleaſeth him*. And marke what great care the Lord had to preſerve theſe meaſures and weights; the ſhekell was called *the ſhekell of the ſanctuary*, *Levit.* 27. 25. *Exod.* 30. 13. and after the captivity, hee renued this precept concerning the ſhekell, *Ezek.* 45. 12. that all corruption in meaſures might be taken away, becauſe it was kept in the Sanctuary; and the common ſhekell was rectified by it. So the meaſures of the foote were kept in the Capitoll amongſt the Romans, and among us; one towne hath the keeping of the ſtone, another of the pecke, and another of the elne.

Meaſures naturall by inſtitution.

Theſe meaſures of commutative juſtice were, firſt, naturall; ſecondly, by inſtitution; naturall were theſe, when men interchanged wares with wares, as neat for ſheepe; hence it ſeemeth when they began to ſell for money, and had found it out by inſtitution, they put the print of the beaſt firſt upon the money, as *Iacob* bought it for ſo much mony, *Gen.* 33. 19. but *Act.* 7. 16. he bought it for ſo many peeces of ſilver: and this peece of money was called *Kaſhitah*, *agnus*, *Iob* 42. 16. and the Chaldee tranſlateth it *Hhurephah*, or *Hhurphan*, as they of *Peloponeſus* ſet a ſnaile upon their money; hence was their proverbe, *teſtudo ſuperabit virtutem ac ſapientiam*, money ſhall overcome vertue and wiſedome.

קשיטה
חורפה
חרפן

By inſtitution were firſt, their meaſures, and then their money; their meaſures, their fingers, the palme and the cubit: man is a compend of things both ſeene and not ſeene, and therefore whatſoever perfection is in any of them, the ſumme of it is found in him; the meaſures are taken from him as it is called *cubitus viri*, *Rev.* 21. 17. *He meaſured the wall an hundred and forty and foure cubites, according to the meaſure of a man, that is, of an Angell*, who appeared in the likeneſſe of a man, it is not called the Kings cubit, or the common cubit, or

Meaſures taken from the body of man.

the

the cubite of the Sanctuary, but a mans cubit; because it was borrowed from man first, and the Lord alludeth to this forme, *Esay* 40.12. *Who hath measured the waters with the hollow of his hand, and the heavens with his spanne*: these were first measures of liquid and dry things, taken from the body of man.

All usion.

The first measure taken from the body of man, was *digitus*, *a finger*, *Ier.* 52.21. *The thicknesse thereof was foure fingers.* When the Priest measured the incense which was to be offered, he measured it *digito annulari*, with his ring finger.

A fingerbroad the first measure taken from man.

קְמוֹצָה *digitus annularis.*

The second measure taken from the body of man was *Lepach*, *palmus*, 1 *Sam.* 17.4. *There came out a champion out of the campe of the Philistims named Goliah: whose height was sixe cubits and a spanne*, that is, *he was a spanne more than sixe cubits*: So *Esay* 48.13. *My right hand hath spanned the heavens.*

Palmus.

The third measure taken from man was the cubite, and it was of two sorts, either *cubitus communis*, a common cubite, or *cubitus decurtatus*; the short cubite; *cubitus decurtatus*, or the short cubit, was the halfe of the common cubite, *Iudg.* 3.16. *Ehud made him a dagger of a cubite length*, that is, halfe a cubite. *Cubitus communis seu Mosaicus*, the common cubite was twenty foure fingers from the elbow to the top of the finger; the flying booke of Gods curse was twenty cubits in length, and tenne in breadth; which measured those that were to be cut off, *Zac.* 5.2,3. this is the just cubite, *Ezek.* 41.8. *The reed is called a full reed of sixe cubites*, that is, a just reed. So *Gen.* 23.16. *Abraham gave to Ephron full weight*, that is, just weight, and of the cubites the reede was made up.

Cubitus { *Communis.* / *Decurtatus.*

They builded by the line and by the reed; the line served to make the wall streight, if any stone stood out, the line brought them to put it in; and the reed served to measure the length, the height, and the bredth; and

The line and reed served for building of the wall.

Rev. 21. 15. this is called *a golden reed*, in reſpect of the new *Ieruſalem* which was from above: this reed conſiſted of ſixe cubites, and *Ezekiel* addeth a palme, *Ezek.* 40. 5. *And in the mans hand was a meaſuring reed of ſixe cubites and an hand bredth*; the hand bredth is added here, becauſe the Angel came from *Babel*, and brought a reed with him from *Babel* which was ſhorter by a palme then the Iewes reed: therefore he addeth a hand bredth, to teach them that the ſecond temple ſhould not be equall in length and bredth with the firſt temple.

Why a palme was added to the reed in *Babylon.*

The line was a meaſure alſo, whereby they meaſured their ground, and their buildings. *David* alludeth to this, *Pſal.* 16. 6. *The lines are fallen to me in pleaſant places.* So *Pſal.* 19. 4. *Their line is gone out through all the earth.* The line, the preaching of the Goſpel came from *Ieruſalem*, which was the center, to the circumference, which was the whole earth.

Alluſion.

So when they demoliſhed houſes, they meaſured them with a line; this line is called the line of deſolation, and *Ieremiah* alludeth to this, *Lament.* 2. 8. *The Lord hath purpoſed to deſtroy the wall of the daughter of Sion, hee hath ſtretched a line.* So 2 *King.* 21. 13. *I will ſtretch over Ieruſalem the line of Samaria, and the plummet of the houſe of Achab.*

The line of deſolation what.

Alluſion.

The ſtones wherewith they weighed things, were called *lapides ſacculi*, *Prov.* 16. 11. *All the weights of the bagge are his worke*, they are called *the weights of the bag*, becauſe they are kept in the bagge, and *David* alludeth to this, *Pſal.* 56. 8. *Thou putteſt all my teares in the bottell*, that is, thou weigheſt them.

Weights why called the weights of the bagge.

Alluſion.

Their meaſures for their corne, was the *Epha*, and Chriſt requireth three properties in this meaſure, *Luc.* 6. 38. *Preſſed downe, ſhaken together, and running over.* *Zachariah* alludeth to this meaſure of the *Epha Zach.* 5. Contrary to theſe properties of the *Epha* are the meaſures

πεπιεσμένον.
σεσαλευμένον.
ὑπερεκχυνόμενον.
Alluſion.

sures of the churle, *Esay* 32.7. *The instruments of the churle are evill.*

The second measure by institution is mony, this money is called *nummus*, from *Numa Pompillius* who coyned it first among the Romanes; or it was so called rather ἀπὸ τῦ νόμε, from the law, because it is commanded to be coyned by the law. The benefit of this money, is first, to supply our wants, for men are not able to carry their wares still about with them, therefore they contract them more compendiously into money, and they buy things necessary for themselves with it, and this money is ἐγδυτὴς, or *fidejussor*, it giveth the word for us, and it is ὑπάλλαγμα τῆς χρείας, *subsidium indigentiæ nostræ*, the aide and succour of our wants, and it keepeth contracts and societies amongst men; therefore *Salomon* saith, that *money answereth to all things*, *Eccles.* 10.19.

Money a measure by institution.

God will have cleare dealing betwixt man and man, in buying and selling, *Gen.* 25.33. *Iacob said, sware to me this day*, in the originall it is [*Cajom*] *As truely as this day is a day, that thou wilt sell to me thy birthright.*

God wil have men to deale clearely and truely in buying and selling.

כַּיּוֹם *tam vere ut hic dies.*

He will have the buyer to give the just price for the thing he buyeth, and he will have him that selleth, to sell sufficient wares; this the Hebrewes call [*Midda bamidda*] *mensura pro mensura*, and the Greeks call ἴσον ἴσῳ, the money must be sufficient money, [*Gnobber lassohher*] *currens inter mercatores*, he will have it to be good and current money. Contrary to this is *argentum adulterinum, carens publica approbatione*, false coyne that wanteth publike approbation and will not passe, *Your money is become drosse*, *Esay* 1.22.

מִדָּה בְּמִדָּה *mensura pro mensura.*

עֹבֵר לְסֹחֵר *transiens inter Mercatores.*

He will not have the buyer to ouerreach the seller: *Prov.* 20.14. *It is nought, it is nought, saith the buyer: but when he is gone his way, then he boasteth*; neither will hee have the seller to deceive the buyer, *Amos* 8.5. The Lord objected to the Iewes that they made the epha

The buyer must not deceive the seller, nor the seller the buyer.

How the Iewes made the Epha lesse.

small, and the shekell great; they made the shekell great, they had a false shekell which weighed more than the common shekell did, and they weighed the shekell of the buyer by this shekell; and because it was not equall in weight with their false shekell, therefore they caused them to adde so much more to the shekell, and so deceived the people: Likewise they diminished the Epha when they had corne to sell, and so the people were cozoned both in the shekell and Epha.

So these who sold water and wine.

καπηλεύειν is κακεύειν τὸν οἶνον, vitiare vinum.

בר frumentum a שבר frangere.

Frangere sitim quid apud Hebræos.

As they failed in the quantity in buying and selling, so in the quality; sometimes they sold *quisquilias frumenti*, and the refuse of the wheat, they sold enough in the quantity but not in the quality; the Hebrewes call wheat [*Bar*] from [*Shabbar*] *frangere*, because it is pure and cleane stuffe, which is able to breake our fast, and kill our hunger. So the Psalmist saith, *Onagri in deserto non fregerunt sitim, Psal.* 104. 11. that is, they got no water to quench their thirst.

Arist. Cap. 4. lib. 5. Eth sub finem.

Those who interchange things, should make the equality to be such after the interchange is done, that every one of them have as much as they had before they interchanged; so that neither of the parties must bragge of their gaine, nor complaine for their losse. *It is nought, it is nought, saith the buyer: but when he is gone away, then he boasteth, Prov.* 20. 14.

Object.

Then it may be said, that all sort of merchandize is contrary to all commutative justice, for the end of their merchandize is, that they may gaine something.

Answ.

The Philosopher onely respecteth the proportion and the quality betwixt the things which men contract for; but he doth not respect the measure or midst of that interchange, out of which gaine may arise according to commutative justice.

Quest.

Whether may a man sell a thing at a higher rate than it is worth.

There

There must be an equality betwixt the thing sold and the price, and here the common estimation of the Magistrate and the custome of the countrey should rule this equality of things. This equality is either naturall or usuall: in matters of contract we respect not the value naturall, but we esteeme the worth of them by the conveniencie for use. In nature the meanest living creature is more excellent than pearles or diamonds (for things living are more excellent than things without life) yet to our use, bread is better than a thousand of such little creatures. Secondly, the value of things is esteemed according to the rareness, 2 *King* 6.25. *An Asse head was worth eightie peeces of silver, and the fourth part of the cab of doves guts worth five peeces of silver*, but when the siege was dissolved, 2 *King*.7.8. *Two measures of barley were sold for a shekell, and the measure of fine flower for a shekell.* So when there is a great mortality, then the corne is sold for little or nothing, because there is no body to eate it, *Rev.6.6. A measure of wheat for a penny, and three measures of barley for a penny*: but when the corne is scant, then it is sold at a higher rate; therefore the Hebrewes put *Rarum pro caro, Let thy feete be precious in thy neighbours house*, that is, let them seldome come there, *Prov.* 25.7. So 1 *Sam.* 3.1. *And the word of the Lord was precious in those dayes*, that is, rare.

Whether, for selling for time may wee exceed the worth of the thing sold or not?

There is *pretium justificatum & limitatum*, which consisteth within some reasonable limits of justice, and it hath three degrees: the first is called *rigidum & supremum*, the highest price, the second is called, *pium & mite*, or *infimum*, which is the lowest price; and the third is, *mediocre vel discretum*, the middle price; and men in their common speech expresse these three thus. The highest price, they say, a thing is worth so much if it were to be sold

Answ.
Whether things may be sold at a higher rate than they are worth.

Equality { Naturall, Vsuall.

Rarum & pretiosum pro utantur apud Hebræos.

Quest.

Ans.
Whether things may be sold at a higher rate in respect of time.

Pretium { *Rigidum.* *Mite.* *Mediocre.*

ſold to a Turke; the loweſt price, I can ſell it no cheaper to my brother; and the middle price, I ſell it uſually thus to any man.

Queſt. Whether may a man ſelling to a day, take *pretium rigidum*, or not?

Anſw. The Caſuiſts anſwer, that he ſinneth not in ſo doing; becauſe there is an equality betwixt the worth and the price, at leaſt in extremity, and at the out-moſt: but if the ſeller for his forbearance take *pretium augmentativum*, or *multiplicativum*, that is augmented above the worth of the thing in extremity, this is a breach of commutative juſtice. A man may ſell for a time at a dearer rate, when he receiveth not preſent money, and *David* alludeth to this, *Pſal.* 44. 12. *Thou ſelleſt thy people, & non multiplicaſti pretium noſtrum*, that is, thou dealeſt not with us as other merchants doe, when they ſell their wares, they ſell at a higher rate; becauſe they get not preſent money; but we ſeeme to be baſe in thine eyes, that thou ſelleſt us away for nothing.

Wretches wiſh dearth.

These are wretched people which wiſh a dearth when it is cheape, *Amos* 8. 5. *When will the new moone be gone that we may ſell corne? and the Sabbath, that we may ſet forth wheat?* By Sabbath here is meant the Sabbath of the ſeventh yeare, called *Shamittah*, for when the land reſted the ſeaventh yeare, the poore got that which the earth brought forth of its owne accord without any labour; and then they needed not to buy corne from the rich: therefore they wiſhed that this Sabbath were paſt, that they might ſell at a dearer rate.

שְׁמִיטָּה *Annus ſeptimus.*

שְׁבִרִים *Ædiles cerriales.*

Thoſe who ruled the market amongſt the Hebrewes and moderated the price of the corne, were called *Shabharaim*; becauſe they brake the hunger of the people, and they were called by the Greekes ἀγορανόμοι, they who ruled the market, and σιτομέτραι, who meaſured out the corne, ἐπίσκοποι, over-ſeers, and ἐπόπται, *inſpectores*, and the

the Latines called them *Ædiles Ceriales*, the over-seers of the corne.

The Lord saith, *Deut.* 15.9. *Beware that there be not a thought in thy wicked heart, saying, The seventh yeare the yeare of rest is at hand, and thine eye be evill against thy poore brother, and thou give him nothing*; observe how the rich wretches hated the seventh yeare, if it were present, they said, would to God it were gone that wee might sell at a high rate, and if it were neere at hand, then they would give their poore brother nothing to relieve him, for they knew thtt in this seventh yeare, the land would fall to the owner againe, and so they should have made little gaine: and if it was long to the seventh yeare, then they would have given him money for his land, having no respect to their poore brother, but to themselves.

Things that cannot be sold.

Now let us see what things cannot be sold or bought.

ἀνδραποδία, Hominum venditor.

First, it was not lawfull to sell men, *Ioel.* 3.3. *They gave a boy for a harlot, and a girle for wine*; *Deut.* 21.14. *Thou shalt not sell her at all, for money*; *thou shalt not make merchandise of her.* And *Amos* 2.6. *They bought the poore for silver, and the needy for a paire of shooes.*

Not lawfull to sell men.

Secondly, it is not lawfull to sell bloud, *Num.* 35.32. *Yee shall take no satisfaction for the life of a murtherer, which is guilty of death, but hee shall be surely put to death.*

Not to sell bloud.

Thirdly, to sell chastity, *Deut.* 23.18. *Thou shalt not bring the hire of a whore, nor the price of a dogge into the house of the Lord thy God.*

Not to sell chastity.

Fourthly, it is not lawfull to sell justice, this was *Felix* fault who *hoped that money should have beene given him of Paul, that he might loose him, Act.* 24.26.

Not to sell justice.

Quest.

Whether is it lawfull to buy and sell the right of buriall or not?

The

Whether the right of buriall may be ſold.

The Canoniſts anſwer, that buriall is made a holy place by conſecration and benediction, and therefore they hold it ſimonie to ſell buriall; but no place of it ſelfe can be made holy under the Goſpell; the bodies of the Saints lying there make the place more to be reſpected, but not for the place it ſelfe; when wee meete in our Churches, the places of themſelves are not holy, but the people of God who meete in thoſe Churches; ſo the buriall places are not holy in themſelves, but the bodies of the Saints buried there; *Abraham bought a buriall place, Gen.* 23.4.

The ſoules of men cannot be ſold.

Fiftly, the ſoules of men fall not under this commutative juſtice, for there is no ἀντιλύτρα, or *Compenſatio animæ*, a compenſation of the ſoule, *Mat.* 16.26. *What ſhall a man give in exchange for his ſoule, Rev.* 18.13 Rome is ſaid to ſell men, as heatheniſh Rome of old ſold ſlaves: ſo doth Popiſh Rome ſell the ſoules of men, 2 *Pet.* 2.3. *Through covetouſneſſe they with fained words make marchandiſe of you.*

Things that were types of Chriſt not to be ſold.

Sixtly, it was not lawfull to ſell thoſe things which were types of Chriſt and his grace: *Eſau* ſold his birth right, *Gen.* 25.34. and the Prieſthood which belonged to the firſt borne; and his ſmelling cloathes, as *Iſiodore* ſaith, were *veſtes ſacerdotales*, his prieſtly garments.

Obiect.

It may be ſaid, that *Iacob* ſinned becauſe he would not give the red pottage to his brother *Eſau* when hee was hungry, but onely under this condition, that hee ſhould ſell him the birth right. Secondly, that for ſuch a ſmall thing he ſought ſo rich an inheritance.

Anſw.

Whether *Iacob* ſinned in reſolving to give *Eſau* the pottage.

If *Iacob* had ſeene his brother *Eſau* in extreme neceſſity and then to have refuſed to give him his pottage, this had beene a great ſinne in him: but it was rather intemperance that moved him to ſeeke this pottage then neceſſity, what neceſſity could urge him, was there not plenty enough in his fathers houſe? and he urged it upon his

his brother *Iacob*, faining that he would die if hee got not that pottage.

And where it was alledged, that this was too small a price for a thing of such great worth; it may be answered, that the right pertained to *Iacob* already, and hee needed not to have given him any thing for it.

Quest. How could *Iacob* buy it safely, seeing *Esau* could not sell it.

Answ. A man may buy that safely, which another cannot sell, *Prov.*13.23. *Buy the truth, but sell it not*: and servants may give their goods justly to rigid masters, which they cannot justly exact.

A man may lawfully buy that which another cannot sell.

So to sell that ointment which was powred upon Christs head, *Mat.*26.12. *These cannot be given for gold, neither shall silver be weighed for the price of them, Iob* 28.15,16.

Seventhly, it is not lawfull to sell the gifts of the holy Ghost, as *Gehezi* would have sold them; 1 *King.*5. and *Simon Magus* would have bought them, *Act.*8.19,20.

Not to sell the gifts of the holy Ghost.

But the greatest sinne of all is, to sell Christ himselfe, as *Iudas* sold him for thirtie pieces of silver, *Mat.*26.15. this was bad merchandise, saith Saint *Austin*, *Iudas* sold his salvation, and the Scribes and Pharisees bought their damnation. The price which *Iudas* got, hee threw it backe to the scribes; and Christ whom they bought, and enclosed in the grave rose againe, and they lost him, so neither of the two gained in this bargaine.

A great sinne, and bad merchandise to sell Christ.

Conclusion. The conclusion of this is, the Lord cursed the *Cananite* who had *the balance of deceit in his hand*; *Hos.*12.7. and the flying booke of Gods curse lighted upon the theefe, *Zach.*5.3. therefore let men learne to deale uprightly and justly in their bargaines, or else the curse of God will light upon them.

CHAP.

CHAP. IX.

Of distributive justice.

Commandement VIII.

Psalm. 41. 1. *Blessed is he that considereth wisely of the poore.*

HE that would consider wisely of the poore, must consider first what right he hath to that which hee giveth to the poore: Secondly, that hee must give of his owne to the poore, and not of other mens: thirdly, the manner how hee must give, from his heart, in what order, and with what wisedome: Fourthly, to whom? to the poore.

Ius { *Civile.* / *Spirituale.*

First, hee must consider what right hee hath to that which hee giveth: a man hath a double right to a thing, a civill right, and a spirituall right; God the father gave Iesus Christ his sonne the *uttermost parts of the earth for a possession*, *Psalm.* 2. 8. yet hee would not have the Temple dedicated unto him, untill *David* bought it from *Arauna the Jebusite for fiftie shekels of silver*, 2 *Sam.* 24. 24. that he might have the civill right also. So hee bought these things which hee had need of against the feast, that he might have a civill right. The Apostle toucheth both those rights, 1 *Cor.* 10. 25. *Whatsoever is sold in the shambles, that eate, asking no question for conscience sake. Eate whatsoever is sold in the shambles*; that is, eate it when yee buy it with your money, this is civill right. *For conscience sake*; here is the spirituall right, *Tit.* 1. 15. *To the cleane all things are cleane*, this is the spirituall right.

Christ bought civill right of things,

Some

Some hold that a wicked and unregenerate man can have no right to a thing, because man was made to the image of God, and having lost that image, hee hath lost that dominion, and right which he hath to the creatures. And as traitors when they commit treason their lands are forfeited; so wicked men by the fall have lost their right to the creatures, and *Esay* 60.12. *The nations and kings that will not serve thee, shall perish*, and that the children of God have all the right to things temporall which the wicked have.

Iohannes Gerson de potestate Ecclesiastica, consideratione, 31.

But these places shew onely, that the wicked have lost all spirituall right to the creatures, but they have not lost their civill dominion and right: *Nebuchadnezzar* was an idolatrous and a wicked king, yet the Lord saith, *I have given all these lands into the hands of Nebuchadnezzar the king of Babylon, my servant, and the beasts of the fields have I given him also, to serve him*, Ierem. 27. 6. He permitted him not onely to take them, but hee gave them to him. So *Ezeck.* 29. 20. *I have given him the land of Egypt for his labour.* So *Dan.* 2.37. *Thou O king art a king of kings: for the God of heaven hath given thee a kingdome, power, strength and glory.* So to *Cyrus* an infidell, *the Lord gave the treasures of darkenesse, and hidden riches of secret places*, *Esay* 45.3. And Christ himselfe confirmeth this, when hee biddeth give tribute to *Cesar*, although he was an infidell, *Mat.* 22.21. and hee said to *Pilate*, *Iohn* 19.11. *Thou couldest have no power at all against me, except it were given thee from above*: wherefore sinne depriveth not wicked men of their civill right to the creatures, the ground of the civill right is reason which is in man, because hee is a reasonable creature to command and rule: the ground of the spirituall right is, because he is a holy creature, and as sin taketh not away the life of man, so it taketh not away the civill possessions, and as the Lord *Mat.* 5. 45. *Maketh his Sun*

The wicked have not a spirituall right to the creatures, but they have a civill right.

The ground of the civill right is reason.

The ground of the spirituall right is holinesse.

to

to rise upon the evill and on the good: so hee bestoweth this civill right, as well on the evill as on the good, the wicked have this civill right to the creatures, therefore they may distribute them to others.

A man must give that which is his owne.

Secondly, hee must give that which is his owne to the poore, and not that which pertaineth to others; *Breake thy bread to the poore, Esay* 58. 7. So *Iob* 31. 20. *If hee were not warmed with the fleece of my sheepe*; a man may not rob and steale, and give that to the poore, for that were an abomination to the Lord. The Lord that will not have the price of a whore offered unto him, *Deut.* 23. 18. Farre lesse will hee have that which is gotten by rapine given to the poor, and therefore almes in the Hebrew, and Syriack tong is called [*tzedecah*] *justitia*, *Matt.* 6. 1. *When thou doest thine almes*, in the Syriack it is, *When thou doest thy justice*: to teach us, that almes should not be of things gotten by deceit, rapine, or wrong.

צדקה *justitia Eleemosyna.*

Object.

Make to your selves friends of the mamon of unrighteousnesse, Luc. 16. 9. then it may seeme that wee may give almes of that which was unjustly gotten.

Answ.

Why called mammon of unrighteousnesse.

It is called *mammon of unrighteousnesse*; not because it is unjustly gotten, but because it is oftentimes the cause of injustice, for when men are rich they take occasion to doe wrong. Secondly, it may be called *mammon of unrighteousnesse*, not because it is unjustly gotten, but because it is unjustly withholden from the poore in their necessity.

The manner of giving to the poore.

The third thing to be considered in giving to the poore is the manner, and here foure things must concurre; first the pitty of the heart; secondly, the understanding of the heart; thirdly, discretion or wisedome in giving; and fourthly, in singlenesse of the heart. First, it must be given with hearty affection; *Esay*, 58. 10. *Draw out thy soule to the hungry*, 1 *Ioh.* 3. 17. *But whosoever*

Almes must be given with compassion.

ver hath this worlds goods, and seeth his brother hath need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him? Wee should give our almes with such an affection and compassion as the mother carrieth to her young child, therefore ἐλεημοσύνη, commeth from ἐλεέω *misereor* to pitty; if the compassion of the heart goe not first, the Lord counteth nothing of the almes, *Prov.* 22.9. *Hee that hath a bountifull eye shall be blessed: for he giveth of his bread to the poore*: here the pitty of his heart is expressed by his eye: as a covetous heart is expressed by an evill eye, *Prov.* 23. 6. So 30. 25. *Did I not weepe for him that was in trouble, and was not my soule grieved for the poore*: it is a more easie matter to give the almes to the poore, than to be affected in heart for their wants. It is a heathenish sentence of some who say, *miseratio est aliena sapienti, ut imbecilli malique oculi nota est lippire, ad conspectum lippientis: sic animi, dolore viso, dolere*, as it is a note of a weake eye, to water when it beholdeth a sore eye, so it is a note of a weake mind to be affected and grieved with other mens miseries; *Who is weake* (saith *Paul*) *and I am not weake*, 2 *Cor.* 11. 25. I am as much touched with other mens wants as if I wanted my selfe, *Amos* 6. 6. *Woe to them that drinke wine in bowles, and annoint themselves with the chiefe ointment, but they are not grieved for the affliction of Ioseph.* He is called ἀνάλγητος, who is not moved with other mens griefe he is called ὁμοιοπαθὴς and συμπαθὴς, who hath a fellow feeling of his brethrens want, and he is called δυσπαθὴς, who is not moved with their wants: but ἐπιχαιρεκακία, is worst of all, to delight and rejoyce at other mens miseries, as *Iosephs* brethren when they had cast him into the pit, *They sate downe to eate bread*, and to be merry, *Gen.* 37.25. the Lord denounced a great Iudgement against the *Ammonites*, when they rejoyced at the Iewes, and the sanctuary when

Lipsius.

Men should be affected with the griefe of others.

ἀνάλγητος Doloris expers.

A great sinne to rejoyce at the calamities of Gods children.

when it was prophaned, *Ier.* 25.6. *Thus saith the Lord, because thou hast clapped thine hands, and stamped with the feete, and rejoyced in heart with all despite against the land of Israel, behold therefore I will stretch out my hand upon thee, and I will deliver thee for a spoile to the Heathen, and will cut thee off from the people, and I will cause thee to perish out of the country.*

No man exempted from giving the almes of the heart.

The speciall almes is the almes of the heart, therefore none are exempted from giving of almes, no not the poorest that is, because they may have a pittifull heart, *Charitas de sacculo non erogatur*, charity is not given out of the bagge; the widowes mite was more acceptable than all the rich offerings of the Pharisees.

Things which men enjoy are of three sorts.

Secondly, hee must give it with the understanding of the heart.

Things which men enjoy, are either necessary, profitable, delightfull or superfluous; In things necessary, wee must first serve our selves, and then our brethren: there is a twofold necessity, the first is an absolute necessity, this is called *necessitas vitæ*, the necessity of the life; there is another necessity *ad statum & conditionem*, for our condition and estate; we are not bound to give that which is necessary for the entertainment of our life, to helpe our neighbour; but only that which is necessary for us to live decently in that condition of life wherein we are placed. It was an extraordinary case then, when the widdow of *Sarepta* having but a little meale and oyle to helpe her necessity and her child, yet served the Prophet first.

Things profitable for us should be given to helpe our neighbours necessity.

Secondly, that which is profitable to mee should serve for my neighbours necessity: *Hee that hath two coats, let him impart to him that hath none*, *Luc.*3.11. hee saith not, hee that hath one coat let him give it to him that hath none, for that serveth for his necessity.

Object.

2 *Cor.*8.14. *That your abundance may be a supply for*

their

their want; here it may seeme that wee are onely to supply our neighbours necessity with our abundance, and not with those things which are necessary for our condition and estate.

Answ.
What meant by abundance.

By abundance here is not meant superfluity, but such things as the *Corinthians* might spare well; and it is called abundance in respect of the poore estate of the saints, who were in *Ierusalem* at that time.

Things delectable for us should serve our neighbours utilitie.

Thirdly, that which is delectable for mee, should serve for my neighbours utility, and they give this example of it; In *Israel* they used to anoynt their faces with oyle to make them shine; and they used to annoynt their feet to make them the more fit for their journey; and they say, that a man was bound to spare the oyle wherewith he was to annoynt his face, for his neighbour to annoynt his feet for profitable journey: and if we are to part with things delectable for our neighbours utilitie, much more are wee bound to part with them for our neighbours necessity. Example, *Luc.* 10. the oyle and the wine which the *Samaritan* had to serve him in his journey; yet he tooke them and powred them into the wounds of his poore neighbour; hee tooke that which was profitable to him in his journey, and supplied his neighbours necessity.

Our superfluitie should give place to our neighbours delight.

Lastly, superfluity should give place to our neighbours delight, but this is the misery, that the rich glutton out of his superfluity will not bestow his crummes to supply *Lazarus* necessity. *Luc.* 16.

Men should give to the poore with wisedome.

Thirdly, it must bee given with the wisedome of the heart, the modest receiver is ashamed often times to take, therefore there is wisedome required to fasten any thing and urge it upon him. And as we should not *shame these who have not.* 1. *Cor.* 11. 22. So wisdome will teach a man so to give to the children of God, that they be not ashamed in receiving it. An example of this wee

Boaz iudged wisely of *Ruth.*

have in *Boaz*, who considered wisely of the state of *Ruth*, knowing that her religion had taught her shamefastnesse, and that shee was loath to bee chargeable to others, although she was poore; therefore hee willed his servants to *suffer her to gleane in the field:* next hee biddeth her *come and eate* with him; and thirdly, he commanded his servants *to let some more fall of purpose* to her, then they used to doe, *Ruth.* 2. See how wisely hee judged of the poore, *Esay* 58. 7. *Bring the poore which are cast out of thine house.* and 2. *King.* 4. 8. *The widow constrained him to eate bread,* [*Hhasak*] *vim attulit*, the *Seventy* translate it, εἴσαγε, it signifieth not a bare invitation, but an enquiring, enviting, and compelling. So did the Disciples to Christ *Luc.* 24. 29. and it is great wisedome to doe so, for there is such modesty in the children of God, that they excuse themselves being loath to be troublesome; therefore the inviter should be more earnest with them. *Arcesilaus* visiting *Appelles Chius*, and knowing his poverty, and how unwilling hee would have beene to have taken any thing from him; sitting by him as hee was lying in his bed, said unto him, *incommode cubas*, thou liest not well, and lifting up his pillow secretly, hee conveyed a purse of money under his head, which money when the old woman who attended him did find, he said *Arcesilai hoc furtum est*, this is *Arcesilaus* theft; there is great dexterity required in giving to some.

חזק *vim attulit.*

εἴσαγε.

Simile.

Almes to be given in simplicity.

Fourthly, hee must give it in thē simplicity of his heart: *Rom.* 4. 8. *He that giveth, let him doe it with simplicitie.* It must not bee given with ostentation, as the Pharisees gave their almes with the sound of a trumpet, *Mat.* 6. 2. The Iewes write that the *Corban* which was in the temple of *Ierusalem*, had this proverbe written about it, *The gift given in secret pacifieth wrath, Prov.* 21. 14. to teach them to give that which they gave, secretly, and to make no vain shew when they put it in the treasury,

sury, and not to let their left hand know what their right hand doth.

The fourth thing to be considered is, to whom it should be given? to the poore; *Blessed is hee that considereth wisely of the poore.* A man must have a double use of his goods, not onely to entertaine himselfe and his family, but also to give to the poore; when a man provideth only for himselfe and his, this is but a *sowing to the flesh*, *Galat.* 6. 8. hee is worse then an infidell that will not doe this 1. *Tim.* 5. 8. but he must give unto the poore, and this is a sowing to the spirit. The Iewes were to leave the corners of the fields to the poore. *Levit.* 19. 19. and the gleanings of their fields; the corner was that which they left growing in the field, and the gleaning was that which fell away in the reaping; and so of their olives. *Deut.* 24. 19. and as the master of the family was to give the first fruits to the Priests, and the tithe to the Levites; and to carry the second tithe to *Ierusalem* to be eaten before the Lord: So he was to leave these gleanings, and the corners of the field to the poore as an almes; if there were many poore they added the more, and if they did sow little and reape much according to the blessings of God, they added the more, and the measure of their corner, was the sixtieth part, as the Iewes say. When men make themselves friends of the mammon of unrighteousnesse, that they may receive them into eternall tabernacles, this was called by the fathers *trajectitia pecunia*, money gotten by the bill of exchange: for the merchants when they go beyond sea take not their money with them for feare of robbing, but take their bill of exchange with them, & their money meeteth them in a strange country: So the children of God give out their money here unto the poore, and *cast their bread upon the water*, *Eccle*, 7. 1. and they take Gods bill of exchange for it, & *after many daies they finde it*, when it meeteth them in the life to come.

A twofold use of our goods.

The corners of the fields and the gleanings left to the poore.

How men make them friends of riches.

Simile.

It ſhould bee given to the poore, *Breake thy bread to the hungry*, *Eſay* 48. 7. A man in his neceſſity is Lord of thy goods, *Prov.* 3. 27. therefore thou canſt not withhold them from him.

To what poore wee muſt give.

The poore to whom we muſt give, are firſt, the weake poore, [*Vmatah jado*] *if his hand faile* or tremble, *Levit.* 25. 35.

נטה ומטרם ידו
tremuit, defecit.

Secondly, if he be one of our owne poore: *Deut.* 15. 7. *If there be among you a poore man of one of thy brethren, within any of thy gates in the land which the Lord thy God giveth thee, thou ſhalt not harden thy heart, nor ſhut thine hand upon thy poore brother.*

Thoſe things which are given to the poore are called in the ſcriptures, ſometimes *Eleemoſyna & iuſtitia Matt.* 6. 1. & λατρία, 1. *Cor.* 10. 1. & χάρις, 1 *Cor.* 16. 3. & διακονία, 1 *Cor.* 16. 15. & εὐλογία, *benedictio*, 2 *Cor.* 9. 5. & σπόρος *ſemen*, 2. *Cor.* 9. 10. & λειτουργία *miniſterium vel ſacrificium.* 2 *Cor.* 9. 12.

Laſtly, if hee bee one of the poore Saints, and one of the houſhold of faith, and thou give him in that reſpect, *thou judgeſt wiſely of the poore*, then thou ſhalt be partaker of their prayers, and thou ſhalt loſe nothing. The Apoſtle to perſwade the Corinthians to helpe the Saints at *Ieruſalem* in their neceſſity; ſaith, 2. *Cor.* 8. 15. that *hee that had gathered much had nothing over, and hee that had gathered little had no lacke.* God brought things to ſuch an equality amongſt the Iewes, that although they gathered more Manna, yet they had nothing over the Homer, and they that gathered leſſe, yet their Homer was full; there were many miracles in this Manna, and this was one. So the Apoſtle to bring an equality in the Church, when the *Corinthians* in their abundance did helpe thoſe in *Ieruſalem*, they ſhall have their Homer full, and ſufficient to content them; and the poore ſaints in *Ieruſalem*, although they gathered little, yet they ſhall have no lacke; for that which the *Corinthians* beſtow upon them will fill their homer; and they againe with their prayers will ſupply that to the *Corinthians* which they beſtowed upon them; and ſo both they and the *Corinthians* ſhall be brought to an equality, that none of them ſhall want.

So

So they consider wisely of the poore who make ξενοτροφεῖα, places to bring up poore infants, and πλωχοδοκεῖα, hospitals for the poore, these the Hebrewes call [*Beth Hhesdah*] *domus misericordiæ*, the house of mercy.

בית חסדה
Domus misericordiæ.

They of *Crete* are commended most for their hospitalitie; they had two sort of hospitalitie, first, ανδρεῶν, where the strangers dined; and κοιμητήριον, the house where they slept, and hee who entertained those, was called πάροχος, he gave them salt and bread *in signum amicitiæ*; and from this, the Greeke fathers in the Primitive Church called the Preacher πάροχος, because hee giveth the bread of life to men here, as strangers and Pilgrims upon the earth.

The hospitality of the *Cretians.*

Preachers why called παροχοι.

Contrary to this is inhumanity, not to receive strangers; such were the *Samaritans*, who would not receive the Apostles; but the greatest barbarity of all is to kill strangers, as the *Carthaginians* did; so *Busiris*, this is called ξενοκτονία, the killing of guests.

Miserable niggards who giue nothing to the poore have not the right use of their owne bread. *Achab* cast himselfe upon his bed, and could not eate his bread because he could not get *Naboths* vineyard; these wretches have neither the right use of their goods for themselves nor for others. The Prophet *Zacharie* calleth great men *the Okes of Basan. Cap.* 11. 2. Why are they called the *oakes of Basan?* because the oake tree bringeth forth no fruit, but that which feedeth hogges; so great men doe nothing for the most part with their riches, but feede horses and dogges; but poore *Lazarus* starveth at the gate. *Luke* 15. *Ambrose* said, *Panem postulat pauper & equus mordet aurum*, that is, the poore beggeth a peece of bread onely, but the horse as it were eateth gold.

Niggardly wretches have not the use of their owne goods.

Why great men called oakes.

The conclusion of this is: 1. *Ioh.* 3. 17. *Whosoever hath this worlds good, and seeth that his brother hath neede, and shutteth up the bowels of compassion upon him,*

Conclusion. 1.

how dwelleth the love of God in him?

Conclusion. 2. They who give their almes to bee seene of men, lose their reward with God; and they lay up their treasure in the tongues and eyes of men, which is a chest, having neither locke nor key to keepe it.

CHAP. X.

Of Restitution.

Commandement. VIII.

Luc. 19. 8. *And Zacheus stood up and said unto the Lord; Behold, the halfe of my goods I give to the poore, &c. and I restore him fourefold.*

Restitution what? REstitution is a part of distributive justice. The chiefe intention of the law-giver is, that no man should defraud his neighbour, but if he hath taken any thing from him by fraud or oppression, then hee setteth downe the way how he may be recompensed by making restitution.

In restitution consider these points: First, what it is; Secondly, what is to be restored; Thirdly, how much is to bee restored; Fourthly, to whom it is made; Lastly, when it is to be restored.

Restitution is defined after this manner, it is a speciall act of distributive justice, by the which a man is bound to restore to another that which is his, by the law of equity, formally, or vertually.

Who is bound to make restitution. He is bound to make restitution, who withholds another mans goods: The law of God bindeth him to make restitution, although hee be bound by no humane contract; *Zacheus* was obliged here to make restitution, although

although there was no humane law nor contract that did bind him; the law of God bindeth the deceiver to make restitution to the party whom hee hath hurt, before ever the law of the Iudge binde him; and the punishment instituted by the Iudge freeth him not, from that which he oweth to the party; unlesse the thing adjudged bee given to the party; and as hee who satisfieth and defrayeth one debt, doth not satisfie for another: So when he hath satisfied the Iudge, he remaineth still debtor to the party.

Secondly, what is to be restored: Here wee must put a difference betwixt *restitution* and *satisfaction*; in wrongs and injuries done to our neighbour, properly wee make *satisfaction*, but not *restitution*; but in things stolen and taken away, we make *restitution*.

A difference betwixt restitution and satisfaction.

First, if a man hath damnified his neighbour in his soule, he must make satisfaction to him after this manner; First, he must confesse his errour to him; againe, hee must set downe his retractation; Thirdly, hee should pray earnestly to the Lord for him, that hee would reclaime him from his errour; confession, retractation, and intercession is all that is required of him, to repaire the hurt that is done to his neighbours soule.

In damnifying our neighbour, we must make confession, restitution, and satisfaction.

Secondly, for defamation; If a man had slandered a woman in *Israel*, and raised an evill report upon her after hee had married her, and had not found her a maid; and if the signes of her virginity proved otherwayes, then the elders of the city were bound to take the man, and to whip him, and besides hee was to pay an hundred shekels to her father, because hee had defamed her *Deut.* 22. 16. If a man againe had layen with a maide that was not betrothed, then hee was bound to pay fifty shekels to her father, and likewise hee was bound to marry her, and not put her away. If a man slander his neighbour and raise an evill report upon him; hee is to confesse publickly the wrong that hee had done to him,

What restitution was to be made in damnifying a man or womans name.

and make a recantation of all that hee hath spoken, for the wrong which he hath done to his neighbour.

Objection.

If it bee said that a man is more bound to have a regard to his own good name, then to his neighbours; and when he maketh a recantation this waies publikely, he staineth his owne good name to free his neighbour.

Answ.

A man is to respect his owne good name before his neighbours.

Hee is to preferre his owne good name to the good name of his neighbour, if hee and his neighbour bee in an equall case; but in this case the slanderer hath lost his good name, and possesseth it unjustly; but the good name justly belongeth to him who is slandered and defamed; and by all law *conditio possidentis est patior*, hee that is in possession hath the best right.

A foure fold restitution in curing, cessation, shame, and smart.

If hee had done wrong to his neighbours person and hurt him, then hee was bound to give him *curationem & cessationem. Exod.* 21. 19. that is, to satisfie the *Chirurgian* for curing of him, and to give him so much as hee might have gained all the time; & the Iewes adde, that hee was to pay besides for his *shame*, and for his *smart*. If a man had hurt a slave in *Israel*, whom satisfied hee for curing of him? the *Chirurgian*; whom satisfied hee for his *cessation*? his master, because hee wrought to him; whom satisfied hee for his *paine*? himselfe; whom satisfied hee for his *credit*? no body; because hee was but a slave and capable of no credit.

A difference betwixt the restitution to a free man in *Israel*, and a slave, and a woman.

If a man had hurt a free man in *Israel*, he satisfied the *Chirurgian* for this curing, and he satisfied himselfe for three things; for his *shame*, for his *paine*, and for his *cessation*. If a man had hurt the wife of an *Israelite*, he satisfied the *Chirurgian* for curing of her, he satisfied her husband for her *cessation*: he satisfied herselfe for her *paine*, and for her *shame*: hee satisfied a part to her husband, and a part to her selfe, because it tended to the credit of them both: but the civill law said, *Homo liber nullo pretio æstimari potest*, a free man can bee valued at no price; hee that hurteth a free man,

man, by the law he is bound *Ad cessationem & curationem*, to pay for his cessation and curing; but if he hath made any deformity or scarre in his body, hee could make no satisfaction for that, *Corpus enim liberum nullam recipit æstimationem*, a bodie that is free is not capable of any valuation saith the Law. But if a man should make a star or a blemish in a slave, there may be a recompence taken for that, for as there is a great difference to hurt a man in his face; and to hurt him in the foote, so there is a great difference betwixt a free man and a slave, and therefore the Greekes call slaves ἀνδραπόδους, their *masters feet.*

Iuxta glossam, quæ quæst si quis ff. ad l.

As satisfaction is to bee made for wrongs done, so is restitution for things stolen or taken away by fraud, and here restitution is made, when it is *idem numero, specie, vel æquivalens*, the selfe same thing that was taken, or the same in kinde, or else the equivalent and worth of it.

A threefold restitution in things stolen.

First, hee is to restore *idem numero*, the selfe same thing, if it be extant, and not perished, and if it be worse he is bound to make it good, and if it be not extant, then to restore it *idem specie*, and if that will not satisfie, hee is bound to give *æquivalens*, the worth of the thing.

Lands within prescription, the lands are to be restored, but not the gaine.

In restitution this rule also must bee observed. Lands which prescribe not are to be restored, 2. *King.* 8. the widow being away from her land seven yeares, in the time of famine amongst the *Philistims*, shee came home at the end of seven yeares, and the king commanded to restore to her all that were hers, and the fruit of the field since she left the land, so that if it be a thing fruitfull which is withholden, it must bee restored with the fruits of it, these charges should onely be deduced which were bestowed in gathering in these fruits, but if the thing bee not fruitfull of it selfe, and yet it hath beene kept backe from the owner for a time, and hee who withheld it, hath made some gaine by it, hee is not bound in that case to make restitution of the gaine which hee hath got-

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ten by it: example, a theefe hath a chaine, and hath made some gaine by it, hee is bound to restore the chaine backe againe, but not the gaine; So the biting usurer is bound to give backe the money, but not the gaine.

Things sinfull given by the owner, the receiver was not to render it backe againe.

Things which are not to bee restored, *Id quod datur propter delictum non est restituendum:* if it be a sinne both upon the part of the giver, and the receiver; the receiver is not bound to give it backe againe: when *Iudah* gave his staffe and signet to *Tamar* to lie with her, it was a sinne upon his part to give them, and a sinne upon her part to receive them, therefore shee was not bound to give them backe againe to *Iudah*, but they were to bee given to the poore, for it was not lawfull for her to keepe them to herselfe: when the Scribes gave thirty pieces of silver to *Iudas* to betray Christ, *Iudas* tooke the money, but hee repented and cast it backe againe, but they would not take it to put it in their treasury.

Things lawfull given by the owner, the receiver is bound to restore it backe againe.

But if it bee lawfull upon the part of the giver, and not upon the part of the receiver, then the receiver is to give it backe, and to make restitution to the giver. *Salomon* saith, *Buy wisedome, and sell it not*, *Prov.* 10. It is lawfull for a man to come to a Iudge, and to offer him money to doe him justice, and to expide his cause; yet it is not lawfull for the Iudge to take it; and if hee did take it, he was bound to make restitution.

Thirdly to whom restitution is to be made.

In what case restitution is to be made to the dead.

Zacheus saith, *Whomsoever I have damnified, to him I will make restitution*: and if he be dead, then he is bound by the law to make restitution to the next kinsman, *Num.* 5. 6, 7. and if hee have no kinsmen, to give it the poore, *Naomi* said to *Ruth* her daughter in law, *Blessed bee the Lord, who hath not left off his kindnesse to the living and to the dead*; *Ruth.* 1. that is, to the posterity of the dead.

What

What if those from whom *Zacheus* had taken by false accusation, had had no children to whom hee should make restitution, might hee then have given this *fourefold* to the poore, as almes?

Quest.

No, for in this case it was just debt to the poore, and not almes, *Ista communicatio non est gratuita, sed ex justitia debetur*; it was not a free gift here, but a thing that belonged justly to them, for the poore in this case succeed to the children, and a man may not make almes of that which is just debt: this was proper to the poore, therefore hee could not give it as almes, and this was the bragge of the Pharisee, *Luke* 18. 12. *Do decimas, I give tithes of all that I possesse*, hee made a gift of that hee was to pay. *Almes* in the *Syriacke* is called *justice*, *Mat.* 6. 1. *When thou doest thy justice*, that is, thine *almes*: the reason of this is, because almes is a fruit of justice, and not of oppression; the poore would have beene here as heires, and this would have beene due to them: but if he had given any thing besides to them, that had beene almes.

Answ. That which is just debt a man is not to make almes of it.

Why almes and justice hath both one name.

Fourthly, how much is to bee restored; *Moses* law appointed not so great a punishment for him that stole money, or houshold stuffe, as for him who stole sheepe or oxen, for there are some evils considered in themselves, although they be lesse, yet they doe greater hurt to the commonwealth, then those that are greater, and some sinnes are committed with a greater facility then others; as it is easier to steale sheep or oxen then money, because money is more closely kept: now neat and sheepe are more necessary for the life of man then mony, sheep and oxen were the sacrifices which were offered unto the Lord, and therefore no marvell although there was a greater punishment inflicted for stealing of them then for stealing of other things.

The measure of the restitution,

Why did the Lord command five oxen to bee resto-

Quest.

red

red for one, and but foure sheepe to be restored for one.

Answer.

Because it was a greater boldnesse to steale oxen then sheepe, and lesse necessity to steale one oxe, then a sheepe; for a man perchance might steale a sheepe in necessity to satisfie him and his family, but not an oxe to satisfie him and his family. Againe, the oxe was the beast that was most necessary for them, and therefore he who stole an oxe was more severely punished, therefore the Greekes when they would praise a thing: they put βοῶ to it, as βοῶπις, a faire child, and βοῶνις a faire figge.

The difference betwixt the restitution of oxen and sheepe.

Quest.

What was the reason when a thing was stolne, if it was found with the man, he was not fined in so much, as if it had beene killed or sold.

According to the nature of the theft the punishment is to be measured.

The reason of this was, when the theefe went on in his sinne, the punishment was enlarged, *Zacheus* stinted himselfe to fourefold, not by vertue of *Moses* law, for he was but a heathen, and a publican; but because he knew not certainly how much was due to every one, hee will rather give more then lesse. So *David*, 2 *Sam.* 12.5. saith hee will restore the lambe fourefold, but in the originall, it is *Arbangtaijm, bis quatuor*, twice so much as it commanded in the law, *Exod.* 21.27. for the Hebrewes double in the duall number untill they come to seaven.

אַרְבַּעְתַּיִם

An example of *Zacheus* restitution.

And he will give the halfe of his goods to the poore. Let us put this case: *Zacheus* had in his stocke *an hundred thousand pounds*, he taketh of this *ten thousand* from the poore, and bindeth himselfe to give backe to them whom he had defrauded fourefold, this would have amounted to fortie thousand pound, there remaines behinde sixtie thousand pound in the stocke, the halfe of this hee giveth to the poore, and now remaineth thirtie thousand in the stocke, and then he saith, the rest which is behinde is mine owne.

Fiftly, in what order restitution is to be made.

Where

Where there is sufficient to satisfie all, then certaine debts are to bee payed before uncertaine. If there bee not sufficient to satisfie all, and the creditors bee equall, then restitution *prorato* is to be made; and if they be not equall, then the poore is first to be satisfied, and if there be nothing to satisfie, then there must be a willing minde. The Schoolemen observe very well, that there is *Necessitas præcepti, & necessitas medij*, the necessity of the precept and the necessity of the meanes, where the precept binds, & the meanes cannot be had, thē the Lord accounteth that obedience to the precept where there is a willing minde: Example, The Lord commandeth every Christian man to receive the Sacrament, the Christian is taken captive amongst the Turkes, so that hee cannot come to the Sacrament, in this case the Lord doth except his desire for the deed. So if a man be willing to pay that which he is bound to pay *necessitate præcepti*, albeit the meanes faile, the Lord accepteth his will for the deede in this case, and reputeth him obedient to his Commandement.

To whom chiefly restitution is first to bee made.

Necessitas { *Præcepti* / *Medij.*

The meanes are sometime an accomplishment of the precept.

Lastly, when restitution is to be made.

Zacheus restored at that time when Christ spake to him, he left it not to bee done by his heyres, but he payed it himselfe, hee saith not *dabo*, I shall give it, but *do*, I give it in the present time, while this *impetus spiritus* was upon him, at the same time hee will restore; for this *inflatus spiritus* is soone quenched, while Christ standeth by he payeth it. *Exo.22.26.* Restore thy neighbours rayment in which his skin sleepeth, before the Sun go down; so the cloathes that he weareth; in the morning before the Sun rise. *Abimelech* rose up early in the morning to restore *Sara* to *Abraham. Gen.* 20.8. *Lev.6.5.* The Lord commanded, that when a man made restitution he should give the principal, & adde a fifth part more to it, and give it to him, to whom it appertained, & the time

There is no delay to bee made in restitution.

is

is set downe, in the day of his trespasse offering, hee was not then to deferre it, *Prov.* 3.28. *Say not, come againe to morrow*, hee is bound presently to restore if they have meanes, and if he may doe it without the losse of his credit, if the sinne be secret, or without the overthrow of his family, hee is not to make restitution presently, unlesse he bee in as great necessity to whom restitution is to bee made; and last, hee who hath stolen any thing secretly, and cannot make restitution without discovery of himselfe, he is not to give it himselfe, but by another, to save his credit.

Conclusion. The conclusion of this is, If thou make restitution thou shalt be the child of *Abraham*, and salvation shall come to thy house; thou shalt not overthrow thine house by this meane, but build it, but otherwise, thou and thy money shall perish together, and *Thy children shall flatter the poore for bread, as Iob saith, Iob* 27.

COM-

Commandement. IX.

CHAP. I.

That a Judge may be a false witnesse.

Exod. 20. 16. *Thou shalt not beare false witnesse against thy neighbour.*

THis Commandement is broken either in judgement or out of judgement.

The persons who concurre in judgement are first, the Iudge, and hee is first called by the Hebrewes: *Shophet*. Secondly [*bagnal mishphat*,] hee that hath his cause to be tryed before the Iudge. Thirdly, [*Ben Dina*[, *filius iudicij*, the guilty person, and hee is called also [*chobhel*] *debitor*, or *creditor*. Fourthly the witnesses. Fiftly, [*melitz*,] the advocate. The parties who were tryed in judgement, were called [*anshe ribhoth*,] *viri litis, vel adversarij*, all these may beare false witnesse in judgement.

שופט *Iudex.*

בעל משפט *Dominus Iudicij.*

בן דינה *Filius iudicij*

חובל *Debitor.*

מליץ *Advocatus.*

אנשי רבות *Viri litis vel contentionum.* ἀντιδίκους *Adversarij*

Five sorts of persons may beare false witnesse in indgement.

The Iudge may pervert two things, iustice, and iudgement.

First, the judge may bee a false witnesse; the Iudge is bound to doe two things. *Iustice* and *Iudgement*. Hee is bound to doe *Iustice*, that is, to protect the innocent, & to deliver them from oppression. *Iob* 29. 17. *I brake the jawes of the wicked, and pluckt the spoyle out of his teeth.* A good judge should doe as *David* did, who smote the lion

lion and tooke the lambe out of his mouth, 1. *Sam.* 17. 35. but *Saul* reſerved *Agag* the wolfe that hee might kill the lambes, 1. *Sam.* 15. 9.

An upright Iudge is to doe two things.

The ſecond part of the Iudges dutie is, to doe *judgement*, that is, to puniſh the wicked; and that hee may performe this duty rightly, hee muſt proceed two waies, either *per ſcrutinium*, by ſearching out the matter diligently if there be no witneſſes, *Iob* 29. 16. *The cauſe which I knew not I ſearched out*, a Iudge ſhould digge through the wall to finde out abominations, as *Ezekiel* did, *Eze.* 8. 8. Secondly, if he would judge rightly, hee muſt trye out the truth *per teſtes*.

A Iudge muſt incline to neither hand.

Firſt, a Iudge, who is the Lords deputy muſt ſtudy to imitate the Lord who is the great Iudge of the world who cannot doe wrong: *Gen.* 18. 25. he muſt not incline more to the one part then to the other, untill hee have tryed the cauſe; and as the Arithmeticall midſt is equally diſtant from both the extremes, ſo muſt the Iudge ſtand neutrally affected to both the parties, and encline neither to the one, nor to the other: and as the tongue of the ballance ſtandeth equally to both the ſcales, ſo muſt the Iudge to both the parties, and the Hebrewes obſerve, that *oſnaiim* is both called the eares, and a paire of ballances, for even as the tongue of the balance ſtandeth as a judge betwixt the two ſcales, and enclineth to neither of them, untill the weight bee laid into the ſcales, ſo ſhould the eares of the Iudge ſtand equally affected to both the parties untill hee heare their reaſons.

אזנים { *Aures.* *Bilances.*

A Iudge muſt inquire before he iudge.

Secondly, the great Iudge of the world enquireth before he judgeth, hee will come downe and ſee whether they have done altogether according to the crie of the ſinne, *Gen.* 18. 21. *Licet ſint Deo aperta, non tamen punivit audita ſed viſa*, albeit nothing be hid from God, for all things are naked before him, *Heb.* 4. yet hee puniſhed

punished not those things which hee heard onely, but what he saw. And the councell of *Lateran* advised Iudges to learne of God himselfe to try and examine.

Thirdly, the great Iudge of the world judgeth not rashly; temeritie and inconsiderateneſſe are principall motives to make a Iudge erre in judgement, as we see in the case of *Davids* judging betwixt *Miphiboseth* and *Ziba*: First, *David* promised and swore that he would be a friend to *Ionathan*, 1 *Sam.* 19. and remembring his oath, he gave his lands to his sonne *Mephiboseth*; yet by the false accusations of *Ziba*, and *Davids surmising*, that *Mephiboseth* affected the kingdome, he will give the whole lands of *Mephiboseth* to *Ziba*; and which is more, when hee knew the truth, and saw the treachery of *Ziba*; yet hee would not recall his former sentence, but said, *Why speakest thou any more of thy matters: I have said, Thou and Ziba divide the land*, 2 *Sam.* 19. 29. not unlike unto *Pilate* who said, *quod scripsi scripsi*, that which I have written I have written, and which is worst of all; he admitted *Ziba* to be one of his courtiours; albeit, hee was such a notable lyar and a seditious man, and deserved rather death then preferment.

A Iudge must not judge rashly.

But it may be said that *David* in such a doubtfull case did wisely, in bidding them divide the inheritance betwixt them, as *Solomon* bid them divide the child betwixt the woman; for if *David* had given all to *Mephiboseth*, this might have beene thought a meanes to have puffed him up the more to affect the kingdome; but taking the halfe of the land from him, hee clippeth his wings; and *Salomon* knew by the answer of the woman when she bad give the whole child, not parted, that she was the mother of the child. So when *Mephiboseth* biddeth *Ziba* take all, by this it might have beene gethered that he was to affect the kingdome, not being content with so little a portion; and as *Salomon*

Object.
Davids rash judgement seemes to be excused.

suspected that *Adonijah* affected the kingdome, because he would have married *Abishag*: so might *David* have suspected *Mephibosheth* to affect the kingdome, because hee was not content with the halfe of the inheritance.

Ans. *David* erred in rash judgement.

But *David* being wise according to the wisedome of an Angell of God, 2*Sam.*14.20. hee should not have beleeved the slanderous reports of *Ziba*, his charitie rather should have led him, when hee heard good *Mephibosheth* renounce all because of the Kings safe returne, and that he would give *Ziba* the whole inheritance, to be of another judgement; that *Mephibosheth* being a lame creature and a dead dogge (as he called himselfe) affected not the kingdome. There was great temeritie and rashnesse in *David*, giving out judgement here.

Moses was ignorant of foure causes which he was to consult with the Lord for.

There were foure causes which came before *Moses*, the first of those who were uncleane by touching the dead, and might not eate the Passeover upon the fourteenth day of the first moneth, *Num.*9.6. in this case, because he was ignorant of it, he said, *Stand still, and I will heare what the Lord will command concerning you.*

The second cause was that concerning the daughters of *Zelophehad* who did sue for an inheritance, because *Moses* was ignorant of that cause, therefore he brought it before the Lord, *Num.*27.5.

The third cause was of him who blasphemed the Name of God; because he was ignorant of this, he put him in ward that the minde of the Lord might be shewed them, *Levit.*24.12.

The fourth cause which came before him was this, what should be done with him who gathered stickes upon the Sabbath day; because he was ignorant of this cause, therefore they put him in ward, because it was not declared what should be done to him. This should teach Iudges not to proceed rashly in judgement, but to learne

learne of *Moses* to aske the Lord, and to know his minde before they give out sentence.

Fourthly, the great Iudge of the world accepteth not persons in judgement, he judgeth not according to the judgement of the eyes, that is, he looketh not to the outward appearance of things. When *Samuel* saw *Eliab*, a man of tall stature; he said, *Surely the Lords annointed is before me*, but the Lord said, to *Samuel*, *The Lord seeth non as man seeth*, for man looketh on the outward appearance, but the Lord looketh on the heart, *Hee hath not eyes of flesh*, *Iob* 10.4. A Iudge should looke as neere to the cause as he can, that hee be not an accepter of persons; a Iudge is called *detabhraja*, *Dan.*3.2. because he should administer pure justice.

προσωπολήψιαν *Iob.*3.7. θαυμάζειν πρόσωπα. A Iudge should not be an accepter of persons.

Iudges administer not pure justice when they respect the persons of men.

The word *person* here is taken for any thing which the Iudges respect, besides the cause.

דתברי֣א *quorum jus purum est* דתיהֹמ֣ *lex eorum &* בריא֣ *purum.*

First, *person* is taken for a mans riches, *Iam.* 2.3. *For if there come into your assembly a man with a gold ring, in goodly apparell, and there come in also a poore man in vile rayment, and if ye have respect to him that weareth the gay cloathing, and say unto him, sit thou here in a good place: and say to the poore, stand thou there, or sit here under my foot stoole; are ye not then partiall in your selves, and become Iudges of evill thoughts?* here person is taken for riches. When a Iudge considereth a man onely, because hee is rich; then he accepteth his person.

Acception of persons considered diverse wayes. *Librare justitiam. Psal.* 58.2. The ballance should be equall making no difference betwixt lead and gold.

There is nothing that corrupteth a Iudge sooner then bribes, *Deut.*16.19. *For a gift blindeth the eyes of the wise*, and *Exod.* 23.8. it blindeth the eyes of *Pikhhim*, those who see and have their eyes open; albeit, if they saw never so well, these bribes will draw on some scales upon their eyes; there is nothing more tender than the eye, nor may be more easily hurt; a little dust blindeth it;

פקחים

it; but when once it hath drawne on a cataracke, it becommeth senseleſſe, and yee may thruſt any thing into it, yet it will not feele. A Iudge then who is the eye of the civill body ſhould take heed that this light be not blemiſhed, if hee acquaint himſelfe to take bribes and become *Iſh terumoth*, one that receiveth gifts, *then hee overthroweth the land, Prov.* 29. 5. *Gifts blinde the eyes, Deut.* 16. 19. *Iagnaver*, it is the ſame word which is uſed when they tooke *Zedekias*, and pulled out his eyes out of his head, 2 *King.* 25. 7. Bribes doe not onely blinde the eyes of the Iudge, but pull out the eyes out of his head; this *Iude ver.* 11. calleth *deceptio mercedis*, the error of reward. *Eſa.* 33. 15. and he that ſhaketh his hands from holding of bribes, he ſhall dwell on high, his place of defence ſhall be the munition of rocks; bread ſhall be given him, his water ſhall be ſure. Wiſe men have not thought poore men fit to be judges, for poverty is a great tentation to corruption, *Prov.* 38. 8. *Give me not too little, leſt I be poore and ſteale*, therefore *Eſay* 3. 7. he conſidered well who ſaid, *There is neither bread nor cloathing in my houſe, therefore make me not a ruler of the people.* But they are more wretched that are rich, and yet cannot be ſatisfied, but grinde the faces of the poore. When *Servius, Sulpitius, Galba*, and *Aurelius* the Conſul did ſtrive in the Senate, which of them ſhould be ſent into *Spaine* againſt *Viriatum*, the Senatours differing among themſelves, and waiting which way *Scipio* would incline; he ſaid, I give my voyce that neither of them be ſent; his reaſon was, *alter nihil habet, alteri nihil ſat eſt*: the one hath nothing, and the other hath an unſatiable minde: So he judged that it was as dangerous to put the governement in the hands of a rich wretch, as into the hands of a poore man. *Samuel* purged himſelfe of this vice of avarice, 1 *Sam.* 12. 3. *Of whoſe hand have I received any bribe to blinde mine eyes therewith? Ioſhua* was farre

אִישׁ תְּרוּמוֹת
Vir obationum paſsive, qui recipit non qui offert oblationes.
יַעַר
עִוֵּר

Poverty and riches great enemies to judgement.

Valerius Max. lib. 6. 14

farre from this sinne, of avarice, when he had divided the whole land amongst the tribes, then the children of *Israel* gaue him an inheritance amongst them, *Iosh.* 19.49. he was so farre from covetousnesse, that he tooke nothing to himselfe.

Secondly, *person* is taken for a mans stature and comlinesse, 1 *Sam.* 16. 7. When a Iudge hath regard to a man, because hee is a comelie person, then he is an excepter of persons: *Phrene* the whore being condemned, one *Hyperides* her advocate opened the breasts of *Phrene*, which moved the Iudges to pittie her, this was an acceptation of persons.

The word *person* taken for a mans stature.

Plutarchus 1 *Rhet. in Hyperide.*

Thirdly, *person* is taken for the countrey, *Act.* 10. 34. *Of a truth I perceive that God is no accepter of persons, but in every nation, he that feareth him, and worketh righteousnesse, is accepted with him.* When a Iudge hath respect to a man, because he is his countrey man, then he is an accepter of persons. In that judicatory of *Athens*, *Areopagus* or *mars streete*, they sate in a darke place that they might neither see nor discerne who was their friend or foe, rich or poore, their countrey man or stranger, but onely looked to the cause; and there was given in before them *T. C. contra D. C.* So the Iudges in *Egypt* were painted without hands and blind, to signifie that he should judge truely, *Esay* 11. 4. and *he shall not judge according to the sight of his eyes.*

The word *person* taken for the countrey.

If a Iudge pronounce false sentence for feare, as *Pilate* did; *If thou let him goe thou art not Cæsars friend.* So for favour, as *Herod* to please the people, beheaded *Iohn*, *Act.* 11. So for hatred, *Achad* said, *I hate Michaia*, 1 *King.* 22. therefore *put this fellow in prison, and feed him with bread of affliction and water of affliction*, *Verse* 27. all these are by-respects, and the Iudge is an accepter of persons when he looketh to any of these, this is to turne judgement into gall, and the fruit of righteousnesse into

wormewood; that is, they turne judgement into bitterneſſe. See *Lam.* 3.15. When the Scribes and Phariſees condemned Chriſt to die, ſee how they wreſt judgement and turne it into wormewood: The law is that the blaſphemer ſhould die the death, *Levit.* 24. 16. but they adde this, that *they had a law, and by their law he ſhould die the death; becauſe he had made himſelfe the ſonne of God*, *Ioh.* 19. 7. hee was the ſonne of God, and therefore the law-giver, then he brake not the law; they miſapply the breach of the law to him, and they ſay that he ſhould die according to their law; this was not Gods Law, it was uſuall to the Iewes to ſpeake doubtfully: therefore *Vzziel* ſaid, *Qui perplexe loqui poteſt, bene; ſi non taceat.* If a man can ſpeake doubtfully, that is well, but if hee cannot, let him hold his peace.

Concluſion.

The concluſion of this is: where the law faileth, the land muſt goe to decay, *Habak.* 1. 4. *Deflu.t lex*, it is a ſpeech borrowed from the pulſe of man *Iacobs* heart failed within him, *Vajapag libbo*, *Gen.* 45.26. where the motion of the heart or pulſe groweth weake or ceaſeth, in great joy or great feare, the naturall heat being then diſperſed, it hurteth the body, and as we trie the conſtitution of a mans body by the pulſe, if the pulſe ſtirre not at all, then hee is dead; if it ſtirre but ſlowly then he is weake, but if it keepe an equall ſtroake, then he is in a good conſtitution. So the law is the pulſe of the common-wealth, if it ſtirre not at all, then the common-wealth is dead: if it have but ſmall motion, then the common-wealth is weake; but if the law keepe an equall courſe, then the common-wealth is in a good conſtitution.

וַיִּפֹּג לִבּוֹ

CHAP.

CHAP. II.

Against false witnesses.

Commandement. IX.

Deut.19.18. If the witnesse be a false witnesse that testifies falsely against his brother, then shall he doe unto him as he thought to have done to his brother.

A false witnesse is the second person, who corrupteth the judgement, and maketh the Iudge to pronounce a false sentence. First, let us consider the necessity of these witnesses; Secondly, what witnesses; Thirdly, how many witnesses the Lord would have for the triall of a cause; and fourthly, when they should speake and testifie.

A false witnesse is next to the Iudge who doth corrupt judgement.

First, for the necessity of these witnesses: If God sate in every judicatory as hee sate in the first judicatory, when he judged *Adam* and *Eve*, then there needed no witnesses, for all things are naked before him, but because God hath withdrawne himself, and hath substitute Iudges in his place who know not all things; therefore he hath appointed witnesses to give evidence to the Iudges.

Secondly, what sort of men those witnesses should be; they should be first, men of knowledge; and secondly faithfull witnesses; and thirdly, they should agree in their testimonies. First, for their knowledge; they must heare and see, 1 *Iohn* 1.3. *That which wee have seene and heard, declare we unto you.* Witnesses can have no knowledge but by hearing and seeing; but Christ shall not judge after the sight of his eyes, neither re-

What manner of witnes should be admitted.

prove after the hearing of his eares, *Esay* 11.3. and *Salomon* saith, that *a false witnesse shall perish, but hee that heareth, speaketh constantly, Prov.* 21. 28. In the *Talmud* the triall of the witnesses is set downe, how they tried them by seven demands: First, *qua septimana Iubilæi factum est*; in what weeke of the Iubile did this fall out? Secondly, *qua hebdomade annali*, in what weeke of the yeare? Thirdly, *quali septem inter singulos Iubilæos interfluente*, that is, in which of the *Sevenths* in the Iubile did this fall out? Fourthly, *quo die mensis*, what day of the moneth? Fiftly, what day of the weeke? Sixtly, at what houre? and Seventhly, in what place did such a thing fall out.

Secondly, the witnesses should be faithfull *Revel.* 3. 14. *These things saith the Amen, the faithfull and true witnesse, Prov.* 14.5. *A faithfull witnesse will not lie*; If he be a true witnesse indeed, or reputed to be a true witnesse, he may be admitted, *Esay* 8.2. *Vrijah* is called a faithfull witnesse, who was in effect an idolater; yet because he was reputed to be a faithfull man among the people; therefore he is called a faithfull witnesse. The nearer that men approach to the Lord, their greater care should be to speake the truth, *Rom.* 9.1. *I say the truth in Christ, I lie not.* So it is the greatest sinne to lie to the Holy Ghost, *Act.* 4.3. It is a greater sinne for a Preacher to be a false witnesse, then for another witnesse in a civill court; because he draweth neare to God, 1 *Cor.* 15.14. *If Christ be not risen, then is our preaching in vaine, and wee are found false witnesses of God.* So to wrest the word στρεβλῶσι, 2 *Pet.* 3. 16. It is a speech borrowed from those, who put a man upon the racke, and make him speake that which he never thought. So *unstable soules* when they wrest the Scriptures to draw out a sense out of them which they never meant. It is a greater sinne to witnesse a falshood in judgement, then out of

Multa dicuntur in Scripturis juxta opinionem estimantium illo tempore. Ioh. 8.28. *non introierunt in prætorium ne ipsi contaminarentur, id est, ut ipsi existimabant. Sic Ier.* 28. 1. *Hananiah dicitur propheta, cum tamen Pseudopropheta.*

of judgement, because they draw nearer to the Lord, such were those false witnesses, who testified against Christ, and wrested his words. Christ said not, *destruam*, as they alleaged; neither, *Dei templum*, neither, *possum illud redintegrare*, but onely this, *Destroy this temple, and in three dayes it shall be built up againe, Ioh.* 2. So that one word being changed, the sense may be perverted, *Prov.* 17. 9. *Hee that repeateth a matter, separateth friends*; that is, he that repeateth a matter changing something in it, or not keeping the words, interpret them maliciously, these were not admitted to be witnesses; some *propter culpam*, as thē infamous: secondly, for defect of judgement, as fooles and children: thirdly, *propter affectum*, for affection, as friends and enemies: fourthly, for their condition, and estate, as the poore and servants: fiftly, for their sexe, as women: sixtly, for their calling, as usurers and publicans, and the Iewes added seventhly *dove-sellers*, as infamous, because they taught doves [*miphrecheh jonin*,] they taught the doves to flie, and to carry their messages, which was a divination which they used when Satan was the carrier, therefore they hated dove-sellers, and admitted them not as witnesses. מפריחי יונין

Thirdly, witnesses must not onely be men of knowledge and faithfull, but they must agree in witnessing, and jumpe together in their testimonies; otherwise their testimonies do not prove: they should be *non solum testes, sed contestes*, not only witnesse, but they must agree in witnessing, *and these three agree in one*, 1 *Ioh.* 5. 7. *Marke* saith, that the testimonies of those who testified against Christ were not ἴσαι μαρτυρίαι, they agreed not together, and thus much for the conditions required in the witnesses.

Now followeth the third thing to be considered in the witnesses, and it is the number; *At the mouth of two witnesses, or at the mouth of three witnesses shall the matter be established, Deut.* 19. 16. In the great point of our salvation

The number of witnesses required in Iudgement.

ſalvation the Lord uſeth three witneſſes in heaven, and three in earth to confirme our redemption: the three in heaven are, *The Father, the Word, and the holy Ghoſt.* 1 *Ioh.*5.7. And ſo the three in earth are, *The Spirit, the Water, and the Bloud, and theſe three agree in one.* So in the cenſures and admonitions of the Church, there muſt be two or three witneſſes, 2 *Cor.*13.1. *This is the third time I am comming to you. In the mouth of two or three witneſſes ſhall every word be eſtabliſhed.*

In civill judicatories ſome make this exception, one witneſſe may ſuffice, if the matter queſtioned be to no mans hurt. A man is called in queſtion whether he be baptized or not? or whether he be married or not? one honeſt witneſſe may ſerve to prove this, becauſe it tendeth to no mans hurt.

Queſt. Whether may the accuſer be a witneſſe or not?

Anſ. God in judgement, is both the Iudge, the Accuſer, and the witneſſe. Secondly, when hee appointed theſe judicatories, the witneſſes were both accuſers and witneſſes, *Deut.*17.6. and *Dan.*13. but afterwards the Iudge, the accuſer, and the witneſſes were all diſtinguiſhed; when it is ſaid, *Ioh.* 8.10. *Woman, where are thoſe thine accuſers?* the witneſſes ſhould have accuſed the woman, but they being convict in their owne conſcience, *went out one by one.*

What time the witneſſes are to beare witneſſe.

עָנָה Laſtly the witneſſes are bound to teſtifie when they are required by the Iudge, and if the matter require they are bound to teſtifie, albeit the Iudge aske them not: therefore *gnana, reſpondere*, with the Hebrew, ſignifieth as well to anſwer to the matter, as to the Iudge, and ſo Chriſt is ſaid to anſwer when no man asked him: So 1 *Sam.*11.17. To anſwer is to anſwer according to ones deſire, *Eccleſ.*10.19. *Money anſwereth to all things*, That is, to every mans deſire; to anſwer then is to ſpeake when time and cauſe requireth. When a cauſe requireth

requireth, a witnesse is bound to answer to deliver the innocent, *Prov.* 24. 11. and *a true witnesse delivereth soules*, *Prov.*14.25. *They knew mee from the beginning, if they would testifie*, *Act.*26.5.

The witnesses were to do sundry things against the guilty.

Because the chiefe part of judgemeut dependeth upon the witnesses, therefore under the law the witnesses did sundry things in the execution of the guilty. First they laid their hands upon him, to signifie that they devolved all the guilt upon his owne head, and that he did die for his owne fault, hence is that phrase, *His mischiefe shall returne upon his owne head*, *Psal.* 7. 16. therefore a mans condemnation is expressed by laying on hands upon his head, *Heb.* 10.29. *Of how much sorer punishment suppose ye shall he be thought worthy*: in the *Syriacke* it is expressed by laying on the hands upon the head; he alludeth to the custome under the law, where the witnesses laid their hands upon the head of him who was to be stoned, *Levit.* 24.15. and the Greekes say εἰς τὴν αὐτοῦ κεφαλὴν and the Latines say *Quod illorum capiti sit*, upon their perill be it.

The second thing which the witnesses did under the law, they stoned the guilty man; and before they stoned him, they laid aside their upper garments, that they might be the more fit to throw stones at him, *Act.*7.58. *They cast him out of the city and stoned him, and the witnesses laid downe their cloathes at a young mans feete, whose name was Saul*, and after the witnesses threw stones at him. Lastly the people stoned him, to signifie that the guiltinesse of that person might not defile the land: and also for their detestation of the crime.

Ministers have a speciall priviledge in judgement, 1. *Tim.*5.19. *Against an Elder receive not an accusation, but before two or three witnesses*; that is, they must be *testes assistentes*, present witnesses, before any accusation be intended against them; against another, an accusation may be

be intended, if the accuser will binde himselfe to follow the accusation of him whom he accused: but a minister hath a greater priviledge, that it must be knowne before hand, whether there be two or three witnesses, to prove this accusation against him, before ever his name be called in question. The reason why the Lord would have them ready to testifie, was this; the Lord hath a great care and respect to his Gospel, and hath put this treasure in earthly vessels: first, he will have no man to touch them, or doe them any harme, *Psalm.* 105. 15. Secondly, he will have maintenance given to them, that they may be incouraged in the Law of the Lord, 2 *Chron.* 21. 4. Thirdly, hee hath a great care of their credit and good name, for if the accusation were not followed presently, then the Elder all this time lay under the slander, and the accuser was, the conquerer; *David* speaking of God, *Psalm.* 51. 4. saith, *That thou maist be justified when thou speakest, and be cleare when thou judgest*, that is, when thou art judged and called in question by men, but *Paul* citing the place, *Rom.* 3. 4. *That thou maist overcome when thou art judged*; why doth he put *overcome*, for *pure* or *cleare*? becaus none *overcommeth* in judgement bnt he that is *pure* or *cleare*, now all the while that the Elder lyeth under the slander he is judged *impure*, and the accuser *overcommeth*. But when the matter is put to a triall, the Elder is found cleare and pure, and overcommeth, and the accuser is overcome and blotted. Here we see the necessity of present witnesses, that the Elders good name lie not under such a blot, and that he make not the Gospell to be evill spoken of, as the sonnes of *Eli* did; who made the sacrifices to be abhorred.

Why the Lord would have present witnesses, when the Ministers or Elders are are accused.

A differences betwixt these, to overcome in judgement, and to be cleare.

And there is great necessity why the Lord should have such a care of the minister, for it hath beene still the policy of the devill to blot their good name. See

it

it in the example of *Narcissus* Bishop of *Ierusalem*, and *Athanasius*, and sundry others.

The consectaries that follow upon this, are first, that preachers should preserve their good name as the apple of their eye. *Consect.* 1.

Secondly, that Magistrates should be more unwilling to call them in question then others. *Consect.* 2.

Thirdly, that God will not exempt his Elders from triall, as the Pope would his Clergie. *Consect.* 3.

The conclusion of this is, all evidence dependeth upon the witnesses in judgement, therefore the witnesses should be most carefull to testifie the truth: they stand before the Lord, *Deut.* 19. 17. *Testes sistent se coram Iehovah*, if they testifie an untruth, they lie in the presence of God; so they testifie against the innocent parties, and they are the cause of their death; such were the false witnesses who testified against *Naboth*, 1 *King.* 21. 13. and *Doeg* against *David* and *Ahimelech* the Priest, 1 *Sam.* 22. 9. and such was *Ziba* against *Mephiboseth*, 2 *Sam.* 16. 3. and *Vriah* against *Ieremie*, *Ierem.* 27. 17. the witnesses against Christ, *Matt.* 26. 61. and they who witnessed against *Steven*, *Act.* 6. 13. *Conclusion.*

The witnesses stand in Lords presence.

CHAP.

CHAP. III.

Against equivocation.

Commandement IX.

Psal. 15.2. *He that speaketh the truth in his heart.*

VVHen a man that is called in question answereth by *equivocation*, then it is a breach of this Commandement in judgement.

Two sorts of equivocation.

There are two sorts of *equivocation*, the first is called *Logicall*, the second is, when men equivocate by mentall reservation.

Æquivocatio { *Logica.* *Mentalis.*

What logicall equivocation is.

Logicall equivocation is this, when a speech doth carry a double sense, or may be construed two wayes: Example, *The head of the butler shall be lift up, and the head of the baker shall be lift up*, *Gen.*40. to *lift up* here is a *logicall equivocation*, for sometimes it signifieth to exalt a man to honour, as the butler was; and sometimes to hang up a man, as the baker was. So, *Let the dead bury their dead. Luc.* 9. 60. this is a *logicall equivocation* in speech, that is, let thē who are spiritually dead bury those who are naturally dead. So *Matt.*7.1. *Iudge not, that yee be not judged*, this word *judging* is taken two wayes. The first is *Iudicium libertatis*, the judgement of libertie, the second is *Iudicium, potestatis*, the judgement of power.

Iudicium { *Libertatis* *Potestatis.*

When logicall equivocation is lawfull.

Logicall equivocation is lawfull, when it is used to convince sensless sinners, who will not beleeve the truth when it is plainely told them. Example, *Ezek.* 12. 13. The Lord threatned that he would bring *Zedekiah* king of *Iudah* into the land of *Chaldea*, and that he should die there, and yet never see it. Why doth the Lord set downe

downe this ſpeech ſo myſtically unto him, becauſe this perfidious king would not beleeve the truth when it was plainely told him, hee died in *Babel* and yet hee never ſaw it, becauſe his eyes were picked out at *Riblah*.

Example 2. 2 *King*, 8.10. *And Eliſha ſaid unto Haſael, goe and ſay unto him, thou maiſt certainly recover, howbeit the Lord hath ſhewed me thou ſhalt certainely die*: this is a *logicall equivocation*, firſt in pointing, and then in the words. In pointing *leh emur lo chaje tohje*, here is a double reading, the marginall, and the text reading: the marginall reading thus, *Say unto him, thou maiſt certainely recover, albeit the Lord hath ſhewed mee that hee ſhall ſurely die*. The new tranſlation followeth this reading: the text reading is thus, *Goe tell him hee ſhall not live, becauſe the Lord hath ſhewed me he ſhall certainely dye*. In the firſt reading it is ſet downe indefinitely, *he may live* or *not live*, becauſe the diſeaſe was not deadly: but in the ſecond reading it is ſet downe definitely, becauſe the Lord ſaid *he ſhould die*. The Hebrewes obſerve, that when a negative is ſet downe before two verbes comming from the ſame root, then commonly it denieth doubtfully, as when the ſerpent ſaid to *Eve*, *non moriendo morieris*; *perhaps ye may die, and perhaps ye may not die*, *Gen.* 3. but when the note of deniall is ſet betwixt the two verbes, then it certainely denyeth, as *moriendo non morieris*, *Ye ſhall not die at all*; the note was ſet before both the verbes in Satans ſpeech, and therefore it is but doubtfully denied. The text againe may be read two wayes, becauſe of the accent, *maccaph*, which ſometimes is *euphonicus accentus*, and ſometimes *ſyntacticus*; if it be *euphonicus accentus*, then it is read this wayes without diſtinction (for *euphonia* is not a note of diſtinction) *Abi dic ei, non vivendo vives*, as though there were not an accent here, but if *maccaph* be *ſyntacticus accentus*

A twofold equivocation logicall, in pointing and words or ſpeeches.

לְךָ אֱמוֹר לֹא
חָיֹה תִחְיֶה
לְךָ אֱמוֹר לוֹ

Regula Hebræorum.

When the note of negation denies, and when it is indefinite.

A twofold accent, euphonick and ſyntactick.

accentus, then it is read with a distinction thus, *Abi dic, non vivendo vives*, here the rest is placed after *dic*, and *Iunius* followeth this reading.

This example is also an equivocation in speech.

This is also an example of *logicall equivocation* in speech, *Goe tell him he may live, although the Lord said he should die*; if ye respect his sickneſſe, hee might live, for it was not deadly; yet the Lord said hee should die, respecting that which *Hazael* should doe unto him, for he did cast a wet cloath upon him, and smothered him. Why did the Lord set downe this speech so doubtfully? becauſe faithleſſe *Benhadab* would not beleeve the truth when it was plainely told him.

Another example of *logicall equivocation*, is this, *I will joyne thee in affinity this day with one of the two*, 1 *Sam.* 18.21. which carrieth a double sense, either I will give thee one of them this present day, or that day, that is, when thou bringeſt me an hundreth foreskins of the Philiſtins.

הַיּוֹם

Logicall equivocation when it is unlawfull.

Logicall equivocation is not lawfull when it tendeth to deceive men, *Gen.* 3.5. *Ye ſhall be as gods, knowing good and evill*; this carrieth a double sense, first to know evill by *contemplation*; Secondly, by *wofull experience*; we know a fever in the first sense before ever we feele it, but in the second sense wee know it when we feele it burning us; *Act.* 1. *Now I know in verity*, this was experimentall knowledge. In the first sense, we know the *privation* by the *habite*; and in the second sense, we know the want of the *habite* by the *privation*. *Logicall equivocation* is then a sin, when it serveth either to pervert religion or justice; but when the Lord useth it againſt wicked and senseleſſe sinners who will not beleeve the truth, when it is plainely told them, then it is no sinne.

A twofold knowledge, by contemplation, and by miserable experience.

Equivocation by mentall reservation.

The second sort of *equivocation* is by *mentall reſervation*, when a speech is patched up, and the one part is expreſſed, and the other part is reserved in the minde of

of the speaker; and this is now called *Iesuiticall equivocation*, and they say that such a proposition; *mixta ex mentali & vocali est legitima*, mixed of mentall reservation and vocall expression is lawfull: but this kinde of equivocation is no waies lawfull, for in *a theologicall truth* there must be an agrement betwixt the *minde*, the *matter*, and the *tongue*; but here there is no agreement betwixt these three, for when a Iudge demandeth of a *Priest*, are you a *Priest*? he answereth, I am not a *Priest*, when hee knoweth certainely in his minde that is a *Priest*, and yet his tongue saith he is not a *Priest*; this is the most formall lie that can be made.

Simulare & dissimulare quid.

To cleare this the better, we must marke what it is *simulare*, to simulate, and what it is *dissimulare*, to dissimulate.

Simulare is to counterfeit that which is not in a man; *dissimulare* is to dissemble, that which hee is bound to professe, and this is done sundry waies. First, *simulare vocationem.* 1. *King.* 13. 18. as when the old Prophet fained that hee had a commission from the Lord to the young Prophet to eate at *Bethel.* So when *Zidkiah* made hornes and said, *So shalt thou push the Syrians untill thou have confounded them.* 1. *King.* 22. 11. So the word [*Hithnabbi*] *impulit se ad prophetandum*, is usually spoken of false Prophets, who fained that they had a calling from the Lord when they had none; So the false Prophet that wore a rough gowne that he might deceive the people. *Zach.* 13. 4. So, *dissimulare vocationem*; as *Peter* denyed that he was one of Christs Disciples.

Simulare vocationem,

התנבא

Dissimulare vocationem

Secondly, *simulare professionem*, to simulate their profession; as *Esth.* 9. *Many for feare became Iewes*, the *Seventy* translate it περιετέμνοντο, they were circumcised; so the *Sichemites* when they circumcised themselves that they might obtaine *Dina*; this was a counterfeit profession. So hypocrites when they make shew of religion. So to dissimulate their profession as the Iewes did, who for

Simulare professionem.

Dissimulare professionem

feare of *Antiochus* perſecution drew their prepuce that they might not be knowne to be Iewes; and the Apoſtle meaneth of this, *Art thou circumciſed? draw not thy prepuce.* 1. *Cor.* 7. 18. *Epiphanius* calleth the inſtrument wherewith they drew their prepuce, ἀπισπασμὸς ἀπὸ τοῦ ἀποσπῶ *traho.*

Simulare conditionem.
יִתְחַלֵּל *fictam actionem notat.*
Diſſimulare conditionem.
יֵשׁ מִתְעַשֵּׁר *qui fingit ſe divitem.*
מִתְרַשֵּׁשׁ *qui fingit ſe pauperem.*
Simulare ſexum.
Diſſimulare ſexum.

Thirdly, to *ſimulate* or *diſſimulate* their condition or eſtate; to *ſimulate*, as *David* before *Achis* did ſimulate and counterfeit that he was mad. 1. *Sam.* 31. So 2. *Sam.* 13. *Lie downe upon thy bed, and faine thy ſelfe to be ſicke.* So *Prov.* 13. 7. *There is that maketh himſelfe rich*, yet hath nothing; *Ieſh mithgnaſhaſh*, ſo to diſſimulate their condition or eſtate, there is that maketh himſelfe poore, yet hath great riches, *Mithroſhaſh*, ſuch was the diſſimulation of the *Gibeonites. Ioſh.* 9.

Fourthly, to *ſimulate* or *diſſimulate* their ſexe; to *ſimulate*, as when a woman putteth upon her a mans apparrel, to make men believe that ſhe is a man. So to *diſſimulate* their ſexe, as when *Sardanapalus* put a womans apparrell upon him, and ſate ſpinning amongſt them.

When a Prieſt ſtandeth before a Iudge and is examined; Firſt, he diſſimulateth his vocation, for he denieth that hee is a Prieſt; Secondly, hee diſſembleth his profeſſion, for hee is bound as a Chriſtian to tell the truth, not onely in matters of faith, but alſo to anſwere to a civill truth, when it is demanded of him; and as hee diſſembleth, ſo doth hee *ſimulate*, wearing counterfeit apparrell; ſimulating a courtier or ſome other laike man.

There are three things required in a truth.
Veritas in { *Obiecto, Subiecto, Signo.*

Truth is firſt, in the *matter*; then in the minde; and thirdly, in the *tongue*. It is firſt, in the *matter* as a ſimple truth, but as it is *completa veritas*, a full truth or falſhood; it is firſt, in our minde; for our minde compoſeth & divideth firſt; and as health is *obiective*, firſt, in phyſick, but properly and formally in the man who is healed; ſo although truth be firſt *obiective*, in the ſimple obiect; yet *completa veritas*, is firſt in the minde, and then in the word

word or writing; verity is in the matter as in the *object*; it is in the minde as in the *subject*: and it is in the speech, as in the *signe*; and there should bee an agreement betwixt all these three, the *matter*, the *minde*, and the *tongue*; hence it is that the Scripture attribute those things which are proper to the *heart*, to the *tongue*, because of the agreement that should bee betwixt them. *Psalme* 45. *My tongue shall meditate on thy justice.* So *Act.* 2. *My tongue was glad*, because the *tongue* expresseth the gladnesse of the *heart*. So *Iosh.* 1. 8. *This booke of the law shall not depart out of thy mouth, but thou shalt meditate in it day and night.* So *Prov.* 3. 3. *Binde them about thy neck, and write them upon the table of thine heart*; First, *verity* must bee in the heart, and then the words are framed in the throat; therefore he saith, *Bind them about thy necke*, and then they come to the tongue.

The Scriptures attribute these things to the tongue which are proper to the heart.

This *verity* which is the conception of the minde is uttered two waies; either, *per signum vocale*, by some other signe, whereby wee expresse our minde, which is a kinde of speech, and therefore *Salomon* saith, *Proverb.* 6. 13. *He speaketh with his feet, he teacheth with his fingers.*

The conceptions of the minde uttered two waies.

When one sent a messenger to *Periander* to aske him how hee could reigne so securely amongst his subjects, hee answered no other thing to the messengers but brought them out to a field of ripe corne, and with his staffe beat of the eares of corne, which was as much in effect, as if hee had said, If thou would live securely amongst thy subjects, cut the heads from some of them.

To use signes that are arbitrary and not received amongst all nations, although hee bee deceived with whom thou hast to doe, it is not thy fault, neither is this deceit; this kinde of dissimulation the fathers call it οἰκονομίαν: such was that stratagem of *Iosh.* when hee sted from *Hai*: So when the Romans cast bread into the

When people are deceived with signes common to all nations, yet it is not a lie.

Livius Lib. 5.

campe of the enemies out of the Capitoll, to make them beleeve that they had plenty of victuals, although the enemies were deceived here, yet this was no fault in the Romans; *Hæc ſigna uſurpari poſſunt, quia non communi inſtituto uſurpata*, that is, thoſe ſignes may be uſed, becauſe they are not generally received nor agreed upon by all people, but thoſe things which are generally received amongſt all people, as their ſpeech, and writing, Hieroglyphicks, and ſuch; here if we ſpeake one thing and meane another, this is a falſhood.

When a man is deceived by an ambiguous word, it is not a lie.

When a word hath many ſignifications, and if that which a man conceiveth in his minde agreeth with one of the ſignifications, hee maketh not a lie, although the man who heareth him, conceive it otherwiſe; as when Chriſt ſaid, *Beware of the leaven of the Phariſees*, although the Diſciples tooke it for leaven indeed, yet it was not a lie; and the ſuperior may ſpeake otherwaies then hee thinketh, for triall of the truth. Example, wee have in *Ioſeph* who being the governour in *Egypt*, ſaid, *Yee are ſpies*, *Gen.* 43. and then accuſed them of theft; but the inferior may not anſwere ſo doubtfully to his ſuperior.

The minde is expreſſed by anſwering to the queſtion three wayes.

Reſpondere. { *ad diverſum.* *ad idem.* *ad contrarium.*

We expreſſe our minde when wee anſwere to a thing, either *ad idem*, *ad diverſum*, *vel ad contrarium*. Example, when *Abimelech* asked *Abraham*, *Is this woman thy wife?* If *Abraham* ſhould have anſwered, ſhe is my wife; then he had anſwered, *ad idem*, and hee would not have made a lie. Secondly, when hee anſwered ſhee is my ſiſter, here hee anſwered *ad diverſum*, and this was not a lie; for this word *ſiſter* is taken in a large ſence amongſt the Hebrewes; and ſo a wife may be called a *ſiſter*, *Paul* ſaith, *Have wee not power to lead about a ſiſter, a wife, as well as other Apoſtles.* 1. *Cor.* 9.5. and ſo *ſiſter* is taken for one that is neare in kindred, as *Sarah* was to *Abraham*. Thirdly, if he had anſwered, ſhe is not my wife; then he had

had answered *per contrarium*, and had made a lie: So when a man uttereth his minde, *per signum reale*, sometimes the signe answereth, *ad idem*; sometimes *ad diversum*; and sometimes *ad contrarium*; it answereth *ad idem*; when a man may gather at the first by the signe, that the party with whom hee hath to doe thinketh so, as hee demonstrateth by this signe. Example, when *Esther* fell downe before *Ashuerus* King of *Persia*, to petition him for the Iewes her countrey-men; *Ashuerus* held out the scepter to her, *Esther*. 5. 2. here *Esther* knew by this signe that the King was minded to grant her petition, and the King answered *ad idem*, by this signe, to the petition of *Esther*.

A reall signe answereth to the minde three waies.

Sometimes the signe is *diversum*, from that which a man thinketh when he maketh such a signe, this is not a reall lie; because it is not contrary to his minde. Example, when *Ioseph* knew his brethren, he made himselfe strange to them, *Vaijthnakker*. *Gen*. 42. 7. this he did to trie them the better, but not for another end. So *Ioshua* and his army fained themselves to fly before the men of *Ai*. *Iosh*. 8. but this they did at the commandement of the Lord, for hee allowed this stratagem, as may bee seene *verse* 18. So Christ simulated that hee would have gone farther, and not stay at *Emaus* all night. *Luk*. 24. 28. This simulation was not contrary to his minde, but *diversum*; he simulated that he would goe forward, that hee might make the Disciples to bee the more earnest with him to bid him stay; and this simulation hath this tacite condition annexed to it, I will not stay at *Emaus* unlesse my Disciples be very earnest with me to stay.

וַיִּתְנַכֵּר *alienum se finxit.*

Simile.

A Physitian hath a patient that cannot abide such physick as will cure him, the Physitian deludeth the senses of the patient, to make the patient believe that it is some other thing; here this signe is not contrary to the Physitians minde, for hee mindeth to make this a signe

to cure his patient: the signe is *diversum* here, but not *contrarium*; but when the signe or the word is contrarie to that which the minde thinketh, then it is a lie. Example, *Psal.* 18. *Mendaciter se subijcient mihi*, they shall yeeld fained obedience to me; for when they made outward shewes of obedience to *David*, they thought no such thing in their heart. *Iacob* put the shins of goates upon his hands, and upon the smooth of the necke, and then he said to his father; *I am Esau thy first borne*, *Gen.* 27. 19. here was a double lie, a lie in *words*, and a lie in *signe*, both contrary to his minde. So 1. *King.* 14. 5. When the wife of *Ieroboam* fained herselfe to bee another woman, that she might deceive the Prophet; this was a reall lie contrary to her minde: for if the Prophet had demanded of her, art thou the wife of *Ieroboam* or not? doubtlesse she would have answered, I am not the wife of *Ieroboam*, but some other woman; and so shee should have made a double lie, contrary to her minde, both in her *apparrell*, and in her *speech*.

A twofold lie in *Iacob*, in words and signes.

When a Priest standeth before a Iudge cloathed in Scarlet, and with long haire, the Iudge demandeth of him, art thou a Priest? he answereth, I am not a Priest; this is a lie in words. Againe, hee maketh a reall lie in wearing such apparrell, that he may not be taken for a Priest, and so both the signes and words are contrary to his minde. And as the Lord said to *Ahija* the Prophet, 1. *King.* 14. 5. *The wife of Ieroboam commeth to aske a thing of thee, and when she commeth in she shall faine her selfe to be another woman, and the Prophet said unto her, why fainest thou thy selfe to be another woman.* So the Lord saith to the Iudge, the man who standeth before thee, would faine himselfe not to bee a Priest; but the Iudge may say unto him, why fainest thou thy selfe to be another man?

A difference betwixt reall and verball signes.

We must put a difference betweene *reall* and *verball signes*, for words doe more definitely determine the

minde

minde of the ſpeaker, than ſignes doe. Signes againe doe more confuſedly and indeterminately expreſſe the minde, and therefore it is more lawfull to uſe the one rather than the other. Example, when a man upon the ſtage putteth on a Kings apparrell, this is not a reall lie, but if he ſhould ſay upon a ſtage that he were the King, that were a reall lie; and becauſe all men know that Kings play not upon the ſtage; therefore there is no great danger of a lie, but when the ſigne is hardly diſcerned; and made to cover a lie; then it is a lie indeede.

God in threatning to deſtroy *Ninive* and not doing it, yet it was not a lie.

When the Lord threatned *Ninive* that it ſhould bee deſtroyed within forty dayes, and it was not deſtroyed; this was not a *Ieſuiticall* lie, for it is the uſuall manner of the Prophets to underſtand the condition, and ſuppreſſe it when they threaten, which may be eaſily underſtood by the like phraſes, as the Prophet ſaid to *Ezekiah. Eſay.* 38. *Set thine houſe in order, for thou ſhalt die and not live.* Here the threatning is ſet downe, but the condition is underſtood; to wit, if thou pray not; but when *Ezekiah* turned his face to the wall, and prayed unto the Lord; then God ſent his Prophet backe againe to him with this commiſſion; *Tell Hezekiah the captaine of my people, thus ſaith the Lord, the God of David thy father; I have heard thy prayers, I have ſeene thy teares, behold I will heale thee on the third day; and I will adde unto thy dayes fifteene yeares.* 2. *King.* 20. Sometimes againe, both the threatning and the condition is ſet downe, as *Gen.* 20.7. *Now reſtore the man his wife, for he is a Prophet, and will pray for thee, and thou ſhalt live, and if thou reſtore her not, know then that thou ſhalt ſurely die; thou and all that are thine.*

Sometimes God ſets downe both the condition and the thr arning.

So when a Iudge for examination and tryall ſetteth downe a thing not *thetice*, by way of aſſertion, but by way of interrogation and tryall; this is not a lie. So *Salomon* called for a ſword to cut the child, when he was

A Iudge may examine *thetice & interrogatorie.*

not minded to cut the child, but onely to trie who was the mother of the child. 1 *King.* 3. So when Chriſt bad his diſciples give bread to the multitude to feede them, whereas hee knew that they had not bread ſufficient to feed them; this was not a lie, but onely to trie the obedience of the Diſciples. *Mat.* 14. 16. So wee propound *Elenches* to young ſchollers to trie them, which we know to be falſe in themſelves.

A man may uſe an ironie and not lie.

When in *ironie* or jeſt wee bid a man doe ſuch a thing, but wee will him not doe it, this is not a lie; as when *Michaiah* ſaid to *Achab*, *Goe up and proſper.* 1. *King.* 22. 15. And ſo Chriſt ſaid to his Diſciples, *Sleepe on now and take your reſt*, *Mat.* 26. 45. theſe are not lies, for in ſuch ſpeeches we may know by the geſtures of the ſpeakers that they doe but juſt.

Object. But this was a great ſinne in *Peter* when hee diſſembled.

Anſw. They anſwere that *Peter* did not this to deceive any man, but onely for feare to ſave his life,

Reply. Although this was his principall and chiefe end to eſchew danger, yet hee uſed a lie to eſcape danger. A Iudge doth not condemne a theefe, becauſe hee hath a care to provide for himſelfe and his family; but becauſe hee hath a care to provide for them by deceit and theft; ſo to have a care to eſcape danger, that is commendable, but to make a lie to eſcape danger, that is a ſinne.

Object. Againe they ſay that this limitation which they adde in their minde is true in the ſight of God, and in the ſenſe of him who ſpeaketh; and ſo it excludeth all ſort of lying.

Anſw. Verity is a part of juſtice, and lying is a part of injuſtice, which two doe reſpect our neighbour, and theſe two are to bee meaſured by our ſpeeches. 2. *Cor.* 4. 3. *We handled not the word of God deceitfully, but by manifeſtation*

station of the truth, commending our selves to every mans conscience in the sight of God. *Paul* here manifesteth the truth both before God and man, but the Iesuites in their *equivocations*, manifest not the truth before God and man.

Reply. They answer, to equivocate is not lawfull in matters of contract and dayly conversation, but it is lawfull in defence of our selves to escape a great danger, in this case is lawfull to equivocate, say they.

Answ. Then the Martyrs were great fooles who did not learne to equivocate this way, to save their lives.

Objection. *Heb.* 6. 6. *An oath is the end of all controversies*, but equivocation multiplyeth controversies.

Answ. They answer, wee may not equivocate before a Iudge who proceedeth formerly, and is a competent Iudge: but if hee bee an hereticke, who hath no power to judge, then we may equivocate.

Reply. When the *Shunamitish* woman said to *Elisha*, *Thou man of God doe not lie unto thy handmaid.* 2. *King.* 4. 17. hee was bound to answer truely to the woman, albeit shee was not a competent judge: and *Hierome* saith well, *Etiam inter hostes servanda est fides*: we must deale truely even to our enemies.

Conclusion. The conclusion of this is: That all those who use equivocations are in a fearefull case, because the Lord who is the God of truth, will destroy those who speake lies, *Psalme* 5. 6. *And those great lyers shall be shut out of the holy city*, *Revel.* 22. 15.

CHAP.

CHAP. IV.

Against lies.

Commandement IX.

Revelat. 21. 27. *And there shall in no wise enter into the holy Ieruſalem, any thing that defileth, or maketh a lie.*

A man may be a lier two wayes.

THe lier is a falſe witneſſe as well out of judgement as in judgement.

In naturall things, a thing is ſaid to lie, when it maketh a faire ſhew, but it performeth not that which it promiſeth, *Habak.* 3.17. *The labour of the olive ſhall faile*, but in the originall it is, *Kichas, it ſhall lie*, the olive is ſaid to lie, when it bloſſometh pleaſantly in the ſpring, but when it commeth to the harveſt it faileth. *Eſay* 58. 11. *Thou ſhalt be like a ſpring of waters whoſe waters faile not:* in the originall it is, *whoſe waters lie not.* So when men ſpeake and make a ſhew of words in one thing, and thinke another, it is a lie, but this doth not fully expreſſe the nature of a lie, for if a man ſpeake a thing thinking it to bee a truth, and it be not a truth in it ſelfe, it is a lie; for every untruth is a lie, *Ioh.* 8. When a man teacheth an untruth, thinking, that it is a truth, then he is a lier, and therefore *mentiri, contra mentem iri*, expreſſeth not the full nature of a lie, for a man may ſpeake a lie, and not ſpeake contrary to his minde.

כִּחֵשׁ מַעֲשֵׂה יִרֵ֫ת
Mentitum eſt opus olivæ.

If the words and minde differ, it is a lie.

Auguſt.

Three ſorts of lyes.

Lies are commonly divided into three ſorts. The firſt they call *mendacium jocoſum*, when a man uttereth a lie in ſport to make others merry, *Hoſea.* 7. 3. *They make the King glad with their wickedneſſe, and the Princes with their lies.* If, *we may not teach the truth to pleaſe men, Gal.* 1. 10.

1. 10. much leſſe may we tell an untruth to pleaſe men; and if a man may not lie to helpe a man out of danger; much leſſe to delight him. For as the *Schoolemen* ſay well, *Bonum utile præfertur bono delectabili*, good profitable is preferred to good dilectable.

The ſecond ſort of lie, is *Officioſum mendacium*, when a man *maketh a lie to helpe others; Will ye ſpeake wickedly for God, and talke deceitfully of him. Iob* 13. 7. will any man make a lie for Gods cauſe; he that *ſtandeth not in neede of our goods, Pſalme.* 16. farre leſſe ſtandeth hee in neede of any of our evill: *Nullum verum fundatur in falſo, omne tamen falſum innititur alicui vero*; no truth is founded upon falſhood, but every falſhood relieth upon ſome truth: God who is truth, will not be ſerved by a lie, and if we may not lie for Gods cauſe, & for his glory; much leſſe may we lie for mans good, to make a lie in charity, is to make charity the daughter of a lie, and the devill to be the grandfather. Charity rejoyceth not in iniquity, but *rejoyceth in the truth, 1 Cor.* 13. 6.

There are three ſorts of lyers. First, the *naturall* lyer. Secondly, the *habituall* lyer. And thirdly, the *ſubtile* lyer.

There are three ſorts of lyers.

The *naturall* lier, as *Pſalme* 116. *All men are lyers.* So *Sarah* made a lie, *Gen.* 18.

The *habituall* lier, as thoſe of *Crete*; *Cretentes ſunt mendaces, The Cretians are alwaies lyers, Tit.* 1. 12. the ground of this proverbe aroſe from *Theſeus*, when hee went againſt *Crete*, and overcame it, one of the *Cretians* went to *Greece*, and told his father *Ægæus*; that he was ſlaine, and he for diſpleaſure drowned himſelfe, whereupon the proverbe roſe, *Cretenſes mendaces*. So *Pſalme* 119. 69. *The proud have forged lies againſt me*, in the originall it is *taphlu gnalaiſheker, They have ſowed one lie to another.*

Suidas.

חפלו עלי שקר
Affuunt mendacium mendacio.

אל־חחרש *Septuag.* ἀεαλρέουλες τὰ ἄλογα *arantes abſurda. ARARE MENDACIUM quid apud Hebræos.*

The third ſort of liers, are the *ſubtile* liers, *Pro.* 3. 25. *Deviſe no evill againſt thy neighbour*, In the Hebrew it is,

is, *al tacharoſh, noli arare mendacium: plow not a lie*: it is a ſpeech borrowed from husbandry, for as the husbandman ploweth up the ground, and ſearcheth into the earth with the ſhare of the plough, ſo doth a wicked man turne over and over the heart of him, how to excogitate and finde out a lie: but in this ſort of husbandry, as hee ploweth iniquity and ſoweth wickedneſſe, ſo hee ſhall reape the ſame.

Whether Iacob made a lie?

Neither a tropicall, nor a figurative ſpeech is a lie.

WHen *Iacob* ſaid to his father *Iacob, I am your ſon Eſau, your firſt borne, Gen.* 27. 19. this was not a lie, if ye will reſpect *Eſau*, for *Eſau* had ſold him his birthright already: but it was a lie, if ye will reſpect *Iacob* himſelfe, becauſe he deceived his father by it: a tropicall ſpeech is not a lie; as *Herod is a fox*, ſo neither is a figurative ſpeech, *Mat.* 11. 14. *Iohn* is *Elias*, *Iacob* might have called himſelfe *Eſau*, if he had not done this to deceive his father, and there concurred a number of lies beſides here: *firſt I have done as thou haſt commanded me, Verſ.* 19. he bad bring him veniſon, and he brought him kids fleſh. Againe he ſaid, *The Lord my God brought it to me, verſ.* 20. here is a greater lie in abuſing the name of God, and laſt hee made a reall lie in putting on the skins of the kids of goats, that he might deceive his old father *Iſaac*, but here we may lament the infirmities of the Patriarches, and admire the great mercies of God in pardoning them.

Whether David made a lie.

The firſt lie that David made.

THe firſt lie that *David* made was to *Abimelech* the Prieſt that he might get of the ſhew bread, 1. *Sam.* 21 1. *David* ſaid, that the king had cõmanded him a buſines, whereas he had no ſuch commandement from the king.

Obje.

But Chriſt juſtified *Davids* fact, *Matt.* 12. therefore he made not a lie.

Anſw.

Chriſt iuſtifieth David in the neceſſity, but not in the fact of the lie.

Chriſt juſtified him that in neceſſity hee went and

go

got of the shew-bread, but hee justified not his lie; so God willeth that *Iacob* should get the blessing; but hee justified neither *Rebeccahs* deceit, nor *Iacobs* lie. *David* knew that the Priest might not make bold to give him this bread, and therefore he made a lie.

Quest. Whether was it an *officious*, or a *pernicious* lie in *David*.

Answ. It was but an *officious* lie to save his life.

Object. But it may be said that this lie of *David* was a *pernicious* lie, because this lie was the occasion of the death of the Priests. 1. *Sam.* 22. 22. *And David said unto Abiathar, I knew that day, when Doeg the Edomite was there, that hee would surely tell Saul, I have occasioned the death of all these persons in thy fathers house*; here hee taketh the blame upon him, as though he were the cause of their murther.

Answ. When *David* saw *Doeg* there, he conjectured that hee would tell *Saul*, but he knew not of the tragical event, that he would kill all the Priests, and by all probability he had spoken first with the Priest, and gotten the shew bread from him, before that he saw *Doeg*, for if he had seene him before, he would have gone more warily to worke.

David made but an officious lye to Abimelech, for he had gotten the bread before he saw Doeg.

Whether David caused Ionathan to make a lie to Saul.

The second lie that *David* made, is alleaged, 1. *Sam.* 20. 6. *If thy father at all misse me, then say; David earnestly asked leave of me, that hee might runne to Bethlem his city, for there is a yeerely sacrifice there, for all the family*: he was going now to the field to hide himselfe for feare, from *Saul*, how then biddeth he *Ionathan* tell that he was gone to *Bethleem* to keepe the feast?

Answer. In charity wee are rather to thinke that he both hid himselfe, and kept the feast at *Bethleem*, then that only he hid himselfe, and so made a lie: he that telleth one part of the truth, and hideth the other, doth not alwayes lie, as *Ieremie* 38. 24, 25, 26. was commanded by *Zedekiah*.

Whether David made a lye to Achiss

1. *Sam.* 27. 10. *And Achis said to David, whether have yee made a rode to day? and David said, against the south*

south of Iudah, and against the south of the Ierahmelites, and the south of the Kenites, and David saved neither man nor woman alive to bring tidings to Gath, saying lest they should tell on us, saying, So did David, and so will his manner bee all the while that hee dwelleth in the country of the Philistims: And Achis beleeved David, saying, He hath made his people utterly to abhorre him, therefore hee shall be my servant for ever. Here it seemes *David* made a lie to *Achis*.

Answ. Either wee may see here that *David* made this rode upon the south of *Iuda* his country men, and killed them, which had beene a great cruelty and barbaritie, or rather through infirmity, that he spake somewhat ambiguously to the king, telling him that hee had made a roade upon the South, but how farre hee made a roade upon the south, he telleth him not: hee said that hee had killed a number of the south, but hee told him not whether they were Iewes or Philistims; for they were *Philistims* whom he killed, and not Iewes, *Vers.* 11.

Quest. Whether made *Raphael* a lie or not when hee called himselfe *Azarias* the sonne of *Ananias* of the tribe of *Nephtalim*, *Tobit.* 5.

Answ. Hee made a lie, therefore that part of the history seemes a fable, as also that of the liver of the fish to conjure *Asmodeus* the evill spirit.

Objection. But many things in the Scripture take their denomination from that which they seeme to bee, as the angels which appeared to *Abraham* are called men. *Gen.* 18.

Answ. If the angels had called themselves men that had been a lie, as *Raphael* if he had been an angel to call himselfe a man.

Conclusion. 2. The conclusion of this is; Let us shun all lies, for if we delight in lies, then we are the children of the devill, *Iob.* 8. 44. and to lie is a part of the old man which must bee mortified and laid aside, *Ephes.* 4. 25. *Coloss.* 3. 9.

CHAP.

CHAP. V.

Against boasting of our selves.

Commandement. IX.

Prov. 27. 6. *Let another man praise thee, and not thine owne mouth.*

THis Commandement condemneth boasting of any thing in our selves, this is called φειδιτολογία. φειδιτολογία, Sui-ipsius laudatio.

The ground of this boasting is selfe-love, and the conceit of our selves, hence commeth *swellings.* 2. *Cor.* 12. 20. and then *bragging.*

First then, a man must not bragge of his knowledge, *They said they saw well enough when they were blinde, Revelat.* 3. 17. What things a man must not bragge of.

So a man must not bragge of his holinesse, as the *Pharisee* did, *Luc.* 18. 11. *I thanke thee O God, that I am not as other men are*, and such as said, *Stand by thy selfe, come not neere to mee; for I am holier then thou, Esay.* 65. 5.

Thirdly, hee must not bragge of his *workes. Rom.* 3. 27. So neither of his perseverance, this was *Peters* brags. *Matt.* 26. 33. *Though all men bee offended because of thee, yet will I never be offended.* It is a good thing when *Moses* face shineth, and he knoweth not.

As a man may not bragge of his spirituall estate, so neither may hee bragge of his bodily strength, as *Goliah* did, nor of his riches, *Ier.* 9. 23. *Let not the mighty man glory in his might; Let not the rich man glory in his riches.* So *Hos.* 12. 8. *Ephraim* said, *I am become rich, I have found me out substance*, hee braggeth of his substance, but telleth A man should neither bragge of his strength nor riches.

leth not of whom hee had them; such was the proud bragge of *Benhadad.* 1. *King.* 20. 10. *God doe so, and more to me also, if the dust of Samaria shall bee handfuls, for all the people that shall follow.* So *Esay* 14. *Nebuchadnezzars* bragge, *I have set my throne above the starres, and I have gathered all the earth, as one gathereth egges.*

A man must not boast of his security.

Neither must they bragge of their worldly security, such was the bragge of *Babylon, I sit as a queene, and am no widdow, and shal see no sorrow Revelat.* 18. 7. *Esay.* 47. 8. *Salomon* saith, *It is not good to eate much honey, so hee that searcheth his owne glory shall perish, Prov.* 25. 27. as hony taken moderately is wholesome, but to eate too much of it, maketh a way to surfet: so it is not good for a man to search his owne praise, or to bragge too much of himselfe. And whereas hee goeth about thus to get friends by bragging, he loseth his friends.

Lastly, let not a man bragge of the victory before it be gotten, *Let him not bragge who girdeth on the harnesse, but he who layeth it aside.* 1. *King.* 20. 11.

The assuming of glorious titles is a great bragging.

Kings and great men must not arrogate too great and high titles to themselves, for this is a proud boasting. *Alexander* the great, commanded to call himselfe the sonne of *Iupiter Hammon.* So *Sapor* king of *Persia* in his letters to *Constantine*, began with these titles: *King of kings, Sapor prince of the starres, the brother of the Sunne, and the moone wisheth all health to Constantine.* So to call themselves, *The great king*, a title which is onely proper to God. *Matt.* 5. 25. *Thou shalt not sweare by Ierusalem, for it is the city of the great king*, such is the proud title of the *Othmans, gnottoma*, signifieth *pride* and *Majesty*, hence commeth the proud name *Othman*, which we call *Ottaman.* So the titles which the *Pope* taketh to himselfe; calling himselfe, *Christs Vicar upon earth*, and those titles which his flatterers give unto him.

עִמָּרָה *Majestas. superbia.*

עִמָּאן *Rex superbus*

o *Simon Magus* ascribed not a litle to himselfe, calling himselfe

himſelfe *ſome great one*, *Act.* 8. 9. and the people called him, *the great power of God*. So the proud ſtile which the Church of Rome taketh to her, calling her ſelfe *the mother Church*. Whereas the Iewiſh Church called the Church of the Gentiles, *her ſiſter*, *Cant.* 8. 8. So the proud titles which the Phariſees and Doctors of the Iewes tooke to themſelves, they were called *Pekachim aperti*, becauſe they onely ſaw; *and leaders of the blinde*, *Rom.* 2. 19. and they would not be content to be called φιλόσοφοι, *lovers of wiſedome*; but οἱ σόφοι, *wiſe men*; therefore they ſaid, οἱ σόφοι δευτερῶσι, *the wiſe men will teach traditions the day*, and they were called *Merobbetz hetarah*, becauſe they made the law to reſt amongſt them; and they ſaid of the common people, *populus terra ſcabellum pedum Phariſæorum*, the people of the earth are but the Phariſees footſtoole. One of them was ealled *Or hagnolam*, *the light of the world*; and the title of *Rabbi Iuda* was *Rabboni hakkodeſh*, *holy maſter*. *Zaddias* was called *Hagaon*, *illuſtris*; and *Aben Ezra* was called *Lapis auxilij*, the ſtone of helpe. Laſtly, the proud titles which the Schoolemen take to themſelves, as *Doctor irrefragabilis*, *Doctor ſeraphicus*, *Doctor fundatiſſimus*, *Doctor illuminatus*, *Doctor ſolemnis*. *Doctor ſubtilis*, *Doctor angelicus*, and *Comeſtor*, *quod edit ſcripturam*; and *Iacobus de Voragine*, *quod devoraverat ſcripturam*.

פְּקָחִים

מְרֹבֵּץ חֲתוּרָם

רַבּוֹנִי חֲנוֹן

Of the Phariſees bragge, *Luc.* 18.

FIrſt, the Phariſee faileth in reckoning up his vertues, but maketh no mention of his vices; for he ſaith not, I am proud or a contemner of God, or a contemner of others. Secondly, he ſaith not *through the grace of God I am that I am*, as *Paul* ſaid; but he gloried as though he had beene made of better ſtuffe then other men. Thirdly, hee ſaith, *I am not an oppreſſor or an adulterer*;

The negative part of the Phariſees bragge.

but he was one, for the greatest sort of robbery is to rob God of his honour; therefore the Apostle saith, *That Christ thought it not robbery to be equall with God, Phil.2.6.* he saith, *he is not an adulterer*; hee abstaineth perhaps from the fact, but the Pharisees understood not; *That to lust after a woman was a sinne, Mat.5. Paul* himselfe before his conversion knew not this, *Rom.7.* and then hee addeth, *I am not like this Publican.* What seest thou O Pharisee in this Publican? *Who art thou that judgest another mans servant?* Seest thou not this poore Publican knocking on his breast, and casting downe his eyes? *Are there not twelve houres in the day?* and doth the Lord call some, *at the eleventh houre, and some at the sunne setting?* And the Hebrewes say, *Noli quemquam contemnere, nemo enim est cui non est sua hora*: Despise no man, for every man hath his time of calling.

The affirmative part of the Pharisees bragge.

But marke the affirmative part of this bragge, *I fast twice in the weeke, and I give my tithes*; what abstinence is this to abstaine from meat, and not from sinne? the devils never eate, and yet their abstinence pleaseth not God. Secondly, he saith, *I give tithes*; he maketh a gift of that which he was bound to pay. *Basil* hath a good saying, *Inanis gloria est tinea virtutum*, vaine-glory is as a moath which eateth and consumeth the vertue; and *Gergory* in his morals hath a good comparison against this pride; he saith, as *Eleazer* fighting with the Elephant, killed the Elephant, and was killed by the Elephant himselfe when the Elephant fell upon him; So when a man hath killed many vices, and becomes proud of that, they fall under pride, and so are killed by it. *Is enim sub hoste quem prosternit moritur, qui de culpa quam superat elevatur*, he is killed under the enemie that he hath cast to the ground, who is proud that he hath overcome a sinne.

Boasting whereto compared.

Quest.

Whether may a man reckon upon his good deedes before God or not? seeing it was the fault of the Pharisee?

A man should be very sparing in doing of this, for oftentimes it proceedeth of the pride of his heart, and robbeth the Lord of his glory; God is most liberall to man, and will trade with him and let him have the gaine, but God himselfe will have the praise; and he reserveth this as the fat of the sacrifice for himselfe, *Esay* 42. *My glory I will not give to another.* there is in the Sun light and brightnesse, the Sun communicateth the beames of his light to the creatures, but reserveth the light for himselfe; so the Lord reserveth his glory for himselfe, but he communicateth the beames thereof to Angels and to men. If a rich man should bestow upon a poore man a summe of money to build some Church with it, this poore man after the worke is ended, putteth on his owne name and armes upon the worke; hath not the rich man just cause to finde fault with the poore man for this. So it is when man taketh the honour to himselfe which is due to God, but when a man reckoneth up his good deedes, not trusting or glorying in them, but giving all the glory to God, then it is not a sin; and when he saith, *Dum coronat Deus opera mea, non coronat nisi dona sua*, when God crowneth my workes, he crowneth nothing but his owne gifts. And the Children of God have used this rather at their death and in the point of their dissolution, then in their life time; *Hezekiah* said when he was to die; *Remember me O Lord I beseech thee, how I have walked before thee in truth, and in a perfect heart; and have done that which was good in thy sight*, *Esay* 38.3. And *Paul* said when he was to be offered up, and the time of his departure was at hand; *I have fought a good fight, I have finished my course, I have kept the faith, and henceforth is laid up for me a crowne of righteousnesse*, 2 *Tim.* 4.7. So *Hilarion* said when he was at the point of death. *O my soule goe thy way, why art thou affraid? for thou hast served Christ thy Lord seventy yeares, why then shouldst thou be affraid to go to him?* and it is more safe

Answ. When a man reckoneth up his good deedes, hee must first give the glory to God.

What time chiefly men should gloty of their good deedes.

safe for a man to remember these good deedes at the houre of his death than in his life time; for as *Hezekiah* in a boasting manner did shew his treasures to the King of *Babel*, he was spoiled and robbed of them, 2 *King.* 20. 17. So many in their life time bragging of those things which they have done, are oftentimes spoiled by Satan of the comfort and fruit of them.

The Saints are very sparing to bragge of themselves.

And yee shall see that the Saints of God have beene very loath to speake that which sounded to their owne praise, as *Paul* saith, *Ye compelled me to bragge*, 1 *Cor.* 12. and when the children of God speake any thing which tendeth to their owne praise, either they speake it in the person of another, or they extenuate it very much; wee have an example of this in *Paul*, 1 *Cor.* 12. 2. *I knew a man in Christ fourteene yeeres agoe, caught up to the third heaven, of such a man I will glory, but of my selfe I will not glory.* First, marke when he commeth to speake of himselfe, hee speaketh in the person of another. Secondly, he concealed it for fourteene yeares. Hence wee see it to be true which *Salomon* saith, *Prov.* 29. 11. *A foole uttereth all his mind, but a wise man will keepe it till afterward.* *Iohn* will not say that hee himselfe leaned in the bosome of Christ, but for modesty he saith, *There was leaning on Iesus bosome one of his Disciples whom he loved*, *Ioh.* 13. 23. So they extenuate that which seemeth to make for their owne praise. When *Abraham* had invited the Angels, although he had killed a calfe and prepared great fare for them, yet he saith, *I will fetch a morsell of bread*, *Gen.* 18. 5. So when *Luke* speaketh of the feast which *Matthew*, called also *Levi*, made in his house to Christ, hee saith, that *Levi* made a great feast to Christ, *Luc.* 5. 27, 28. but when himselfe speaketh of it, *Mat.* 9. 10. he saith onely, that he came home and eate bread in *Levies* house; to teach us, that *another mans mouth should praise us, and not our owne*, *Prov*, 27. 2.

They speake for the most part in the person of another.

But

Object.

But *Moses* writeth of himselfe, that *he was very meeke above all the men which were upon the face of the earth, Num.* 12.3.

Answ.
Many places of anticipation in the Scripture.

This verse seemeth to have beene added by *Ioshua*, or by *Esdras*, rather than set downe by *Moses* himselfe, for there are many things insert by the men of God in *Moses* writings, which were not insert by *Moses* himselfe. As *Lachis* which is called *Dan*, *Gen.*14.14. although it got not this name untill *Ioshua* divided the land amongst the tribes, *Iosh.* 19.27. So *Num.* 21.14, 15.27. these three verses which fell out in the dayes of *Ioshua* are set downe in *Moses* history, albeit not by *Moses* himselfe.

So when *Salomon* gave to *Hiram* so many cities, *Hiram* called them in the *Phænician* tongue the land of *Chabbul*, 1 *King.*9.13. this was the first imposition of the name, and yet it is so called in the dayes of *Ioshua*, *Chap.* 19.27. this *Esdras* did, or some other holy man; long after *Ioshua* was dead. So this verse might be inserted after *Moses* death: So the whole last chapter of *Deuteronomie* was added after *Moses* death.

Conclusion.

The conclusion of this is: *What hast thou that thou hast not received? and if thou hast received, why boastest thou as if thou hadest not received them*, 1 Cor.4.7.

CHAP. VI.

Of Hyperbolik speeches in excesse or defect.

Commandement. IX.

1 *King.* 20. 10 *Then Benhadad sent unto him and said, the gods doe so to me and more also, if the dust of Samaria shall be handfuls for all the people that shall follow me.*

What an hyperbole is.

Hyperbolies are such kinde of speeches, when the speech exceedeth the thing it selfe; *Fabius* saith, *conceditur enim amplius dicere quam in re est, quia dici quantum est, non potest, meliusque ultra, quam citra stat ratio*, it is lawfull to speak more of a thing than is in it, when so much cannot be expressed as is in it, and it is better to speake more of it then lesse.

Hyperbolicke speeches not to be admitted rashly in the Scriptures.

We are not rashly to admit these kinde of speeches in the Scripture; for as excesse in manners is a fault, so excesse in speech.

In what sense the Scriptures admit an hyperbole.

When the Scriptures make a comparison of things which have some resemblance, the comparison is not made of things equall; but of things that have some similitude. Example, *Gen.* 13. 16. *I will make thy seed as the dust of the earth*; this is not an hyperbolick speech, but a comparison of two things; of that which more easily can be numbred, with that which more hardly can be numbred: God saith not, *that he will make his seed as many as the dust of the earth, or the starres of heaven*; but he saith, *That men shall be no more able to number them, than they were able to number the dust of the earth or the starres of the heaven*; for he saith, *If a man can number the dust of the earth, then shall thy seed be nũbred.* So *Ier.* 15. 8. *Their widowes are increased to me above the sand of the sea.*

Examples of hyperbolicke speeches in scripture in excesse.

In

In their ſenſe and feeling they thought them moe than the ſands of the ſeas.

Anhther example, *I deſtroyed the Amorites before them, whoſe height was like the heigh of the Cedars; and he was ſtrong as the oakes. Amos* 2.9. the compariſon here is not made of things equall, but of things that have ſome ſimilitude, *The Amorites were tal as the Cedar, and ſtrong like the oake*; yet there is no equalitie here. So *Iudg.* 20.17. *There were ſeven hundred choſen men of Benjamin left-handed, every one could ſling ſtones at an haire breadth and not miſſe.* Here is a compariſon betwixt two ſmall things; with that which the men of *Benjamin* did aime at, and a haire.

So *Iob.* 21.25. ſaith, *There are alſo many other things which Ieſus did, the which if they ſhould be written every one, I ſuppoſe that even the world it ſelfe could not containe the bookes that ſhould be written.* The Evangeliſt here compareth the leſſe with the more, the writing of Chriſts workes, with his many workes; ſo ſaith Chriſt himſelfe, *If theſe ſhould hold their peace, the ſtones would immediatly cry out, Luke* 19.40. This is not an hyperbolick ſpeech, but he compareth here the leſſe impoſſible with the more, to ſhew the impoſſibilitie that the Diſciples ſhould hold their peace; for rather than the Diſciples ſhall hold their peace, the very ſtones ſhall ſpeake; as if one ſhould ſay, it were as impoſſible for the King of *Spaine* to overcome the *Turke*; as for an Elephant to goe through the eye of a needle; ſo it is as impoſſible to write all Chriſts miracles, as it is for the world to containe them, if they were written; and *Iohn* addeth, *I ſuppoſe*, to qualifie and modifie this ſpeech, that it might not ſeeme to be an hyperbolick ſpeech.

Examples of hyperbolicke ſpeeches in defect.

There are ſpeeches in defect which ſeeme to be hyperboliak ſpeeches and yet are not. Example, *Pſal.* 22.6. *I am a worme and not a man,* this is ſpoken of Chriſt,

which being taken as the word soundeth, is false; but this is onely a comparison betwixt the worme, the vilest creeping thing, and Christ in the estimation of wicked men; they thought him like a worme or lesse than a worme.

When wicked men speake of themselves then it is a hyperbole.

When the Scripture bringeth in wicked men speaking of themselves, then wee are to grant hyperbolies, *Deut.*1.28. *The cities are great, and walled up to the heaven*, this was an hyperbolick lie in the spies, and was uttered to discourage the Iewes from going to *Canaan*; but the selfe-same speech uttered by God himselfe, *Deut.*9. 1. is not an hyberbole, but a comparison betwixt the lesse and the greater. So *Num.*13. 33. *Wee were in our owne sight as Grashoppers*, and so were we in their sight; and so *Gen.*11.3. *Let us build a tower, whose top may reach to heaven*, and 1 *King.* 20.10. *The dust of Samaria shall not suffice for handfuls to the people which follow* me. All these were hyperbolick speeches, because they were uttered by wicked men: but when *David* saith, *Psal.* 107. 26. that *the waves of the sea mount up to heaven*, it is not an hyperbolick speech, but a comparison betwixt the lesse and the more, as those things which goe very high, seeme to goe to the heaven; so that the waves of the sea went very high.

God himselfe uttering the selfe-same speech that the wicked doe, it is not an hyperbole.

The Scripture bring not in apologues, but onely set downe the man that used them.

When the Scripture setteth downe *apologues*, it bringeth not in the *apologue*, but saith onely *Iotham* said; *The trees of the field went out to choose a King. Iudg.*9.9. So the Scriptures shew 2 *King.* 14. how *Ehoash* the King of *Israel* sent to *Amaziah* King of *Iudah* saying; *The thistle that was in Lebanon, sent to the cedar that was in Lebanon, &c.* the Scriptures bring not in the *apologue* as *Æsope* doth, because they have some shew of untruth, but they tell onely what the men said who uttered them.

A man cannot exceed in expressing his sins.

A man speaking of his owne sinnes, hee cannot exceed in expressing them; when *Manasseth* said, that *his*

sinnes

sinnes were more then the sand of the sea; this was not an *hyperbolick* speech. So when *Paul* said, *Of all sinners I am the chiefe.* 1 *Tim.* 1.15. this is an exaggaration of their sinnes in their owne sense and feeling, they counted themselves the greatest sinners.

The conclusion of this is: Wee must shunne bragging and ostentative words, for then wee may fall into hyperbolicke speeches, which have some shew of lies. *Conclusion.*

CHAP. VI.

Against railing and backbiting.

Commandement IX.

1 *Cor.* 5.11. *If any man that is called a brother, be a railer, with such one eate not.*

Psalm. 101.5. *Who so privily slandereth his neighbour, him will I cut off.*

WE speake evill of our neighbour either in his presence or behinde his backe. In his prefence, this is called καταγλώσσειν; behind his backe, this is called ἀγλώσσειν: The Latines call the first *contumelia*, and the second *detractio*; and this contumely in the presence of one, is either σκώμμα or λοιδορία. When a man doth backbite his neighbour. καταγλώσσειν. ἀγλωσσειν. σκώμμα. λοιδορία.

Σκώμμα is a short quipe or taunt which wee give to one, as *Gen.* 37. 19. *Behold this dreamer commeth.* So *Michol* mocke to *David*, 2 *Sam.* 6. 20. and such was the mocke of *Tobiah* the *Ammonite* to the Iewes, *Nehem.* 4. 3. What σκώμμα is properly.

Λοιδορία

Woaz λοιδορία is.

Ἀισχρία, is when one raileth in a mans face with many and bitter speeches, such was the railing of *Rabsache* against the Iewes, 2 *King.* 9. 14, and the railing of *Shimei* against *David*, 2 *Sam.* 16. 7. and the railing of the heathen against the Christians, calling them murtherers, incestuous, enemies to the state, worshippers of an asse, ἀνθρωποφάγους, eaters of men, worshippers of *Bacchus*, and *Ceres*, because they used bread and wine in the Sacrament; and as *Tertullian* saith of them, *Oedipodios incestus & Thyestinas cœnas nobis objiciebant*, they object to us the incest of *Oedipus* and the supper of *Thyestes*.

Thyestes fratri epulandes filios proposuit.

When a man raileth in his neighbours face, it is either *Contumelia*, or *Convitium*: *Contumelia*, is properly when they object a sinne to him, as adultery, theft: *Convitium* is, when they object to him any infirmitie of his body, as blindnesse, deafenesse, and such. When *Shimei* called *David* a bloudy man, and a man of *Belial*, this was a contumely, 2 *Sam.* 16. 7. and when the children said to *Elisha*, *Come up thou bald pate, goe up thou bald head*, this was *convitium*, 2 *King.* 2. 23.

A difference betwixt *contumelia* and *convitium*.

What remedies we should use against railing.

Remedies against this railing are; first, *to rejoyce*, *Mat.* 5. 11. *When men revile you and persecute you, and shall say all manner of evill against you for my sake, rejoyce and be exceeding glad.*

Secondly, *To blesse*, *Mat.* 5. *Blesse them that curse you.*

Thirdly, *to hold our peace*, and not to answer againe, but to spread our injuries before the Lord, as *Hezekiah* did when *Rabsache* railed against him, 2 *King.* 19. 14. and *David*, when his enemies spake mischievous things of him, he saith, *I, as a deafe man heard not, and I was as a dumbe man that opened not his mouth*; *Psal.* 38. 15.

Lastly, to answer modestly, as *Hanna* did to *Eli*; *I am not drunke but a woman of a sorrowfull spirit*: So that of *Paul* to *Festus*, *I am not mad, most noble Festus, but speake the words of truth and sobriety*, *Act.* 26. 25. *A soft answer pacifieth*

pacifieth wrath, Prov. 15. 1. *And a ſoft tongue breaketh the bone, Prov.* 15. 15. Wee ſee how *Gideon* pacified the wrath of the *Ephramites*, with a calme and ſoft anſwer, *Iudg.* 8. 2. They were angry when hee went up againſt the *Madianites*, but this ſoft anſwer pacified their wrath: *Better is the gleanings of Ephraim than the vintage of Abiezer*, your gleanings in killing of the two kings *Oreb* and *Zeb* are more worth then our vintage in killing ſo many of the *Madianites*.

When a foole is to be anſwered and when not.

Prov. 26. 4, 5. *Anſwer not a foole according to his folly, leſt thou be alſo like unto him. Anſwer a foole according to his folly leſt he be wiſe in his owne conceit*: here *Salomon* ſheweth us, when wee ſhould anſwer to theſe railing ſpeeches, and when not; when it tendeth not to the good of the railer, nor to the profit of the innocent who is reproached, then it is good to hold his peace. So *Hezekiah* held his peace, when *Rabſache* railed, 2 *King.* 19. So Ieſus Chriſt held his peace, when *Pilate* accuſed him, *Ioh.* 19. 9. But when the anſwer is profitable to the railer or foole, then we are to anſwer him; therefore he ſaith, *Anſwer a foole according to his folly, leſt hee be wiſe in his owne conceit*: if the truth be impaired by our ſilence, or the enemie be imboldened to inſult the more, then wee are bound to anſwer. Chriſt when he was beaten ſaid, *Why ſmiteſt thou mee?* *Ioh.* 18. 23. and ſo did *Paul, Act.* 23. 3. *Et hæc eſt pars tutelæ*, this is a part of our defence.

Let ſuch railers as theſe remember, that *with ſuch meaſure as they mete, it ſhall be meaſured to them againe, Mat.* 7. 2. if they ſpeake evill of others, others will ſpeake evill of them againe; if thou ſay to one, *Tolle feſtucam è medio dentium tuorum*, thou ſhalt heare it ſaid to thee againe, *Tolle trabem ex oculis tuis*. And if thou ſay to thy neighbour *argentum tuum factum eſt ſcoria*; thou ſhalt heare againe that which thou wouldſt not heare, *Vinum tuum mixtum eſt aquis, Eſay* 1. 22. and he who ſtriketh with

Talmud.

the

the ſword ſhall die by the ſword, ſo hee that ſtriketh with the tongue ſhall be ſcourged with the tongue.

A man calumniates his neighbour abſent either ſecretly or openly.

We ſpeake evill of our neighbour behinde his backe, either ſecretly or openly: hee that ſpeakes ſecretly is called ψιθυρίσης, a whiſperer; and the open ſpeaker is called καταλαλος: the open backbiter ſtudieth moſt to hinder friendſhip or to diſſolve it, therefore hee is called *incendiarius* or *ardelio*, *and he puffeth at his enemies*, *Pſal.* 10.5. as if hee ſhould blow a coale of fire amongſt them, even as *Abſolon* ſet *Ioabs* barlie field on fire, 2 *Sam.* 14.30. *Prov.* 17.9. *Qui iterat verbum diſjungit principem*; that is, he who carrieth tales to and fro, ſeparateth the prince from them that love him; and theſe are called *Rokelim*, *Levit.* 19 16. *Thou ſhalt not goe about with tales to vent them*, as the pedler goeth about with his wares to ſell; *David* ſaith, *Adders poyſon is under their lips*, *Pſal.* 140.5. The venome of the ſpitting adder is under their tongues; as the ſerpent ſpitteth the venome a farre off, ſo doe they their malice behinde ones backe.

ψιθυρίσης. καταλαλος.

Iterare verbum quid.

רוֹכְלִים

These back-biters and traducers of other mens good name in the Chaldie tongue are ſaid, *Loqui lingua tertia*, *Ecclus*, 28. 16. *Lingua tertia commovit multos*: the back-biter is ſaid, *loqui lingua tertia*, to ſpeake with three tongues; becauſe like a ſerpent he ſtingeth three at once; as the ſerpent carrieth three ſtings in her tongue, ſo hee killeth three at once, firſt, himſelfe; ſecondly, him to whom he maks the evil report; and thirdly, him of whom he makes the evill report. As *Doeg* killed himſelfe, the Prieſts, and *Saul*; and the backiter is called *dophi*. *Pſal.* 50. 20. which the *Rabbines* interpret *do*, *duo*, *& pi*, *os*, becauſe he ſpeaketh with a double tongue, *Prov.* 28. 6. he is called *perverſus duarum viarum*, perverſe in his wayes, ſuch as thoſe ſet their mouth againſt the heavens; *And their tongue walketh through the earth*, *Pſal.* 73. 9. that is, they ſpare no man, but ſpeake evill of him.

L qui lingua tertia quid apud Hebræos.

דּוֹ duo & פִּי os.

The

The onely cure contrary to this, is, to delate and give up such scandalous persons, this is no back-biting, 1 *Cor.* 1.11. *For it had beene declared of you my brethren, of them who are of the house of Cloe, that there are contentions amongst you.* So *Gen.*37.2. *And Ioseph brought unto his father the evill report of his brethren.* But here we must make a difference betwixt those two phrases *Iabhe dibbath*, and *motzi dibbath: Detulit rumorem, & protulit rumorem: Detulit rumorem,* he onely relateth that which he knoweth or heareth, but *Protulit rumorem*, who bringeth it out of his owne corrupt heart, *Pro.*10.18. *He that bringeth forth a slander is a foole.*

יָבִא דִבָּה
Detulit rumorem.

מוֹצֵא דִבָּה
Protulit rumorem.

How shall men behave themselves, when those reports come to their eares?

Quest.

If a bad man report evill of a good man, wee should not beleeve it. If a good man report evill of a bad man wee are to beleeve it: if a good man report evill of a good man, then we are to suspend our judgement; but if an evill man speake evill of a bad man, then we are to suspect it.

Answ.
When to give credit to evill reports.

The remedies against those detractions are; first, to make good use of those backbitings, and to remember, that they are like the horse leaches which are ordained, to suck out the bad bloud out of a man, but not the good; studie thou to make good use of their backbiting. The first age contented themselves onely, to defend themselves from wild beasts, but the ensuing age went further, even to make benefite of their flesh and skin. So when we are railed upon by our enemies, we should make our benefit of their railings, and as men when they are besieged of their enemies, they are the more circumspect: so should the children of God be more circumspect when the enemies are about to marke their haltings, and thus the children of God shall make use as well of their foes as of their friends.

Remedies against detractions.

The

The second remedie against the backbitings, and railing, is to looke up to the Lord, as *David* did when *Shimei* railed against him, 2 *Sam.*16. 10. the Lord hath said unto him *curse Dav d.* When the Israelites were stung with the fiery serpents in the wildernesse, they looked up to the brazen serpent, and then they were healed: when the children of God finde themselves stung with the fiery tongues of the wicked, then let them looke up to Iesus Christ, who was exalted upon the crosse, and that shall cure them.

Conclusion. The conclusion of this is: All our members should be the weapons of righteousnesse, *Rom.* 6. 13. therefore our tongues are not our owne; neither must we use them to the hurt of our neighbour.

CHAP. VIII.

Against mocking.

Commandement IX.

Prov. 17.5. *Hee that mocketh the poore reproveth his maker.*

ἀλλοτειονομοῦντες, Permutantes nomina.

הַקּוֹרִי לְמִפְרַע
הַקּוֹרִין הַגִּפְתִּית

THe changing of a mans name, is a speciall sort of mocking, and bearing false testimony. Thus *Esau* called *Iacob*, *jagnakobh*; as though he had beene the supplanter of him, *Gen.*27.36. So when the law was translated into Greeke by the *Seventy*, the Iewes changed their names, and called them *hakkore lemiphrangh*, *legentes a siniſtra*, that read from the left hand to the right, and *hakkore hagiphthit*, *legentes Ægyptiacè*, reading after the maner of the *Egyptians*: so the *Arrians* changed the name of *Athanasius*, and called him *Sathanasius*. So the Greeke Church

Church mocked the Latine Church and called them *Azymitas*; and the Latines mocked the Greeke Church, and called them, *farmentarios*. So the heathen mocked the Iewes calling them *Verpi, Recutiti, appellæ*, and *Sabbatarij*.

It is lawfull to play upon the names of profane and wicked men. So *Abigail* played upon the name of *Nabal, For as his name is, ſo he is; Nabal is his name, and folly is with him*, 1 *Sam.*25.25.

נָבָל
נָבָל

Another example, the mount of Olives is called *mons hammiſhah*, the hill of Olives, but the holy Ghoſt playeth upon the name, and calleth it *mons corruptionis*, the hill of corruption, in deteſtation of the Idolatrie which was ſet up there, 2 *King.*23.13.

הַמִּשְׁחָה a מָשַׁח unxit.
הַמַּשְׁחִית a שָׁחַת corrupit.

A third example, *Ier* 29, 24. the holy Ghoſt giveth a ſharpe quip to *Shemaia* the *Nehelamite* alluding to his fathers name, and to his falſe deluding with his dreames. And we ſee an excellent quip, *Pſa.*7.1. When *David* called *Saul*, the ſonne of *Cuſh* the *Benjamite*, for *Kiſh* the *Benjamite*, becauſe *Saul* was like the Moore that could not change his colour. So the Iewes in the time of *Hadrian* the Emperor called an impoſter, before he had deceived them, *bar Hhokebhath, filius ſtellæ*; but after that he had deceived them, they called him *bar hhoſebhah, filius mendacij*, the ſonne of a lie. So they plaied upon the name *Iezabel, Zebhel, ſtercus eſt*. So the Church played upon the name *Epiphanes*, and called him *Epimanes*, or mad man. So *Sardanapalus*, becauſe he was effeminate they played upon his name, and called him *Sardan* φαλλος. So *Tiberius Claudius Nero*, they called him *Biberius Caldius Mero*, becauſe he delighted to drink ſtrong wine and hot waters.

נְתִם The father of the Kenites of whom he deſcended, 1.Chr. 4.19. or from תָּלַם *Somniare.*
כּוּשׁ *Æthiops.*
כִּישׁ *Pater Saulis.*
בַּר חוֹקְבָה
בַּר חוֹסֵבָה
זֶבֶל a אִיזֵבֶל *ſtercus.*

φαλλος, *eſt id quo Viri ſumus.*

Mocks, are divided according to the object; firſt, to mock man is a great ſin, ſecondly, to mock their parents a greater ſin; but thirdly, to mocke God is the greateſt ſin of all. Firſt,

Names are given to men according to the object, first in any quality of the body.

First, to mocke a man for any infirmity in his body, that is a sinne: so they mocked *Elias*, and said, *Come up thou bald pate*; but to give names from the qualitie of the person, are not nicknames or mocks; so hee was called *gnesabh*, *Gen.* 22. 22. because hee came forth perfect like a man with haire upon him, and *shegnir hirsutus*, and *Edom*, because he loved red pottage.

Διακρίσεως ἕνεκα, distinctionis causa.

To give a man a name from some part of his bodie or some accident of his body for distinctions sake, is not mocking: as *Pharaoh Neco*, *Ier.* 26. as ye would say, *Pharaoh* with the goutish feete; he was so called to put a distinction betwixt him and others, who were called *Pharaoh*, and to distinguish him from *Abrahams Pharaoh*, called *Teutis*; from *Iosephs Pharaoh*, called *Rean*; and *Moses Pharaoh*, called *Talma*, and from *Pharaoh Hophra*, *Ier.* 44.

Secondly for any defect of the body.

So to give a name from some part of his body for distinctions sake, is not mockery. Thus *Iudas* is called *Thaddeus*, as yee would say, the man with the dugges: So *Lebbeus*, *Corculum*, or little heart. So *Simon* is called *Niger*, for distinction sake, *Act.* 13. 1. So *Iames* the lesse, *Marc.* 15. 40. So *Darius* is called μακροχείρ, with the long hand. So *Anastasius* the Emperour is called δίκορος, *a duplici pupillo oculi*. So *Edward longshanks*.

Thirdly for his estate.

Thirdly, it is not lawfull to mocke a man for his estate or condition; *For he that mocketh the poore, reproveth his maker*, *Prov.* 17. 5.

Fourthly for his country.

Fourthly, wee should not mocke a man for his countrey; *Can any good thing come out of Navaret*, *Ioh.* 1. 46. So *Iulian* in contempt called Christ a *Galilean*, *Ezek.* 36. 15. *Thou shalt not beare the reproach of the people any more*; they objected to the Iewes sterilitie and famine, because it was usuall amongst them, as in the time of *Abraham*, *Iacob*, *Elimelech*, and in the time of *Ioram*; when the woman fled to the *Philistims* for famine, 2 *King.* 8.

Fiftly,

Fiftly, to mocke a man for his religion. *Psal.* 137. *Let us heare your Hebrew songs.* So 1 *Chron.* 30. they mocked those who kept the Passeover. So when Christ was praying upon the crosse; they mocked him and said, hee calleth upon *Elias*. *Matt.* 27. Such was *Ismaels* mocking of *Isaac*. *Gen.* 21. 9. *Metzahhek* exposing him to be mocked, not onely mocking him himselfe, but making others to mocke him also; which the Apostle calleth *persecution*. *Galat.* 4. 29. such were the mockers of *David*. *Psal.* 69. 12. *They that sate in the gate spake against me; and I was the song of the drunkards.* So when they mocked the very gifts of the Holy Ghost, as when the Disciples spake with strange tongues, they said, *They were drunke with new wine.* *Act.* 2.

Fiftly for religion.

מצחק

It is lawfull to jest at idolaters and their idolatrie, as *Elias* jested at the Priests of *Baal*; the heathen called their god *Baal ragnas*, or *Baal* βέγητευς, the God of thunder, but God in dirision calleth him *Baal-Peor*, or *Baal-*πορσέυς, the *Ekronites* called *Baal-zebub*, the God of flies, (there were no flies seene in the temple of *Ierusalem*) but God in dirision calleth him *Baal-zebub*, ζευς κόπρεΘ, the God of dung.

It is lawfull to jest at idolaters.

Some of the heathen have mocked their Idols, knowing them to be no gods; *Dionysius* comming home one night very cold; & having nothing wherewith to warme him, he pulled down *Hercules* Image, and threw it into the fire & said, *This shall bee thy thirteenth labour O Hercules.* A Protestant comming into a Popish Church, the Papists did shew to him the image of Christ, and *Franciscus* upon the one hand, and *Dominicus* upon the other: he said, that *he knew well that that was the Image of Christ, but hee knew never that those were the two theeves which were crucified with him, the one at his right hand, and the other at his left*: So *Erasmus* may jest at the long eares of the Popish saints, although *Bellarmine* snuffe at it.

The idolaters jest at their owne Gods.

It is lawfull to reply sometimes by way of jest to a profane and bitter foole; *Answer a foole according to his foolishneße*, *Prov.* 26. 5. When *Iulian* the Apostate asked, *what was the Carpenters sonne doing*, (meaning Christ whom he called a Capenters sonne) the Christians replyed, *he is making a coffin for thee*, and so it fell out soone afterward, that hee was killed in the warres. *Basil* saith to a profane fellow cooke to *Valens* the Emperor, when hee was pratling of Religion; *Tuum est de pulpamentis cogitare, sed non divina dogmata decoquere.*

Basil tripart. hist. lib. 6. cap. 6.

Secondly, to mocke the parents is a great sinne. *Prov.* 30. 17. *The eye that mocketh at his father, and despiseth to obey his mother, the Ravens of the valley shall picke it out, and the young Eagles shall eate it.* So *Ham* mocked his father *Noah*, *Gen.* 9. 22.

Thirdly, to mocke the Lord is the greatest sinne of all; then *they set their mouth against the heavens. Psal.* 73. 9. *Thou art a Samaritan and hast a divell.* So to mocke him in his judgements, *Esay* 28. 22. *Now therefore be ye not mockers, lest your bonds be made strong.* So *Luck.* 16. 14. and the Pharisees also who were covetous heard all things, and they derided him. So to mocke him in his fatherly correction; *He that mocketh the poore reproveth his maker. Prov.* 17. 5.

Diverse sorts of unlawfull jests.

תִּפֵּל *insulsum.*

There are sundry sorts of jests which are unlawfull; first, jests that have no profit, such are called *Taphel, unsavory. Colloss.* 4. 6. *Let your speeches be powdered with salt. Iob* 15. 2. *Should a wise man utter vaine knowledge, and fill his belley with the east winde*: the *belly* here is put for the *stomacke*, and the *stomacke* is put for the heart; for even as the *stomacke* digesteth meates, so doth the *heart* things transmitted to it from the sense and phantasie, and by the *wind* here, is understood that which is unprofitable or good for nothing. *Hos.* 8. 7. *Ier.* 5. 17.

When

When a mans heart is filled with this *wind*, then his jests are unsavory. *The spouses lips are like Lillies dropping downe sweete smelling myrrhe. Cant.* 5. 13.

The second sort of unlawfull jests is in mirth, and it is called unchaste mirth, εὐτραπελία, such mirth as is betwixt the whore and the harlot: the Holy Ghost when he speaketh of any uncleane thing, either naturall or morrall, he expresseth it in cleane and comly termes; and as we put honour upon the members of dishonour. So doth the holy ghost cover these uncleane things with comely termes: the Iewes say *Perashtiu cehogen, explicavi illud sicut decet*, I have expressed that as it becommeth: and the Greekes call this σῶφρων λόγος.

פֵּירַשְׁתִּיו כְּהוֹגֶן

See Rom. 7.

The third sord of jests are biting and virulent jests, as when they mocked Christ, they said hee calleth upon *Elias*, when he said, *Eli, Eli, my God, my God. Mat.* 27. So that virulent mocke of the boyes to *Elisha*, 2 *King.* 2. *Ascend ye bald-pate*, that is, as the whirle-winde tooke away your master *Elias*, so it may make you mount up, and take you away that ye be never seene againe. The trees which grow in new *Ieruſalem*, *Revelat.* 22. 2. *bring forth fruit monethly, and their leaves serve to heale the sores of men:* The tongues of the children of God should bee like to the tree of life, to heale the sores of men, and not to gall and wound them: Thou that woundest them with thy bitter scoffes and mockes wilt never be able to edifie them; can a fountaine bring forth sweet water and sowre?

The fourth degree of this mockery is, when they make a proverbe of the children of God; as *Psal.* 69. 11. *I became a proverbe to them.* So *Ezek.* 15. 44. *Behold every one that useth proverbs shall use this proverbe against thee saying, as is the mother, so is the daughter.* Sometimes againe this phrase is taken in a good part. *Num.* 21. 27. Wherefore they that speake in proverbe say,

To take up a parable sometimes taken in a good sense and sometimes in a bad for mocking.

Come unto Heſhbon, let the citie of Sihon be built and prepared. So it is taken for the greateſt puniſhment, *Deut.* 28. 37. *And thou ſhalt become an aſtoniſhment, a proverbe and a by-word among all the nations whether the Lord thy God ſhall lead thee.*

Mockers in geſture are here condemned.

So mockes in geſture are here condemned, as *Lagnag, ſubſanare*, the mocke which is made both with the mouth and with the noſe; which the Apoſtle calleth μυκτηρίζειν, to fliere with the noſe; *Gal.* 6 7. So the nodding of the head, *Pſal.* 22. 7. *They ſhake the head.* Marke a difference betwixt theſe phraſes, *movere caput, & movere tibi caput: movere caput eſt deridentis; movere tibi caput cum habet dativum rei vel perſonæ expreſſum, ſignificat condolere:* as *Nahum.* 3. 7. *Quis movebit tibi, ſcil. caput. Who will bemoane thee*, becauſe when we have pittie upon one, wee move the head. Sometimes to move the head is a ſigne of aſtoniſhment: *Ier.* 18. 16. *Every one that paſſeth thereby ſhall bee aſtoniſhed, and wagge his head.* So to ſhut out the tongue: *Eſay.* 57. 4. *Againſt whom doe yee ſport your ſelves? againſt whom make yee a wide mouth, and draw out the tongue?* So to ſhut out the lippe: *Pſal.* 22. 7. *They ſhoote out the lippe.* So *Prov.* 16. 30. *Moving his lippes, hee bringeth evill things to paſſe.* So the putting out of the finger; *Eſay.* 58. 9. *If thou take away from the midſt of thee, the yoake and putting forth of the finger and ſpeaking vanity*; They ſhoote out their middle finger, the reſt of their fingers being folded; and therefore it is called *digitus infamis.*

Movere caput, & movere tibi caput ut differant.

מִי יָנוּד לָהּ

Quis movebit tibi caput?

נוד & נוע

Deridentis ſunt.

So to make a man *Letopheth*, that is to houte him out with drummes and tabrets; the Greekes called γέγλισμα, *cum manuum plauſu riſus excitatur*, when they laugh clapping their hands. *Lament.* 2. 15. *All that paſſe by clap their hands.*

Concluſion.

The concluſion of this is, *Pſal.* 1. 1. *Bleſſed is the man that walketh not in the counſell of the ungodly, nor ſtandeth in the*

the way of sinners; nor sitteth in the seate of the scornefull. It a is great sin to walke in the councell of the ungodly, a greater sinne to stand in the way of sinners, but the greatest sinne of all is, to sit in the seate of the scornefull: to sit here, is deliberately and advisedly to sit as Iudge, and to mocke.

CHAP. IX.

Against Flattery.

Commandement. IX.

1. *Thes.* 2. 5. *For neither at any time used we flattering words, as yee know.*

THe sinne of flattery is a bearing of false witnesse against our neghbour, smoothing him up, and making him beleeve that hee hath such things in him which are not in him. 1. *Tim.* 3. 8. The Apostle calleth these *bilingues*, when they speake one thing and thinke another; and the Hebrewes say that *cor & lingua sunt duæ lances unius stateræ*, the heart and the tongue are the two scales of one ballance; the tongue is as it were another heart; and therefore hee that speaketh that which hee thinketh not, he speaketh with a heart, and a heart; of all sorts of monsters; these are the greatest. There have beene men found who have had two heads; but never one found having two hearts. *He that rebuketh a man, afterwards shall finde more favour, then he that flattereth with the tonge.* *Prov.* 28. 23. *Targum* paraphraseth it, *prædividente linguam suam*, then hee that divideth his tongue. *Salomon* compareth the faire speeches of a flatterer to a potshard

Flaterie is a bearing of falsewitnesse against our neighbour.

of clay laid over with silver, *Pro.26.23.* Clay & silver are not sutable; so neither are faire words and evill deedes.

Two sorts of flatterers.

There are two sorts of flatterers; first, the baser flatterer, and then the cunning flatterers; the base flatterer is he who flattereth onely for his belly. *Psalme 35.16. Sanniones placentæ*, hypocriticall mockers in the feasts; for as *R. Salomon* witnesseth, they who delighted in flattery, used to give their flatterers cakes baked with honey to make them the more to flatter them, & to make them speake evill of others: therefore *Gnug* which signifieth a Pastie, it signifieth likewise a flatterer and a backbiter: hence *Daniel* uses this phrase, *comedere accusationes. Dan.* 3.8. because when their masters threw a pastie to them, then they traduced others, and therefore the devill in the Syriack tongue is called *Akal kartza comedens accusationes* eating his accusations. *Mat.* 4. and the Greekes called these ἐγγλωτογάστρες, *Those flatter the poore for bread. Iob* 22.

לְעֲנִי מְעוּג *sanniones placentæ vel cibi.*

אֹכֵל קַרְצֵיהֶם

Flatterers are either grosse or cunning.

Those flatterers againe are either grosse or palpable flatterers, or more smooth and cunning.

The grosse flatterer, such were the flatterers of *Herod*, who cryed, *Act.* 12. *The voyce of God and not of man*; such were these, *Esay.* 32. who called darkenesse light, and light darkenesse: such were the flatterers of *Dionisius*, when he did spit, they licked up his spittle and said, it was sweeter than *Nectar* and *Ambrosia*.

There are other sorts of flatterers who are more cunning, *David* compareth the words of such flatterers to butter and oyle. *Psal.* 55.21. When the Iewes invited any to a feast, they did two things to them; first, they powred oyntment upon their heads, and then kissed them, ye see that *Mary Magdalen* powred oyntment upon Christ and kissed his feete. *Luc.* 7.38.

Cunning flatterers of two sorts.

Those cunning flatterers are of two sorts, first, χρησολογοι, and secondly, εὐλογοι *Rom.* 16.18.

χρησολογοι, are those who promised great things, but per-

performe nothing indeed: such was the offer of the devill to Christ, if he would fall downe and worship him he would give him all the world: And such was the flatterie of *Rabsache* to the Iewes, if they would yeeld to *Sennacherib*, they should have such and such commodities.

Εὐλόγοι, are those who give faire speeches, but their chiefe end is onely to deceive: such was the flatterie which the *Pythonie* used to *Paul* and *Barnabas*, *Those are the servants of the living God. Act.* 16. 17.

Flatterie hardly known from true friendship.

This flatterie is hardly discerned from friendship, as hypocrisie is hardly discerned from religion: and as hypocrisie is the ape of wisedome, so is flatterie the ape of friendship; and as some graines grow up with the wheat, and are hardly separated from the wheat, being of the same bignesse and quantitie with the wheat, they are hardly separated from it; so a flatterer is hardly discerned from a true friend.

Differ. 1. The difference betwixt a flatterer and a friend.

A flatterer differeth from a true friend: first, the flatterer hath the persons of men in admiration because of advantage: *Iude. vers.* 16. 2. *Pet.* 2. 3. but a true friend seeketh not theirs but them; the flatterer through covetousnesse with fained words maketh merchandize of men, but a true friend never sel'eth his friend.

Differ. 2.

A true friend neither followeth men in all, nor prayseth them in all, but onely in the best things: good men conversing with wicked men, may sometimes drinke in some of their customes, as they who looke upon sore eyes, their eyes become sore. So *Ioseph* learned to sweare by the life of *Pharaoh*: but the flatterer because he cannot follow the vertues of those whom he flattereth, he studieth to follow them in their vices; these are fitly compared to bad painters when they goe about to paint a beautifull face in which there is some blemish, they can cunningly expresse the blemish, but they cannot paint the beautifull face.

Differ. 3. There is a double facultie in the minde of man; the brutiſh faculty, and the reſonable; a friend helpeth alwaies the reaſonable faculty, but the flatterer the brutiſh facultie; and as there is ſome meat which nouriſheth a man and feedeth him, and there is other meat which puffeth up the fleſh onely, and breedeth unwholeſome humours: ſo the true friend ſtandeth for the reaſonable faculty to edifie it, but a flatterer ſerveth the brutiſh faculty and puffeth up the man.

Differ. 4. A true friend will not ſpare to reprove him whom he loveth, but a flatterer dares not reprove a mans vices. Sometimes he findeth fault with ſome trifle in him, that he may flatter him the more in his predominant ſinne; as that he hath not regard to his health, and that his haire is not well combed or ſuch; but hee never reproveth him if he be an Atheiſt, a drunkard, or a ſwearer; hee is like unto a Phyſitian who having a patient troubled with the ſtone, he will paire his nayles or cut his haire; but he will never touch his ſore.

The cunning flatterer differeth much from the groſſe flatterer.

The cunning flatterer differeth much from the groſſe flatterer; the cunning flatterer marketh the predominant ſin of him whom he flattereth, but the baſe flatterer flattereth him in every thing. Secondly, the cunning flatterer differeth much from the groſſe flatterer: the cunning flatterer is like the ſubtile idolater, the ſubtile idolater changeth the names of things; ſo doth the ſubtile flatterer, he calleth his Idoll his Image, ſo doth the ſubtile flatterer, if the man be prodigall whom he flattereth, he calleth him liberall; and if he be covetous, hee calleth him a good husband. The ſubtill flatterer hath *Eſaus* hands and his voyce, but the baſe flatterers hath only his hands but not his voice.

Remedies againſt flatterie.

Now to free us from this vile flattery, it is fit that we praiſe men rather when they are dead, than when they are alive. *Eccleſ.* 4. 2. *Wherefore I praiſe the dead which*

are

are already dead, more then the living which are yet alive. So *David* praised *Saul* and *Ionathan* after they were dead. So the widdowes shew the coats and garments which *Dorcas made while shee was with them, Act.9.39.* Secondly, rather to praise them behinde their backes, then in their faces, so the Iewes commended the *Centurion* to Christ behinde his backe, *Luc.7.4.*

Suscipere personas in lege quid.
Of all flatterers a flattering preacher is worst.

Of all sorts of flatterers the preacher is most dangerous when hee flattereth and humoreth the people in their sinnes, *Malac.2.9. suscepistis personas in lege*, that is, for gaine and for feare yee spared the rich and great men, and then ye caused men to stumble at the law, and yee corrupted the covenant of *Levi*; this sinne *Ezekiel* called dawbing with untempered morter, *Ezek.13.15.* and *Gregory* expresseth the comparison this waies, when a dawber or plaisterer commeth to an old ruinous house, he maketh the indwellers beleeve that it is sound worke, and that they may dwell safely in it: so those dawbers promise salvation and security to the wicked, and then distruction and ruine commeth suddenly upon them; the Apostle calleth this καπηλεύειν, to mixe water and wine together, as the Vintner for gaine mixed water and wine; so the false teachers take the acrimonie from the word, when they reproove not because of gaine. So *Esa.* 1. the city is become a harlot, as the harlot for delight abuseth her body, but not to beget children; so the avaritious pastors delight not to beget children to the Lord, but they doe all for gaine, that they may make themselves great men. So *Ezek.13.18. Woe be to the women that sow pillowes to all arme-holes, and make kerchiefes upon the head of every stature to hunt soules: Will ye hunt the soules of my people, and will ye save the soules alive that come unto you?* the women who gave themselves out for Propheteses did use to hang Phylacteries and περιάμματα, about the necks of the people, perswading them, that would

would ſave them from all inconveniences, and they ſaid, that then they might ſleepe ſecurely, as if a pillow were under their head, then they did hunt and catch the ſimple ſoules, and made a prey of them, and ſo they polluted the name of the Lord for a handfull of barley, and pieces of bread, *Nam Orgyorum merces erat fragmen panis hordeacei*, for the wages of *Bacchus* Prieſts was a little peece of barly bread: they would ſell the people for the baſeſt things which the very prieſts of *Bacchus* were content with.

Concluſion. The concluſion of this is, *Prov.* 27. 21. *As the fyning pot for ſilver, and the furnace for gold: ſo is a man to his praiſe:* that is, as the fining pot taketh away the droſſe from the ſilver, and the furnace purifieth the gold; ſo a wiſe man taketh away the droſſe of flattery from his ſpeeches, and purgeth them from all corruption: then they are like a *Veſſell for the fyner*, *Prov.* 25.4.

CHAP. X.

Of Rebukes.

Commandement IX.

Levit. 19.17. *Thou ſhalt rebuke thy brother, and not ſuffer ſinne to lie upon him.*

The affirmative part of this Commandement. AS the Commandement forbiddeth us to hurt our neighbour with our tongues: ſo it commandeth us to rebuke him, and not to ſuffer ſinne to lie upon him.

In rebukes conſider theſe things: firſt, who muſt rebuke: ſecondly, what ſinnes are to bee rebuked publikely: thirdly, who are to rebuke: fourthly, the manner

of

of rebuke: fiftly, the time; & laſtly, the end and ſucceſſe.

To rebuke belongs to every Chriſtian.

Firſt, who muſt rebuke it is a duty which is laid upon every chriſtian: *Increpando increpabis eum, Levit.* 19. 17. *Admoniſh one another*, 1. *Theſſ.* 3. 15. If our enemies beaſt goe aſtray, we are bound to bring it home againe, *Exod.* 22. much more our neighbour.

To rebuke belongeth eſpecially to preachers.

This duty eſpecially concerneth preachers, it is a part of their miniſtery to rebuke and comfort: and amongſt Chriſts Diſciples, there was one who was *the ſon of thunder, Mark.* 3. And looke through all the old Teſtament, & yee ſhall ſee that the moſt of their propheſies were rebukes, and threatnings: and the Iewes called *Deuteronomie* [*Sepher tocabboth*] the booke of objurgations, & that ſection which beginneth. *Deut.* 28. 14, they call it [*Paraſhath tocabboth*] *Sectio objurgationum*, the ſection of objurgation.

סִפֶר תּוֹכָחוֹת
Liber obiurgationum.

פָּרָשַׁת תּוֹכָחוֹת
Sectio obiurgationum.

The neceſſity of this duty is ſuch, that he will require the blood of the people at the hands of their Paſtor if he reproove not: The Lord is *vindex ſanguinis*, the revenger of our blood, and hee will require the blood of their ſoules eſpecially from them. The ſhepheard was bound to make good that which was ſtolen, as *Iacob* did to *Laban, Gen.* 31. 39. So is the Preacher if it periſh through his default; it is a neceſſary duty then of the paſtor to reprove that he may reclame his people from ſin, and ſave them.

The Preacher when hee reproveth a ſinne in others, he muſt take heede he bee free from that ſinne himſelfe, *Matt.* 7. 5. *Take out the beame of thine owne eye, before thou take out the mote out of thy neighbours eye. Rom.* 2. 21. *Thou therefore that teacheſt a other, teacheſt not thou thy ſelfe?* A preacher when he reprooveth ſinne in others, he cannot bee without ſinne altogether, as was the angell who did flie in the midſt of the heaven, when hee reproved *Babylon, Revelat.* 14. 1-. neither can hee ſtand in the Sunne as the angel did, when hee denounced judgement

A preacher muſt labour to be free of that ſinne which he reproveth in others.

ment againſt the Princes of the earth, yet he muſt ſtrive to be free of thoſe groſſe ſins which he reproveth in others.

Secondly, what ſinnes eſpecially are to bee reproved?

There are ſundry ſorts of ſinne, *Vitium ſæculi*, *vitium gentis*, *vitium perſonæ*, the ſinne of the age, the ſinne of the nation, and the ſinne of the perſon.

What ſinnes a preacher muſt reprove.

That which is *vitium ſæculi*, the preacher may deplore it rather then reproove it, *Polygamie* was a ſinne which was generally practiſed through the world, and yet the Prophets ſpeake little thing againſt it.

Secondly, *Vitium gentis*, when a nation is generally given to ſuch a ſinne, as *Egypt* is called *Rahab*, *pride*, *Pſalme.* 87. 4. So an *Arabian* is called a theefe, *Ierem.* 2. a *Canaanite* a conſener, *Ezek.* 18. 4. *Zach.* 14. 21. ſorcery and witchcraft was the ſinne of the *Chaldeans*, *Eſay*, 2. *Thou art full of the manners of eaſt*; that is, of the ſorceries of *Chaldeans*.

How a preacher is to rebuke a nation.

When a Preacher reproveth the ſinne of a nation, firſt he may reproove them from the contray: *Righteouſneſſe exalteth a people, but ſinne is the reproach of a nation*, *Prov.* 14. 34. See how famous nations are made by the Goſpel, *Capernaum* was lift up to the heavens by the preaching of the Goſpel, but ſinne did caſt them downe to hell, *Matt.* 11. 23. *Eſay*, 19. 18. *In that day ſhall five citties ſpeake the language of Canaan, and one of them ſhall bee called the citty of Sunne:* What is that to ſpeake the language of *Canaan*? that is, ſincerely they ſhall worſhip the Lord, and one of them ſhall bee the city of the Sunne; that is, *Alexandria*, it was famous becauſe the Sunne of righteouſneſſe did ſhine upon it; ſo people when they want the Goſpel, they ſit but *in the ſhadow of death*, *Eſay* 9. 1.

Secondly, he may reproove the nationall faults comparing them with other countries, *Hath any nation changed their gods, yet ye have changed me. Ier.* 2. 11. *Ezek.* 57.

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But what if a Preacher cannot point particularly at the sinne of the land, and bring it out in the owne colours of it? *Quest.*

Then he may say after this manner, of old the foure Monarchies were represented by foure beasts; the first by a *lion*, the second by a *beare*, and the third by a *goat bucke*, and the last by a terrible and *fearefull beast* that had no name: so I cannot in particular describe the sinne of this nation for the sinnes of it make vp such a monster, that it hath no name. *Answ.*

Thirdly, there is *Vitium personæ*, the personall sinnes of men, and here regard is had to the persons who are to be reproved, *Iude. vers.* 22. calleth this *putting of difference*, there is some stiffer graine, and some weaker graine, and therefore the husband man for the one, hath the wheele, and for the other he hath the staffe, to beat out the fitches, *Esay.* 28.27. so the preachers should have sundry sorts of reproofes for sundry sorts of sinners.

Sinners are either infirme or weake sinners, craftie obstinate sinners, or malicious sinners.

The first sort of sinners who are to bee reproved are weake and infirme sinners, the Apostle willeth us when wee deale with such, *To restore them with mildnesse. Galat. 6.* καταρτίζειν, it is a speech taken from bone setters, who set the bones after diflocation very warily; when a man taketh a mote out of a mans eye, hee taketh it out very warily, lest hee put out the eye also, and when wee pull downe old houses which joyne with Churches, wee pull them downe warily, lest wee pull downe some of Gods house with them: so take heede that thou pull not out some grace of God with the sinne in the child of God, preserve Gods worke, and destroy the divells, and before that thou reprove such a one, it is necessary that thou insinuate thy selfe, that thou dost love

Diverse sorts of sinners are to be erproved diversely.

How weake sinners are to be reproved.

love him, and commend him in ſomething, before thou reprove him, and as the ſmith heateth the iron firſt, and then beateth it: ſo after thou haſt ſoftened thy infirme brother, thou mayſt the more freely rebuke him. And as a good phyſitian had rather cure his patient with good diet and ſleepe, then with cutting and ſearing; ſo ſhouldeſt thou with gentle admonitions cure thy weake and infirme brother.

How crafty ſinners are to be reproved. אוילים ילין אשם

The ſecond ſort of ſinners who are to be reproved, are crafty ſinners, *Prov.* 14. 9. *Fooles make a mocke of ſinnes,* [*Evilim jalitz aſham,*] *ſtultorum quiſque deridet reatum:* that is, with faire ſpeeches they cover their ſinne, but here the Preacher ſhould follow the example of the Lord, *Who is froward with the froward, Pſal.* 18. 22. So ſhould hee be craftie with the craftie, and diſcover theſe figge leaves, wherewith he goeth about to hide his ſinne; we have an example of this 1. *Cor.* 5. 6. *Paul* by a figure transferred the faults of other men upon himſelfe and *Apollo,* and would not expreſſely nominate them, that they might the more eaſily take up their owne faults, for we diſcerne other mens faults better then our owne, and then, *per reflexam cognitionem,* we looke backe to our owne ſinnes.

μετεσχημάτισα εἰς ἐμαυτὸν καὶ Ἀπολλῶ *Permutare nomen.*

How obſtinate ſinners are to be reproved.

The third ſort of ſinners are the obſtinate ſinners: In reproving ſuch to move them to repentance, it is fit to bring a long induction of the Iudgements of God which lighted upon other ſinners round about them, for as an arrow the farther it bee drawen the deeper it pierceth, ſo the farther that the threatning be enlarged the more it woundeth; wee have a notable example of this *Amos.* 1. before the Lord would threaten *Iſrael, For three tranſgreſſions and for foure*; firſt hee threatned *Damaſcus* upon the north, *verſ.* 3. ſecondly, he threatned *Gaza* upon the ſouth, *verſ.* 6. thirdly, he threatned *Tyrus* upon the north-weſt, *verſ.* 9. fourthly, he threatned

Edom

Edom upon the south, *vers.* 11. fiftly, he threatned *Ammon* upon the east, *vers.* 13. sixtly, he threatned *Moab* upon the south east: seventhly, he threatned *Juda. Cap.* 2. 4. and came neerer to them; and last of all hee threatned *Israel*, so that by fetching a compasse about them, they might the more easily bee brought to confesse their sinne.

The sinnes of obstinate sinners in reproofe are to be exaggerated from the least to the greatest.

Secondly, it is fit to exaggerate the sinne of obstinate sinners, to goe from their least sinnes to their greatest, as *Amos* doth to *Israel*, *For three transgressions*, the Lord would have pardoned these nations whom hee threatned, but when it commeth to the *fourth* then he will not spare them.

What was *Damascus* fourth sinne.

First he beginneth with *Damascus*, *ver.* 3. they had many sinnes, but their *fourth* and great sin was this, that *they threshed Gilead with threshing instruments of yron*, here they breake the law of nations; when they had taken *Gilead* captive, to thresh them with instruments of yron, even as the husbandman thresheth his corne, their punishment is set downe, *vers.* 4. 5. answerable to their sinne.

What was *Gaza's* fourth sinne.

Secondly, he cometh to *Gaza*; the sin of *Gaza* was greater then the sinne of *Damascus* their *fourth* sinne was this *they carried away the whole captivity to deliver them to Edom*: they were not content to destroy the cities of *Juda* and *Israel*, but as many of the Israelites as they tooke captive they sold them to the *Idumeans* who were a fierce nation, their punishment is set downe *vers.* 7. 8.

What was *Tyrus* fourth sinne.

Thirdly, he commeth to *Tyrus*, their sinne was greater then the sinne of *Gaza*, their fourth sinne was this, *they delivered up the whole captivitie to Edom, and remembred not the brotherly covenant*: *Salomon* and *Hiram* made a covenant together which they brake, there was no covenant betwixt *Gaza*, and the *Israelites*, and therefore the sinne of *Tyrus* was greater then the sinne of

Gaza

Gaza: they alſo ſold the children of *Iuda* and the children of *Ieruſalem* unto the *Gretians*, *Ioel.* 3. 6. their puniſhment is ſet downe, *verſ.* 10. anſwerable to their ſinne.

What was *Edoms* fourth ſinne.

Fourthly, hee commeth to *Edom*; their ſinne was greater then the ſinne of *Tyrus*: his *fourth* ſinne was this, *he did purſue his brother with the ſword, and did caſt off all pittie, and his anger did laſt perpetually, and kept his wrath for ever*: this ſinne of *Edom* was greater then *Tyrus* ſinne, there was but onely a covenant of friendſhip betwixt *Tyrus* and *Iuda*, but *Edom* was his naturall brother, (for he was *Iacobs* brother) and for him to caſt off the bowels of compaſſion, and to corrupt his affections was a moſt unnaturall ſinne: and moreover to keepe perpetuall hatred, what a deteſtable ſinne was this? his puniſhment is ſet downe, *verſ.* 12. anſwerable to his ſinne.

What was *Ammons* fourth ſinne.

Fiftly, he commeth to *Ammon*, their ſinne was greater then the ſin of *Edom*, their *fourth* ſinne was this, *they ript up the women with child of Gilead, that they might enlarge their borders*: their hatred was againſt *Gilead*, not for any wrong which *Gilead* had done to them, but onely for to ſatisfie their covetous heart, if they would not have ſpared the men, yet they ſhould have ſpared the women, and if they would not ſpare the women they ſhould have ſpared the yong infants, the Lord forbiddeth to kill the dam ſitting upon the young ones, how much more will hee have the children ſpared who are in the mothers belly: ſo that this ſinne was greater then the ſinne of *Edom*, therefore his judgement is ſet downe, *verſe* 14.

What was *Moabs* fourth ſinne.

Sixtly, hee commeth to *Moab*, his ſinne was greater than the ſinne of *Ammon*, his *fourth* ſinne was this, *hee burnt the bones of the King of Edoms ſonne into lime*; hee tooke the kings ſonne whom hee had taken captive, and ſhould have ſpared, hee tooke the kings eldeſt ſonne

sonne who should have succeeded to the crowne, hee did not onely kill him and then burne him, to give him the buriall of a King, but hee burnt him to lime, and as the Iewes say, *incrustavit parietes*, he sparged the walls with his lime; what could hee have done more with a dogge; here his cruelty exceeded the cruelty of *Ammon*, his punissiment is set downe *Chap.2. verse 2.* answerable to his sinne.

What was *Iuda's* fourth sinne.

Seaventhly, he commeth to *Iuda*; his sinne was greater than the sinne of *Moab*, their *fourth* sinne was this, *they despised the Law of the Lord, they had not kept his commandements, and their lies caused them to erre, after which their fathers have walked*; they sinned not onely against men, as *Moab* and *Ammon* did, but they sinned against the mighty God, casting off his covenant, and suffering themselves to be deceived by idols; and here by the way, wee may see what a great sinne idolatrie is, the greatest cruelty committed against man is not like it, and the breach of any naturall or civill covenant is not like the breach of the covenant with God: their punishment set downe, *Chap.2. vers.5. I will send a fire upon Iuda, and it shall devoure the palaces of Ierusalem*, that is, *Nebuchadnezzar* shall burne the cities of *Ierusalem*, and carry them captive to *Babylon*.

Looke how the sinnes and punishments jumpe together.

What was the fourth sinne of Israel.

Lastly, he commeth to *Israel*, that is, to the *Israelites* that were in Christs time; for this is a prophecie of their cruelty, and their sinne was greatest of all; their fourth sinne was this, *They sold the righteous one for silver*, that is, *Iesus Christ* for thirty peeces of silver. By this gradation weemay see that this is the greatest sinne, and that it is meant of the selling of Christ, this is a greater sinne to crucifie the Lord of glory, than to commit idolatry; and for this their fourth sinne, the Lord rooted them out, that they were no more a people.

After this the Prophet beginneth at the greater sinnes

and deſcendeth to the leſſer, for after that they had ſold *the righteous one*, and crucified him; then *they oppreſſed the people, ſelling them for old ſhooes, they pant over the heads of the poore, and caſt them downe into the duſt.*

Here a Preacher muſt admoniſh his hearers to beware of the fourth ſinne, for if they adde that fourth tranſgreſſion to the former three: then the Lord will not turne away his puniſhment from them.

When the plaine and open rebuke may doe more evill than good to the Church; it is more fit to give the rebuke covertly than plainely; wee have an example of this; when the Apoſtle ſpeaketh of the comming of the Antichriſt, 2 *Theſ.*4. he ſaith, that the *Antichriſt ſhall not be revealed till he that withholdeth be taken out of the way*; he would not ſay expreſly, untill the Roman Emperor be taken out of the way, for then hee would have drawne upon the Church at that time the wrath of the Roman Emperor. So *Ier.*25. When the Prophet had threatned all the Kings that they ſhould drinke the cup of Gods wrath; the King of *Egypt*; the King of *Moab*, and the King of *Arabia*, and the *Medes*; then he commeth to the King of *Sheſhak*, that hee ſhall drinke after them; he ſaith not expreſſely that the King of *Babel* ſhall drinke of this cup, for that open and plaine rebuke would have done more harme to the Iewes at that time than good, for now they were to be led captive to *Babylon* to live there; therefore he would not ſay expreſſely that this King ſhould drinke the cup of Gods wrath, but yet cloſely he inſinuateth this, when hee nameth him here *Sheſhak*; where he alludeth to the drunken feaſt which the *Babylonian* Kings kept, called *Sheſhak*; here wee muſt take heede that wee follow not the Iewiſh cu ioſitie, who by their *Ethbhaſh*, or *alphabetum inverſum* finde out *Sheſhak* in *Babel*, taking the laſt letter for the firſt, and the penult for the ſecond; and contrary-

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trary-wise the first for the last, and the second for the penult; as may be seene here.

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Fiftly, the time of reproofe; every time is not a fit time to reprove. When *Nabal* was drunke *Abigail* spake nothing to him, *Willyee catch the wilde asse but in her moneth. Ier.* 2. When she is bigge with foale, then it is a fit time to catch her; so wilde sinners when they are loaden with afflictions, then it is time to catch them; although they have snuffed up the winde like the wilde asse before, *Prov.* 25. 11. *Words fitly spoken are like apples of gold in pictures of silver.* First, words are like apples; an apple if ye pull it before it be ripe, then it is sowre; and if it hang too long then it rotteth; so a word spoken out of season, is either bitter or unsavory; and as gold put in a case of cut-worke of silver appeareth the more glorious, so are words kept till due time and fit occasion; and when a word is spoken in season it is *verbum datum* [*Gnal aphnau*] *super rotis suis,* upon the wheeles of it.

The time of reproofe.

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The last thing to be considered here is the end of reproofe, if thou reclaime thy brother then thou savest both thine owne soule and his; if thou reclaime him not, yet thou savest thine owne soule, but if thou reprove him not, then thou doest hazard thine owne soule and likewise his soule; in the first thou givest a good account of good sheepe, in the second thou givest a good account of bad sheepe, but in the third thou givest a bad account of bad sheepe.

The end wherefore reproofes are given.

Oftentimes the successe is not answerable to his

paines, for they continue still in their sinnes after he hath reproved them, *Prov.* 29. 9. *If a wise man will contend with a foole, whether he rage or he laugh, there is no rest*, that is, whatsoever way he dealeth with the foolish and wicked man, he is never a whit the better; if hee speake mildely to him, then he laughes and scorneth; if he rebuke him then he rageth, this is that which Christ himselfe saith, *Mat.* 11. 17. when he piped to the Iewes they would not dance, and when they mourned to them they would not lament; and the Iewes illustrate it by these examples, I was angry with *Ahaz*, and gave him into the hand of the King of *Damascus*, and he sacrificed to their gods, 2 *Chron.* 28. 23. I played againe with *Amaziah*, and gave the King of *Edom* into his hands; but what better was he, for when he had taken the King of *Edom* and his gods, yet he fell to worship them, 2. *Chron.* 25. 14. So neither when I piped to them or when I lamented, was I the better.

Conclusion. The conclusion of this is, *Levit.* 19. 17. *If rebuking thou shalt rebuke*; in the originall it signifieth to convict with arguments, as *to reason with him*, *Iob* 13. 3. *To convince him*, *Iob* 32. 12. *To reprove him*, *Esay* 11. 4. opposite to this is, when men hold their peace and rebuke not, as *David* said *neither good nor bad to Adonijah*, so to flatter them in their sinnes, *Prov.* 28. 23. *Thou shalt not suffer sinne* [*Gnalau*] *upon him*, or *thou shalt not beare sinne for him*, *Levit.* 22. 9. *Num.* 18. 32. or *Gnalau*, is for his sake, *Psal.* 49. *For thy sake are wee killed all the day.* If thou rebuke not thy neighbour thou shalt beare his sinne, if thou rebuke him, *Thou seekest to save his soule from death*, *Iam.* 5. 20.

CHAP.

CHAP. IX.

How a man should rule his tongue, in speaking of himselfe or his neighbour.

Commandement IX.

Psal. 39. 1. *I said I will take heede to my wayes that I sinne not with my tongue.*

FOr the observing of this commandenent; First, we must know both how to speake of our selves, and of others; Secondly, when to hold our peace, and not to discover other mens secrets.

Concerning the first, it is a good rule which the Schoole-men set downe concerning the judging of our neighbour, and it is this; *Vt bona ejus certa, meliora; certa mala, minora; dubia bona, certa; dubia mala, nulla judicemus*; we should thinke these good things which are certaine to be better, these evill which are certaine to be lesse; these good things which are doubtfull, to be certaine; and these evill which are doubtfull, we should thinke nothing of them.

This rule may be cleared after this manner in these foure; First, there is God; Secondly, the child of God; Thirdly, the devill; and lastly, the wicked: And looke how these foure behave themselves concerning the offences of the children of God, and then see how the child of God behaveth himselfe about his owne offences, and this will cleare this rule.

Certa bona meliora æstimat Deus.

First, for God; those good things which he seeth in his children, hee never extenuateth them but inlargeth them. Example, *Iob* 1. 8. *Hast thou not considered my servant Iob, how that there is not the like of him in all the earth, a perfect and an upright man, one that feareth God, and eschweth evill*; but when he commeth to speake of heir sinnes after they were pardoned; see how sparingly

Certa mala minora.

he speaketh of them. Example, *David was a man according to Gods owne heart, and turned not a side from any thing that he commanded him all his dayes, save onely in the matter of Vrijah the Hittite,* 1 *King.*15.5. hee speaketh neither here directly of his adultery nor of this murther.

Certa bona majora facit

Then come to the child of God, when he speaketh of other mens vertues he enlargeth them. Example, *Luc.*7. the elders of the Iewes that came to Christ; see how they lay out the vertues of the *Centurion, He is worthy for whom thou shouldst do this, for he loveth our nation and hath built us a Synagogue*; but when the child of God looketh upon other mens sinnes, hee either passeth them by or speaketh but sparingly of them, 2 *Sam.* 1.23. *David* passed by the faults that were in *Saul*, and praised his vertues, but this is especially to be observed when they are dead.

Certa mala minora facit

Bona dubia in melius.

Thirdly, if the good that is in his neighbour be doubtfull then he interpreteth it to the best sense; when Christ said to *Iudas, that which thou doest doe quickly*; the Disciples expounded this to the best sense, thinking that hee had bidden him buy something for the feast.

Dubia mala nulla admittit,

Lastly, those evils which seeme doubtfull, he turneth them to nothing, *Prov.*25.23. *As the North winde driveth away the clouds, so doth an angry countenance a backbiting tongue.*

Certa bona minora facit diabolus.

Now let us see how the devill behaveth himselfe in these things, when hee speaketh of the good which is in the children of God, he doth extenuate it; *Doth Iob serve thee for nothing, hast thou not made an hedge about him; and about his house, and about all that he hath on every side, Iob* 1.9 as if he should say, *Iob* is but a mercenary, and serveth thee for himselfe, and for those things which thou giveest him.

Certa mala majora facit.

But wheu he speaketh of their sinnes, see how this accuser doth exaggerate their faults; we see the example of

of this in *Ioshua* the high-priest, *Zach.* 3. 1. hee objected to the Lord, how *Ioshua* stood before him in soiled and torne garments, as if he should say, Is this a good high-priest to serve thee? but the Lord said unto him, *increpat te Iehova*, hee is but *titio*, or a firebrand newly drawne out of the fire, and therefore no marvell that hee is not better dressed.

Thirdly, he maketh things which are certaine to be doubtfull; the Lord said, *That day that thou eatest of the forbidden tree, thou shalt certeinely die:* but the devill turneth this in a doubtfull speech, *aon moriendo morieri*, it may be ye die, and it may be ye die not. *Certa dubia facit.*

Lastly, he maketh things that are true to be false, when the Lord commanded the young Prophet that he should not eate bread at *Bethel*, yet the devill falsified this commission in the mouth of the old Prophet, and said, that he had a warrant that he might eat bread at *Bethel*. *Vera facit falsa.*

Fourthly, let us see how the wicked behave themselves here; they are full of their owne praises, the Pharisee said, *I fast twice in the weeke, and I give my tithes:* but when he speaketh of his owne sinnes, he extenuateth them and maketh them nothing; *I am not an extortioner, &c. Luc.* 18. *Iudas* said, *Is it I master? Ioh.* 13. and *the whore wiped her mouth and said, she did it not, Prov.* 30. *Bona sua majora facit impius.* *Mala sua minora facit.*

Againe see how they behave themselves towards the children of God; when the Pharisee saw the Publican standing a farre off, casting downe his eyes, knocking on his breast; yet how uncharitably doth he judge of him? *Certa bona dubia facit.*

Lastly, come to the child of God; and see how hee judgeth of himselfe; when the child of God speaketh of his owne goodnesse, he extenuateth it, 1 *Cor.* 15. *I am the least of all the Apostles, and as one borne out of time.* So *Prov.* 30. 2. *Surely I am more brutish than any man, and the knowledge of man is not in me*; *Paul* saith of himselfe *I was a blasphemer, and persecuted the Church*; and so *Gideon* *Bona sua minora facit.*

said, *My familie is* [*attenuate or*] *poore in Manasseth, and I am the least of my fathers house, Iudg. 6. 15.*

The second thing is to put a bridle to the tongue and not to disclose the secrets of others; to moderate our speeches, and to speake little, *Eccles. 5. 1. Psal. 141. 3. Keepe the doore of my lippes. Qui divaricat labia sua, Prov. 16. 30.* A metaphor from a whore, a man should not have a whorish mouth, the tongue should be restrained with a bit or bridle; a man should not be a man of lippes, that is, of much talke, *vir labiorum, Iob 11. 2.* or σπερμολόγος, a foolish speaker; but most of all he must put a bridle to his tongue, and keepe it from ἀδυρογλωσσία, that *his tongue walke* not *through the earth*, as *David* saith, *Psal. 70. 9.* the mouthes of such *must be stopped*, ἐπιστομάζειν, *Tit. 1. 11.* and *put to silence*; *1 Pet. 2. 15.*

χαλιναγώγησαι. ὅλον τὸ σῶμα.

φιμῶσι.

Secondly, the tongue is to be bridled that it disclose not other mens secrets which should not be revealed, *Prov. 11. 3.* The Iewes used to write upon the back of the letters, *nun, cheth, shin*, which signified *niddui, hherem*, and *shammatha*, which were the three sorts of excommunication amongst them; and thereby they signifie that hee who opened letters or revealed secrets concredited to him, deserveth these three sorts of excommunication. When *Alexander* the great was reading a letter, *Ephestion* lookt upon the letter, but *Alexander* tooke his signet and set upon his lips, teaching him that he should keepe it as secret as if it were a sealed letter. If the fault be criminall which thou knowest of another, thou art bound to reveale it; if it be judicially enquired, thou art bound to reveale it; if the fact be intended and not acted concerning the State, thou art bound to disclose it.

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Conclusion. The conclusion of this is: *The tongue is an unruly evill, Iam. 3. 8.* and therefore had need to be well lookt unto; *For death and life are in the power of the tongue, Prov. 18. 21.*

CHAP.

Commandement. X.

CHAP. I.

Againſt Concupiſcence.

Exod. 20. 17. *Thou ſhalt not covet thy neighbours houſe, &c.*

THe ſinne which *Adam* committed in eating of the forbidden fruit is called *originale originans*, and the puniſhment of this ſinne is called *originale originatum*, which is that corrupt habit which ſtaineth and defileth all the actions of men; and in the firſt ſinne, *natura Corrupit perſonam*; and in the ſecond, *perſona corrumpit naturam*; that is, *Adams* actual tranſgreſſion corrupted his perſon, and he eating of the forbidden fruit, all mankind fell in him.

Originale { *originans.* / *originatum.*

There are three ſorts of *habits*, *naturall*, *infuſed*, and *acquired habits*, *naturall habites*, as originall ſinne; *Infuſed habits* as faith hope and charity; *acquired habites*, by frequent actions either good or bad.

Habitus { *naturalis* / *infuſus* / *acquiſitus.*

The firſt ſinne which commeth from this originall ſinne, is *deſiderum informatum vagum & non determinatum*, a wandering and a light thought before it come to conſent; there is *vitioſitas*, *vitioſus motus*, and *vitioſa affectio.*

affectio. Vitiositas is the corrupt habit which is originall sinne, it is in the will but not properly from the will. Then there is *vitiosus motus*, the first motions which proceede from this corrupt habite, and they are partly with the will, and partly against the will; and thirdly, there is *vitiosa affectio*, the concupisence and lust which is with full consent, and that is altogether from the will.

Motus { *primo-primi* / *secundo-primi* / *secundi.*

The Church of Rome maketh three sorts of desires in soule, first, *Primo-primi motus*, then *Secundo-primi*, and thirdly, *Secundi motus*.

A threefold appetite in man.

They say that those *Primo-primi motus* are neither mortall nor veniall, because they arise before the consideration of reason, and the will cannot represse them because they proceed from our naturall disposition. The naturall appetite in man is threefold, *First*, ὄρεξις, which draweth foode to it, and this is common to the plants beasts, and man. Secondly, Επθυμία, in the sensitive faculty common to man and beast; thirdly, προαίρεσις, which is joyned with reason, these three sorts of appetites considered Physically are not forbidden in this Commandement, but consider them morrally as they have a relation to the Law of God, they may be sinne either in the manner, object, or end: in the manner, when a man thirsteth for things naturall excessively, *Esay* 5. 11. *Woe be to them that are strong to carry drinke.* So when it is set upon a wrong object, it is not said, thou shalt not covet a wife, but thou shalt not covet thy neighbours wife. Thirdly, when we covet a thing to a wrong end, *Iam.* 4.3. *Ye aske that ye may consume it upon your lusts.* In this Commandement the wrong object is properly condemned, but if wee exceed in the measure; then it is a breach of some other Commandement. So if it be desired for a wrong end, and the concupiscence come with full consent, then it is not within the lists of this Commandement.

The wrong object condemned this command.

Now

Now that wee may take up, that these *primo primi motus* are sinne, marke the degrees which *James* setteth downe, *Cap.* 1.14. First there is *abstraction*, the second is *escation*, the third is *conception*, the fourth is *consent* or action, or the full consent of the mind; and last is the *perfection* of it, *when it bringeth forth death.*

The first degree is *abstraction* when the minde receiveth a thought cast into it about the committing of evill; by these meanes it suffereth it selfe to be drawne away: the second is *inescation*, when the minde receiveth a worse thought for the committing of sinne, as when the fishes delight themselves to play with the baite, *Iob* compareth this to *a little poyson which a man keepeth under his tongue*, *Cap.*20.17. hee keepeth it for a little while, and then spitteth it out againe; the third is *conception*, when there is a will to commit the evill, the *full consent* is oftentimes put for the action, as *Exod.* 12.48, *and when a stranger shall sojourne with thee, and will keepe the passeover*; that is, hath a desire to keepe the passover. So *Gen.*37.21. *and Ruben heard it, and he delivered him out of their hands*, that is, he would have delivered him; the fourth degree is the action it selfe; and the last is the *perfection*, and this is the habite of sinne.

The will put for the action.

This *abstraction* which is the first degree, is condemned in this Commandement, and so *inescation* which is the second degree, but the third degree when there is a will and a purpose to commit this sinue, and the action it selfe and the habite, all these are without the listes of this Commandement.

What degree of sinne is condemned in this command.

These degrees and proceedings in sinne may be cleared by this example. *David* beholding *Bathshabe*, hee had but a confused love to her, this was *abstraction*: secondly, there commeth *suggestio prava or inescatio*, what if I could get such a woman. Thirdly, it commeth to conception, it were good to have this woman. Fourthly,

to

to the action, but it never proceeded to the habit; all these degrees were sinne in *David* before it came to the full consent. The Church of Rome granteth that the full consent is mortall sinne. Secondly, that the delight is a veniall sinne, because it is but *semiplena delibratio*, but they deny *motum suggestionis* to be a sinne.

If concupiscence it selfe were not a sinne, it would never tempt a man to sinne, for nothing bringeth out sinne formally, but sinne: *Iames* in the place cited distinguisheth diverse sorts of sinne, there are some sinnes consummated and finished, and these bring forth death, but it followeth not that other sinnes bring not forth death, *hee that calleth his brother foole is worthy of Gehenna*, but it will not follow, that hee that calleth his brother *Raca*, is not worthy of *Gehenna* simply, but onely that hee is not worthy of *Gehenna* in that same degree. So concupiscence consummated bringeth forth death, therfore concupiscence not consummated bringeth not forth death, this will not follow, but onely this, it bringeth not forth that same sort of death which concupiscence consummated bringeth forth.

Object. They say that concupiscence is sinne onely, because it draweth men to sinne.

Answ. This word *sinne* is diversly taken in the Scriptures. First, for the transgression of the Law it selfe. Secondly, for the guilt of sinne, *Gen.* 4. 7. Sinne lyeth before the doore, that is, the guilt or punishment; sometimes for the occasion of sinne, as *Deut.* 19. 20. *I burnt your sinne in the fire*, that is, the golden calfe which was the occasion of your sinne. So *Rom.* 7. 7. The Law is sinne, that is, it stirreth up men to sinne through their corruption. Fourthly, it is taken for the Sacrifice for sinne, as *Hos.* 2. 4. *they eate the sinnes of the people*, that is, the sacrifice for sinne, but here concupiscence is taken properly for sinne.

The divers exceptions of sinne.

Some-

Sometimes *concupiſcence* is put for our corrupt deſires, concupiſcence bringeth forth death, that is, the concupiſcence of our appetite bringeth forth actuall ſinnes, and ſometimes *concupiſcence* is put for the effect of ſinne brought forth in the act by our corrupt deſires, *per metonymiam effecti*; as *Rom.*7.7. *Sinne wrought in me all manner of concupiſcence*, here it is put for the effect of ſin brought forth by our corrupt deſires, but howſoever it be taken, it is ſtill ſinne.

Concupiſcence how ſome times taken.

The Church of Rome holdeth that theſe firſt cogitations in the heart of man are not ſinne; and they read theſe words, *Gen.*8.21. *I will not curſe the ground any more for mans ſake, becauſe the heart of man is prone to evill even from his Youthhead.* *Phygius* the Papiſt reaſoneth out of this place, perverſly tranſlating it this wayes, that for which God ſpareth a man is not ſinne, but God ſpareth a man for the thoughts of his heart, therefore they are not ſinne in themſelves, for that which is ſinne in it ſelfe, provoketh the Lord more to anger ſtill.

The Church of Rome holdeth concupiſcence not to be ſinne.

Bnt this reaſon ariſeth out of a falſe tranſlation, for the word *Ci.* ſhould be tranſlated *quamvis*, although the cogitations of his heart be evill. So it is taken, *Gen.*47.15. *Why ſhould we dye in thy preſence, although the money faileth.* As though the Lord ſhould ſay, although the cogitations of his heart be evill, and I might be juſtly angry with him, both for his originall and actuall ſins, and deſtroy him, as I did in the deluge, yet in my mercy, I will not doe this to him. Againe, they tranſlate *Rangh* badly here, *prona in malum*, whereas it ſhould be tranſlated, altogether evill, and ſo they tranſlate *Min nagnora* badly, *ab adoleſcentia*, for the child is called *Nagnar*, as ſoone as he ſtirreth in his mothers belly. And laſtly they ſay, *omne figmentum cogitationis eſt intentum tantum ad malum*, and ſo they paſſe by all the degrees. how the Lord exaggerateth this ſin that is in the heart of man. For it is more to

כִּי *quamvis.*

רַע

מִן בְּעֻרֹו

יֵצֶר

to be evill than to encline to evill, and *figmentum cogitationis cordis*, is more, than *cogititiones cordis*, *jotzer lebh* ſignifieth *completas cogitationes cordis*, *& incompletas*: the vulgar Latine taketh it onely for the actuall imagination of the heart, as if there were ſome good in the heart it ſelfe; and they make two ſhops, as it were, in the heart of an unregenerate man, one of *concupiſcence*, and another of *vertue*, it is in mans choyſe, ſaith he, either to worke in the one, or in the other, and to chuſe the good if he pleaſe, being aſſiſted by God; as though there were ſome power in him to concurre with God; but this word *rak* taketh away all this.

Cornelius a Lapid in Gen. 8.

רק *Object.*

They reaſon this wayes, where there is no condemnation or matter of condemnation, there is no ſinne, but in thoſe who are juſtified, there is no matter of condemnation, therefore there is no ſinne in them.

Anſwer.

Theſe who are juſtified, there is nothing in them worthy of condemnation, by grace; but the ſinne it ſelfe is worthy of condemnation: and as in an unregenerate man, the fact may paſſe and the guilt remaine, *Ioſh.* 10. *We are under the ſinnes of Baal-peor unto this day*, here the fact was paſt, and the guilt remained; So the guilt is taken away from a regenerate perſon, and yet the concupiſcence remaineth. There is *materiale* and *formale in peccato*; the formall part, which is the obligation to the puniſhment, is taken away, although the materiall part may remaine, *Ier.* 50.20. *In thoſe dayes, and at that time, ſaith the Lord, the iniquity of Iſrael ſhall be ſought for, and there ſhall be none, and the ſinnes of Iuda, and they ſhall not be found: for I will pardon them whom I reſerve.* And *Rom.* 8.1. *There is therefore now no condemnation to them which are in Chriſt Ieſus, who walke not after the fleſh, but after the ſpirit.* A land-marke removed out of the land, the materiall part remaineth ſtill, to wit, the ſtone, but not the formall part which is a relation to be ſuch a marke;

What part of ſinne is taken away in a regenerate man.

marke; when a Magistrate giveth over his place, *formale respectivum deest hic*, that is, men respect him not as hee is a Magistrate no more, but yet he is a man still; so the ἁμαρτία, or *concupiscence* which remaineth in the children of God after Baptisme, is sinne in it selfe, but this relation, the guilt which is the obligation to the punishment is taken away, *manet vitium, sed tollitur judicium, cessat* κρίμα *sed restat* ἁμαρτία.

Reatus { *Actualis,* / *potentialis.*

Againe there is an *actuall guilt*, and a *potentiall guilt* in sinne; the actuall guilt is taken away from the sinnes of those who are justified; but the potentiall guilt is still in them; there were serpents in the Wilderneſse which stung the Israelites, *Num.* 21. and there was a viper on *Pauls* hand which hurt him not, *Act.* 28.5. The sinnes of the wicked are like the Serpents in the Wilderneſse which stung the Israelites to death, but the sinnes of the children of God are like to the viper upon *Pauls* hand, although it had a sting in it, yet it was restrained by the power of God that it could not hurt him; so the guilt of the sinnes in the children of God have no power to sting them, but in heaven there shall be neither *politicall* nor *actuall guilt* to hurt them, as there is no sting in the brasen Serpent at all.

That the second first motions are mortall,

Secondly, they say that *secundo primi motus* are veniall, because men resist them, and fight against them, they are more worthy of praise than of punishment; and they adde that sinne is said to be veniall three manner of wayes, first, *veniale ex causa, secundo ex forma; tertio, veniale ex eventu.*

Veniale ex { *causa* / *forma* / *eventu.*

No sinne veniall in respect of the cause.

Veniale ex causa, as when a man doth a thing of ignorance, here they say his ignorance maketh his sinne veniall, but this is false, for there was a sacrifice under the Law for sinnes of ignorance, to teach us that ignorance must be purged by the bloud of Christ as well as other sinnes.

Secondly,

Secondly, they make these motions which are with strife. to be *veniale ex forma*, but every sinne is the transgression of the Law, whether they be great sinnes or lesser, that sinne which made *Paul* to cry out, *O wretched man that I am, who shall deliver me from this body of death*, was this a veniall sinne of it selfe. Wee acknowledge then, sinnes onely to be veniall, *ab eventu*, that is, through the merits of Christ, which purgeth all sort of sinne, from *Adams* originall sin, to the habite of sinne, and to the idle and flying motion, to the sinne with reluctation, to the full consent and act.

Sinne is onely veniall from the event.

Object. They say, as the Physition is not angry with him who is thirstie, bnt with him who drinketh contrary to his commandement, so God is not angry for concupiscence, but if the man contrary to his commandement, give the will and consent to the sinne, then he breaketh the commandement, and God is angry with him.

Answ. The comparison is altogether faulty here, for God findeth fault with those first motions which arise in the heart with a certaine delight; and although they arise in the heart before the consent of the will, yet they are not altogether against the will, for otherwise the heart would not take delight in them. The Physitian is not angry with his sicke patient because he is thirsty, because the sick man hath no delight in his thirst, as the man doth in his very first thoughts.

Object. But they say, *actiones sunt suppositorum*, sinne is committed by the person in whom it is, *Rom.* 7, *Not I, but the sinne that dwelleth in me.*

Answ. *Paul* representeth a double person, first, the unregenerate, when he saith, *I allow not that which I doe*; than of the regenerate, *I serve the Law of God in my minde*, the actions of the regenerate part, are not the actions of the unregenerate part, yet they are both actions of the whole person. Example, if a Gardiner should ingraft

Paul representeth a double person.

graft in the stocke of a tree, some grafts of the Apple tree, and some of the Crab tree, none can say that the graft of the Apple tree beareth Crabs, or that the graft of the Crab tree beareth Apples: so we cannot say, the regenerate part bringeth forth sinne, or the unregenerate part bringeth forth good, and yet wee say *Paul* bringeth forth both.

It is a question which much exerciseth our Divines, what it is which is condemned in this last Commandement, whether it be the first motions of the heart, before they come to consent, and in the rest of the Commandements, whether it be the full consent.

Others hold that they are distinguished thus: the habituall sinnes are condemned in the former Commandments, and the concupiscence condemned in this Commandement, are not onely the first motions of the heart before they come to full consent; but also when concupiscence bursteth forth into act, although they bee not consummate sinnes and habituall. Now that those sinnes are condemned in this last Commandement which are not habituall, but actuall onely; they goe about to prove it out of *Marke* 10. 19. *thou knowest the Commandements, doe not commit adultery, doe not kill, doe not sweare, doe not beare false witnesse, defraud not, honour thy father and mother.* In this enumeration of the Commandements, they say, that, *to steale*, and *to defraud* here, are two diverse Commandements, *to steale*, belongs to the eight Commandement, and *to defraud* to the tenth; and this *defraud* they make to bee the act manifested, but not the habituall act, which is condemned in the former Commandement, but of this we have neede to enquire more.

Whether concupiscence before it come to consent, or after it come to act, be condemned in this commandement.

How shall wee know when concupiscence is condemned in the last Commandement, and when it is forbidden in other Commandements.

Quest.

How we may know what concupiſcence is within the laſt command, and what is condemned in other commands.

When we reſiſt the temptation, and fight againſt it, then it is within the liſts of the laſt Cõmandement, the Temptation ſometimes *aggreditur, ſed non ingreditur*, it purſueth and interpriſeth, but it getteth no entrie, as when the devill tempted Chriſt, here the temptation becauſe it tooke no hold upon Chriſt, it was not a breach of any of the Commandements, and here it was in him true, *ſcire malum non eſt malum*, to know evill was no evill. Secondly, *ingreditur ſed non progreditur*, it getteth entrie, but it getteth no progreſſe; when the devill layeth the tentation before the regenerate, although he oftentimes reſiſt the temptation, yet it taketh ſome hold upon him, but grace ſuppreſſeth it againe, & this is within the laſt Cõmandement, & it hath ſome inclination to conſent

Lucta { *Ethica.* / *Theologica.*

Every ſort of ſtrife about ſinne is not within this Commandement, there is *Lucta Ethica*, and *Lucta Theologica*, this *Lucta Ethica*, ſuch as was in *Medea*, is not forbidden in this laſt commandement: for the conflict was betwixt her minde and her affection, and not betwixt ſinne and grace in the ſame affection. Shee may bee compared to that cake which the Prophet, *Hoſ.* 7. 8. ſpeaketh of, which was raw on the one ſide, and back't on the other ſide, but the child of God is like to the Cake ſomewhat bak't on both ſids, and ſomewhat raw on both ſids, the will of *Medea* is only Satans, although there was ſome light in her underſtanding, but the underſtanding and the will of *Paul* are partly regenerate, and partly unregenerate; the underſtanding of *Medea*, was like a glaſſe repreſenting to the will what it ſhould doe, but the will was unwilling to follow it; a ſin is perfected more by the perverſneſſe of the will, then by the darkeneſſe of underſtanding, an unregenerate man is compared to the *wild Aſſe which ſnuſfeth up the winde. Ier.* 2. 24. that is, who followeth thē ſwinge of his affections altogether, therefore wee ſee though a man by a generall ſort of knowledge confeſſe

A difference betwixt the will of *Medea* and *Pauls* will.

that

that God should bee loved above all things; yet in his particular judgement and practise hee thinketh it a hard thing to follow Gods will rather than his owne, and from this sort of knowledge there followeth an imperfect sort of will which the, *Schoolemen* call rather *velleitas* than *voluntas*; but from the latter sort of understanding, there followeth a full consent which is properly called the will: by the generall sort of judgement, the unregenerate man judgeth that hee should rather love God than his base lusts, but when hee commeth to his particular practise, he had rather offend God than want his base lust. When the eyes of *Balaam* were opened, there were some glimpses of light in his understanding which made this *velleitas* in him, but not *voluntas*.

A great difference betwixt a mans generall knowledge of God, and his particular judgement.

Where there is a sharpe conflict betwixt the flesh and the spirit, that is within his Commandement, as when two opposite things meete together, cold *salt Peter*, and hote *Brimstone* make a great noise; so when grace and sinne meete together in the child of God, they make a great stirre, and make him to cry out, *O miser ego*, hence commeth these words of warre, *To pull downe holds*, 2. *Cor.* 10.4. *to buffet* ὑποπιάζειν, 1 *Cor.* 9.27. but where there is a little glimpse in the understanding, and faint desires in the will, *they are like the crackling of thornes under a pot*, *Eccles.* 7.6.

The conflict betwixt the flesh and the spirit, is like salt peter and brimstone.

The faint desires of the will of the unregenerate are soone quenched againe, they are but, *Lucida intervalla furiosis*, and they see worse after the glimpse is gone than before, as those who see with a flash of lightning, see worse then they did before.

Againe we may discerne when concupisence is within the lists of this last Commandement, and when not, thus, he that willeth the end, and willeth not the meanes, this conflict is not within the lists of this Commande-

How to know when concupiscence is within this command.

ment, as *Prov.* 13. 4. *piger vult & non vult*, hee willeth the end, but hee willeth not the meanes tending to the end, *Hos.* 10. *Ephraim delighted in threshing, but not in plowing*; here *Ephraim* would have commodity of Religion, but he will not take the paines to mortifie his sinnes, here he willeth, and hee willeth not when men wish heaven, but wish not the meanes, which lead to it, this conflict is not within the lists of this Cõmandement; for in the conflict of the Child of God, hee willeth both the end and the meanes, but he is defective in them both.

Grace is like a Prince to the soule, and the soule like a rebell.

Grace is the Prince in the soule, the will in the Child of God may sometimes be drawne away from the King, and flie to the enemie, as *David* fled to *Achis* for feare, yet when hee went abroad to fight hee killed the *Philistines* in the South-country, and hee carried still a loyall heart to the King: so when the Child of God is taken Captive, yet he hath ever a loyall heart to his King: but the wicked are rebels against their King, take armes against him, draw away his subjects from him, as *Ieroboam* did to *Rehoboam*.

Ethi. 1. *cap ult.* The faculties of the soule like the two sides of man in moving.

The Philosopher compareth the two faculties of the minde to the two sides of man, to the right side, and to the left side, when a man moveth the one slowly, hee inclineth more to the other; so saith hee, those who use reason and follow her, they are more hardly carried after their appetites, and they who follow their appetites, follow reason the lesse; and hee calleth reason the right side, which is the strongest, and the appetite the left side; this may bee said fitly of the Christian soule, grace the right side, and sinne the left side, if sin prevaile, then the left side draweth the right, but if grace prevaile, then the right side draweth the left.

There hath beene a great question disputed of old, concerning the body and the soule, whether the soule did more harme to the body, or the body to the soule?

Theophra-

Theophrastus said that the soule was bound to pay a great hire to the body, because it lodged such an unruly guest in it, but the other said that the body should pay so much to the soule, because it was defective and performed not its duty to the soule, but if the spirit should intend action against the flesh, as the soule did against the body, what great complaint might be given in against the flesh? for sometimes the flesh bringeth the spirit so low that the spirit scarcely stirreth in a man; as in that *incestuous Corinthian*, there was the flesh and the spirit in that great fall, *Let him be delivered to Satan to the destruction of the flesh, that the spirit may be safe*, 1. *Cor.* 5. 5. Here there was the flesh and the spirit in him, but the spirit was at a low ebbe; a tyrannous master did never so tread upon his slave, as the flesh doth upon the spirit. Secondly, when the spirit beginneth to creepe out of the fetters, and to serve God, how unwilling is the flesh, *Cant.* 5. 2. *My heart waketh, but I am a sleepe.* So, *the spirit is ready, but the flesh is weake*, *Mat.* 26. 42. Thirdly, when the spirit is in the best estate, yet the flesh hangeth on still, *Heb.* 12. And, *these who are washen have neede that their feete bee washen, Ioh.* 13. 10.

Whether the soule receive more harme from the body, or the body from the soule.

The comforts which the childe of God hath in this combat, are these, first, hee hath the commandement of God to goe on in the combat. In other combats men are not certaine of the event, and therefore, *hee should not boast who putteth on the harnesse, but he that layeth it aside*, 2. *King.* 20. but in this combat, no sooner put we the spirituall armour upon us, but we may be perswaded of the victroy. *Iacob* had three mighty wrestlings; first, hee wrestled with *Esau* in his mothers belly. Secondly, when hee pleaded with him for the blessing. And thirdly, when hee strove with the Angel. In the first conflict hee perceived not what it meant; in the second conflict hee got a great assurance of the victory;

What comforts the children of God have in their spirituall combat, first in the assurance of victory.

but in the third conflict hee got a full aſſurance of the victory, *if thou haſt prevailed with God, much more ſhalt thou with men, Gen.* 32. 28. So in the conflict betwixt the fleſh and the ſpirit, the childe of God at the firſt ſcarcely perceiveth this conflict, then the fleſh beginneth to ſtirre more againſt the ſpirit, and then the child of God getteth ſome more certainty of the victory; at laſt he getteth a full aſſurance as *Iſrael* did, and hee ſhall prevaile as a prince of God.

2 In our ſecond the holy ſpirit.

Againe, in this conflict betwixt the fleſh and the ſpirit, we have a good Second, *the ſpirit helpeth our infirmities, Rom.* 8. 26. Grace is very weake in the children of God, it is like ſmoaking Flaxe, or a bruiſed reede, but here is our comfort, that wee have a ſtrong helper, and there are more with us than againſt us, 2 *King.* 6. 16.

3 In our Iudge Ieſus Chriſt.

Thirdly, we have a favourable Iudge in this combat, when *Moſes* ſaw an Egyptian and an Iſraelite ſtriving together, he killed the Egyptian, but ſaved the Iſraelite; So the Lord in the conflict, hee favoreth the regenerate part, and will kill the fleſh, the unregenerate.

4 In our reward.

Fourthly, we have a rich reward, *I have fought a good fight, and hence is laid up for mee a crowne of glory, which the Lord the righteous Iudge ſhall give mee at that day,* 2. *Tim.* 4. 8.

Concluſion.

The concluſion of this, when the children of God feele this conflict betwixt the fleſh and the ſpirit, they thinke it very grievous, and they ſay with *Rebecka*, that it had been better for them that they had never conceived; but let them imitate *Rebecka* in this, that had recourſe to the Lord by prayer, and ſhee got this anſwer, *The elder ſhall ſerve the younger*, ſo ſhalt thou get this anſwer, the old man, ſin, which moleſteth and troubleth thee, ſhall ſerve the new man grace. If violence had beene offered to a Maide that was betrothed under the law, if ſhee held her peace and cry'd not, then ſhee was to dye the

death

death, but if she cryed out, then she was not to dye; *Deut.* 22.23. So when these violent temptations are offered to the soule, if we hold our peace and harbour them, then we are the children of death, but if wee cry out for violence offered to the soule, as *Paul* did, *Rom.* 7. 24. *O wretched man that I am, who shall deliver me from this body of death*, then we are not to dye.

CHAP. II.

That the tenth Commandement is but one, and should not be divided in two.

Commandement X.

Exod. 20. 17. *Thou shalt not covet thy neighbours house, thou shalt not covet thy neighbours wife, nor his, &c.*

THe Lord expresly saith, that there are tenne Commandements, *Exod.* 34. 20. but the Church of *Rome*, because the second Commandement toucheth them somwhat neere to the quicke, there they would shuffle in the second Commandement with the first, and make them all one, & to make up the number of ten, they divide this last Commandement in two parts, and they make the ninth commandement to forbid *the coveting of our neighbours wife*, and the tenth to forbid *the coveting of our neighbours house and goods.*

The Church of *Rome* numbreth up the commandements falsely.

But if these were two commandements, wee should not know in what order they should stand, for *Exod.* 20. it is said, *Thou shalt not covet thy neighbours house:* but *Deut.* 5. 20. *Thou shalt not covet thy neighbours wife*, is put first, which was in the last place before.

The last commandement cannot be divided into two.

Secondly, the Apostle, *Rom.* 7. calleth it ἐντολὴ, in the singu-

ſingular number, and not ἐντολαὶ *commands* in the plurall number; *Oleaſter* upon *Exod.* 20. refuſeth this diviſion of theirs, and plainely ſheweth that the laſt Commandement is but one, *deſiderium uxoris non conſtituit unum præceptum, & deſiderium Aſini aliud præceptum, ſed ambo unum præceptum faciunt.* The coveting of thy neighbours wife, doth not make one commandement, and the coveting of the aſſe another commandement, but they both make up but one commandement.

Obiect.

Sicut ſe habet actus ad actum, ſic concupiſcentia ad concupiſcentiam, but the act of adultery and the act of concupiſcence are diverſe, therefore the concupiſcence ſhould be diverſe.

Anſw.
There is not a twofold concupiſcence, but divers acts of one concupiſcence.

There is a difference betwixt the conception of ſinne and the birth & perfection of it; when it is brought forth and branched out, then it appeareth what kind of ſinne it is; it being in the ſeede it cannot be ſo diſtinguiſhed, and if every particular act of *coveting* doth make a diverſe Commandement, then the number of them ſhould bee more then ten.

Obje.

But the Hebrew Text, *Exod.* 20. and *Deut.* 5. includeth theſe which wee make the firſt & ſecond Commandement in one, by the Letter ס ſo *Deut.* 5. that which we make but one Commandement, the Hebrews make it two, *thou ſhalt not covet thy neighbours Wife*, ס, *thou ſhalt not covet thy neighbours houſe, to be the tenth.*

Anſw.
How the Hebrewes ſignifie the commands to cohere and to be diſtinguiſhed.

The Scriptures are diſtinguiſhed by ס called *Semucha*, noting continued ſentences; and by פ. which ſignifieth *Petucha*, the beginning of a new, but of a leſſe ſection; and theſe *Semuchoth* are ſet downe in the Commandes to ſignifie that there is a coheſion amongſt them, for there is a greater coheſion betwixt the firſt and ſecond Commandement then betwixt the ſecond and the third, and therefore *Semucha* is added to them.

Deuteronomie to be interpreted by *Exodus*.

Againe, although the Laſt Commandement be diſtingui-

guiſhed by *Semucha*, *Deut.* 5. yet *Exod.* 10. it is ſet downe without any *Samuch*, and wee muſt interpret rather *Deuteronomy* by *Exodus*, than *Exodus*, by *Deuteronomy*. For *Exodus* is the firſt ſetting downe of the Law, and *Deuteronomy* is but the repetition of the Law, and we are to obſerve that the Commandements are otherwaies pointed then any of the reſt of the Scriptures. The Commandements are pointed and diſtinguiſhed two waies. Firſt, in reſpect of the ſentences, and next in reſpect of the verſes. In reſpect of the ſentences they are but lightly diſtinguiſhed, becauſe they joyne and couple the Commandements together which have greateſt affinity, but in reſpect of the verſes, they are fully diſtinguiſhed.

The Hebrewes have foure ſorts of diſtinctions. Firſt, they have *Hypoſtigma*, or *ſemi-inciſum*, this is their meaneſt ſort of diſtinction, and this they uſe in a continued ſpeech, this diſtinction they call *Tiphha*, which is leſſe then our *Comma*, their ſecond diſtinction which is *inciſum*, diſtinguiſheth ſomewhat more then *ſemi inciſum*, and they call it *Rebhiang*, it anſwereth to our *Comma*, and they have two of theſe, *Rebhiang*, and *Zakephkaton*, the third is the more perfect diſtinction, diſtinguiſhing the whole member of a verſe, and yet continued: and this they call *Atnahh*, anſwering to our Colon, the fourth diſtinction is the ſhuting up of a verſe fully; and this they call *Silluk* anſwering to our *punctum*; example, the ſeventh Commandment is diſtinguiſhed from the eighth, both lightly, and fully, it is fully diſtinguiſhed by this point *Silluk* (׀) from the eght Commandement, and it is lightly diſtinguiſhed from it by the point *Atnahh* (֑) So the eighth is both fully & lightly diſtinguiſhed from the ninth; and ſo the firſt and ſecond Commandement, which the Church of Rome would make but one, are diſtinguiſhed both fully and lightly as the reſt are, they

The points of diſtinction among the Hebrewes.

טִפְחָא

רְבִיעַ

אַתְנָח

סִלּוּק

What way the commands are diſtinguiſhed one from another.

לֹא תִנְאָף

How they are distinguished lightly, and fully.

are *lightly* distinguished, to teach us that they must bee joyned together in our obedience, therefore they are set downe with a conjunction copulative, *thou shalt not kill, and thou shalt not commit adultery*; and they are *fully* distinguished, to note that they are diverse Commandements: but these two *thou shalt not covet thy neighburs wife, thou shalt not covet thy neighbous house*, which they would make two Commandements, onely lightly distinguished by the point *Atnahh* (֑) and are not fully distinguished as the rest are, to teach us that they are but one commandement; and here wee must not regard the distinction so much which is marked by ס, as the pointing it selfe.

Conclusion.

The conclusion of this is, as no man may conjoyne that which God hath separated. So no man may separate that which God hath conjoyned; God hath distinguished the first and the second Commandement, therefore they should not conjoyne them; he hath conjoyned the tenth Commandement, therefore they should not separate nor divide it.

FINIS.

Additions.

Pag. 73. L. 24.

The conscience bindeth more than the Law of the superiour, *Let every soule bee subject to the higher power*, *Rom.* 13. 1. the supreme power hath a Commandement above inferiour powers, and this Commandement bindeth all men both in soule and body, and *Iames* giveth the reason, because *There is one lawgiver who is able to save & destroy*, *Iam.* 4. 12. and Christ saith, feare not them which kill the body, but are not able to kill the soule; but rather feare him which is able to destroy both soule and body in hell. *Matth.* 10. 28. it is onely contempt of the Magistrates Law which defileth the conscience, *primario* it is this, because hee disobeyeth Gods Law which commandeth obedience to the Magistrate, but the Commandement of the Magistrate, *non influit primario & per se in conscientiam*. The Commandement of an inferior Magistrate, obligeth as well as the Commandements of the superior Magistrate, but the conscience is the immediate Deputy alwaies under God for the internall obedience, but here we must put a difference, &c.

Pag. 77. L. 17.

In the age before Christ, the Doctors of the Iewes tooke titles to themselves to bee called *Rab*, *Rabbi*, and *Rabban*; and they say *Rabbi* was lesse than *Rabban*, for they called few of the Doctors *Rabban*; *Rabbi* was their common Title, but *Rabban* was their higheſt Title.

Quest. But why doth Christ forbid to call any man Master.

Answ. This Title is not condemned simply by Christ, but this kind of *Rabbi*, or Master-ship, so to bee called Master, as the Schollers to have their faith pinned upon their sleeve, and their faith to rest simple upon them, whereas the Lord will have our faith immediatly depend upon

him, and if an Angell from heaven ſhould preach another Goſpel let him be accurſed, *Galath.* 1. 8.

Pag. 182. *l.* 8.

The Innocent blood when it was ſhed, was not expiated by the blood of him who killed, but he who caſuälly killed, the blood which he ſhed did not bring on guilt properly, but rather a ceremoniall pollution, becauſe it defiled the Land; and therefore it was purged by the death of the High Prieſt.

Pag. 174. *L.* 33.

Polygamy in a large ſenſe is called adultery, and ſo inceſt is called fornication, 1. *Cor.* 5. 1. *it is reported commonly that there is fornication among you*, the fathers make it a middle ſin betwixt adultery and fornication; having a reſpect to their knowledge and the times wherein they lived; but reſpecting the firſt inſtitution it was adultery.

Pag. 182.

The bill of divorce was permitted to be given by *Moſes*, to obviate their unjuſt divorces; but for adultery there was death, for ſuſpition of adultery there was the bitter water.

Pag. 313.

To praiſe men in that which they are moſt defective, is vile flattery, *Paul* was farre from this, when hee ſaid to the *Corinthians*, *what ſhall I ſay to you; ſhall I praiſe you in this; I praiſe you not*, 1. *Cor.* 11. 22. So to humour them in their ambition, ſuch was *Tertullus* to *Fælix*, *Act.* 24. 2. *Seeing that very worthy deeds are done unto this Nation by thy providence, we acept it alwaies, and in all places, moſt noble Fælix, with all thankfullneſſe.* Such flatterers are like a falſe Glaſſe which makes things to ſeeme more than they are.

FINIS.